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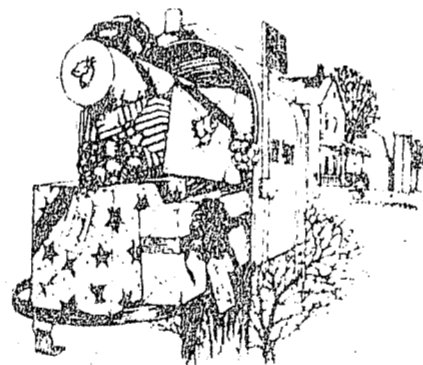
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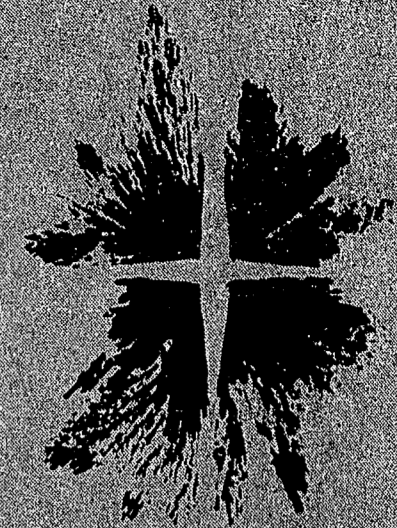
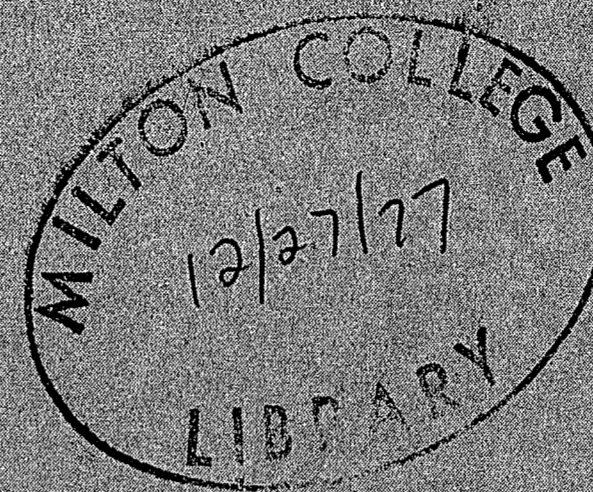


As we draw near to the Christmas season many people and churches will be planning special offerings to aid in the work of the Lord. We would like to suggest that an ideal project would be to assist in the publication of the gospel of love and peace through the ministry of the American Sabbath Tract Society.

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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THE SABBATH

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SEVENTH DAY BAPTIST

DECEMBER 1977

1844
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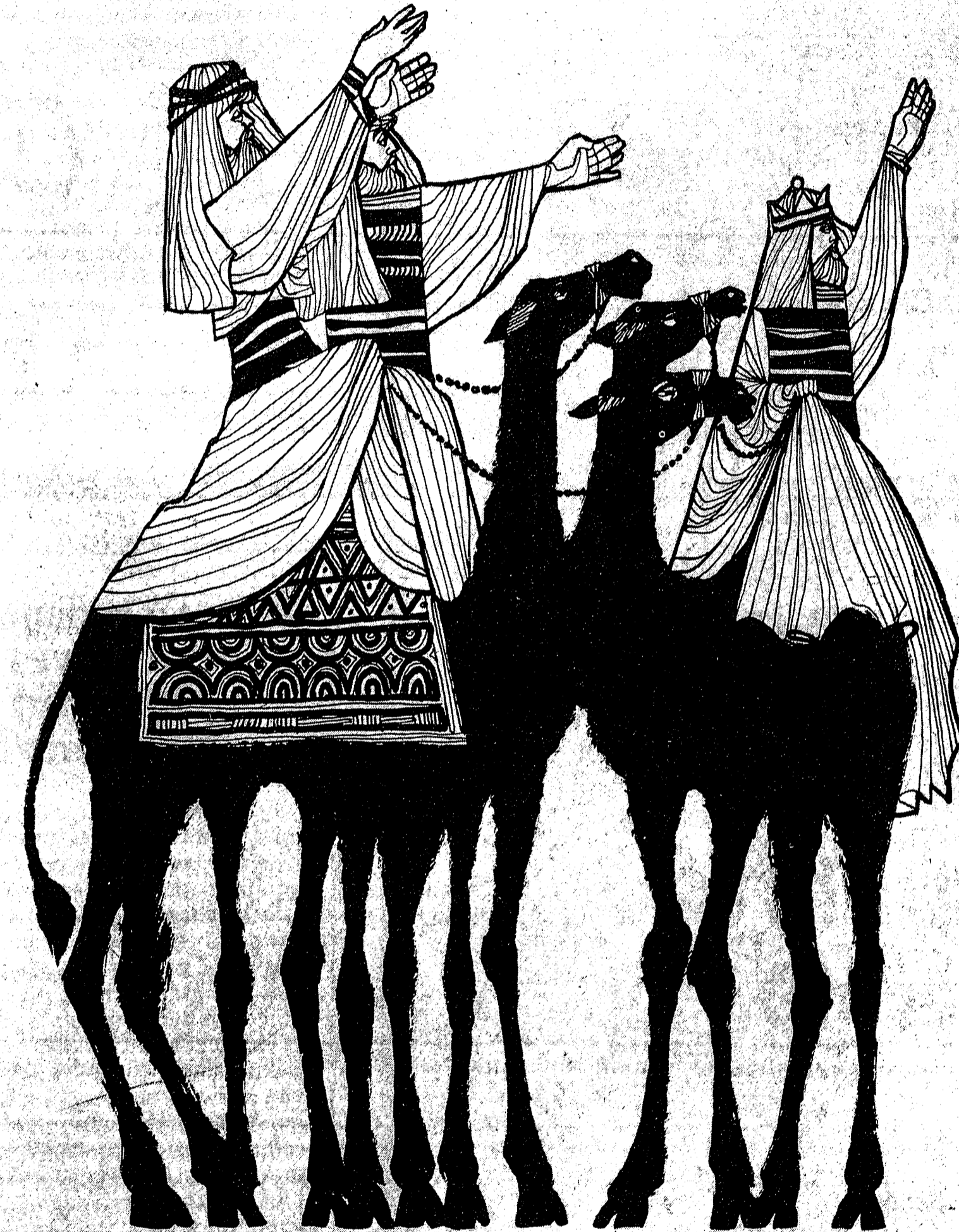
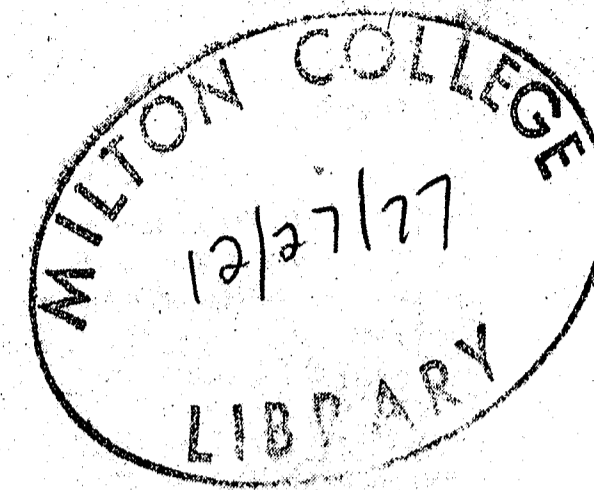
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*As winter's swirling snows swept fall beneath their rug,
The harvest was complete with cider in the jug.
A large supply of logs lay stacked beside the hut;
Another season's stovewood had been neatly cut.*

*A sooty curl of smoke up from the stovepipe came;
It danced along the roof, along the log danced flame.
With supper finished now and nothing else to cook,
There sat the widow Murphy reading the Book.*

*The roses in her cheeks had turned to ashen gray;
The wrinkles were so thick her skin began to fray.
Her hair was tarnished silver drawn into a bun.
Her leaden eyes were dull; depression had begun.*

*Her life, it seemed, was over. Years had passed her by.
The children had departed. Joe had nerve to die!
But as she thought she read. Her eyes began to glow;
The ashen cheeks turned rose as blood began to flow.*

*The story thrilled her heart as nothing had in years.
The story of that Baby broke her down to tears.
Her insight and the Babe grew, as she turned the page.
She found the only answer good in every age.*

*Up from her chair she came with luster in her eye
For there were things to make and others she must buy.
Since God gave her His gift, she felt that she must share
With everyone proclaiming Christmas everywhere.*

*The Johnsons down the road were having a bad year
With Martin out of work and Christmas drawing near.
So Widow Murphy's love adopted the whole clan
Including all of them within her Christmas plan.*

*Her hand-knit Christmas stockings for Ann, Jack and Mike
Were filled with candied nuts and toys that they would like.
The widow's step was lighter; purpose filled her days
For she had things to do other than sit and gaze.*

*For Mom, Kate made a dress with cloth she'd saved for years
And using up leftovers, without shifting gears
A shirt was sewn for Martin matching Mary's dress.
Such loving, kindly efforts God will surely bless.*

*December twenty-third took Kate to Johnsons' door.
She brought in gifts and laid them on the floor.
There being no pine tree to spread the Christmas scent
Kate gave the word to Martin--out the door they went.*

*For Martin and the boys this was a project rare.
From Murphy's wood lot they selected trees with care.
The first for Mrs. Murphy, second for themselves;
While cutting neighbor Brooks', they felt like Christmas elves.*

*Now early Christmas morning there were children, three,
Up bringing decorations for the widow's tree.
While Ann had made a bell out of a paper cup
The boys had strung popcorn they hadn't eaten up.*

*The kids took Mrs. Murphy home at dinnertime.
They read the Christmas story and a Christmas rhyme.
Was Widow Murphy really ready yet for this--
When Jacky gave his "Grandma Kate" a good night kiss?*

*Now time has passed since then, but things are still the same.
The widow's lonely life became a different game
When through her Bible reading this nice lady got
The Christmas spirit from the Bible story's plot. □*



Kate Murphy's Christmas

Timothy L. Bond



Suddenly an angel of the Lord appeared to the shepherds. "Don't be afraid!" he said. "I bring you the most joyful news ever announced and it is for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem!..."

—Luke 2: 10,11 -Living Bible

The Most Joyful News Ever Announced!

by Rev. Alton L. Wheeler

"It was the best of times, it was the worst of times!" As Charles Dickens thus spake of the coming of the French Revolution in *A Tale of Two Cities*, so might one reflect on the coming of Jesus as a babe born in Bethlehem. Whether it might have seemed to be the best of times or the worst of times in man's judgment, it was God's appointed time for "the Word (to become) flesh and dwell among us"!

Nothing was happening, yet everything was happening, at least so far as certain shepherds outside the city of David were concerned, as the darkness was suddenly dispelled by light and as the silence was shattered by the heralding hosts of heaven joining in singing as the most joyful news ever announced broke forth from angelic lips.

"Fear not," pleaded the angel. "For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. . ."

Even though the babe's birth did not make bold headlines within twenty-four hours in the "Jerusalem Journal" or in a "Bethlehem Bulletin," the heavenly heralds broke the good news to those shepherds in the hills and they wasted no time in leaving their flocks to go in quest of the babe wrapped in swaddling clothes, lying in a manger.

In these days, as we continue to celebrate Jesus' coming to the earth as the one and only Savior of the world, we focus attention on a truly unique historic event! Jesus' birth was destined to make such an impact on the world at large that even now, after the passing of nearly two thousands years, in every continent encircling our globe, the dating of every letter and memorandum, of every book and periodical, of every business transaction and legal document, calls attention to the birth of

Jesus. That is why we refer to this year as being 1977 A.D., anno Domini, year of the Lord!

In the words of Charles Spurgeon, "Christ is the great central fact of the world's history. All times of history converge upon Him. All the great purposes of God culminate in Him."

George Bancroft once commented, "I find the name of Jesus Christ written on the top of every page of human history." And this is understandable, for according to Matthew, the angel of the Lord told Joseph that the child's name should be Jesus for "he shall save his people from their sins." He was also referred to as Emmanuel, meaning "God with us" (Matthew 1: 21-23).

Even now, after the passing of nearly two millenniums, we do well to join in rejoicing, giving thanks to God for "THE MOST WONDERFUL NEWS EVER ANNOUNCED-FOR EVERYONE-FOR ALL TIMES!"

"The most joyful news ever announced" was destined to bless and to transform the lives of countless throngs of people with the passing of generations.

During Jesus' earthly ministry, a helpless man by the pool of Bethesda, a lonely woman by the well near Sychar, a condemned thief on a cross on Golgatha—these and nameless and countless others of their day attested that Jesus was far more than a mere man. During the ensuing apostolic years, a crippled beggar near the temple in Jerusalem, a eunuch from Ethiopia and a jailer at Philippi—they and throngs of others were amazed upon discovering what tremendous transformations Jesus as Savior and Lord could make in their lives, recharting their destinies.

The blind discovered that they could see. The paralyzed found that they had been cured. Those who may

have felt that they had nothing for which to live discovered that they had everything for which to live. Even though one cured leper was told by Jesus not to tell anyone else of his having been healed, according to Mark, "he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter" (Mark 1:45).

The Samaritan woman near the well near Sychar became so excited about the stranger from Galilee that "she left her waterpot beside the well and went back to the village and told everyone, 'Come and meet a man who told me everything I ever did.' Can this be the Messiah?" she asked. So the people came streaming from the village to see Him. After listening to Him for two days, many of them who had believed because of what the woman had told them exclaimed later, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that his is indeed the Christ, the Savior of the world" (John 4:42, KJV).

For years the seasonal stage has been set in the secular communities. . .Homes, places of business and streets of many a city or village are colorfully decorated. The strains of seasonal music fill the air. The Nativity event is dramatized. Groups of carollers sing the traditional carols and seasonal songs expressing love, joy and peace. It would seem that there is no other season of the year when the masses of people are in a better mood or more open to being told of the good news about Jesus and His redemptive love.

If there be those who lament that these are the worst of times when the Nativity message presentation is being banned from more and more public schools, let there be those who rejoice that these are the best of times when more and more churches are free to swing open their doors inviting anyone and everyone to join in celebrating the significance of Jesus coming to this earth as the one and only Savior of the world.

II

"THE MOST WONDERFUL NEWS EVER ANNOUNCED IS FOR EVERYONE!" That was a part of the message which the angel shared with the shepherds on that historic night. The gospel is for EVERYONE!

The Christ who was to say, "Come unto me. . ." was later to say, "Go ye. . .into all the world. . .(for you are) to go into all the world and preach the Good News to everyone, everywhere" (Mark 16:15 LB).

Peter went not alone to share the gospel especially with the Jews. Nor did Paul go single-handed from country to country to share the Good News with the Gentiles.

As Jesus went about during the early months of His earthly ministry "preaching the gospel of the kingdom" he impressed both His listeners and His followers that they should "repent: for the kingdom of God is at hand." All too soon He was to see throngs of people milling about in life as sheep without a shepherd. Viewing the masses of people as a crop of grain ready for the harvest, He alerted His helpers to the need of their being all too few reapers for the harvest of souls. In the twilight of Jesus' earthly ministry of love expressed through words and deeds, in fact, on the day of His ascension, He told all of His followers that they should be witnesses to Him" in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," preached Peter. "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . .And as they continued daily with one accord in the temple, and breaking bread from house to house. . .praising God, and having favor with all the people. . .the Lord added to the church daily such as should be saved" (Acts 2:38; 41; 46-47 KJV).

Subsequent chapters give glowing reports of phenomenal growth continuing as thousands upon thousands of persons committed their lives to Jesus Christ as Savior and Lord.

Peter who had felt called to share the gospel especially with the Jews was later in his second epistle to share the conviction that "the Lord is not slack concerning his promises. . .but is longsuffering to us-ward, not willing that any should perish, but that ALL should come to repentance" (2 Peter 3:9, KJV).

Paul was destined to be joined by other mission-minded men in penetrating numerous parts of Asia Minor, the borders of various Mediterranean countries, and parts of Europe which were then an integral part of the vast sprawling Roman Empire.

With the passing of the centuries, the gospel was shared by those who travelled from country to country and from continent to continent by land, sea, and air. Phenomenal printing process continues to be developed. Audio and visual media communication lines continue to be extended. At no other time in history have Christians been so blessed with multi-media means of sharing the good news about Jesus and His redemptive love with EVERYONE."

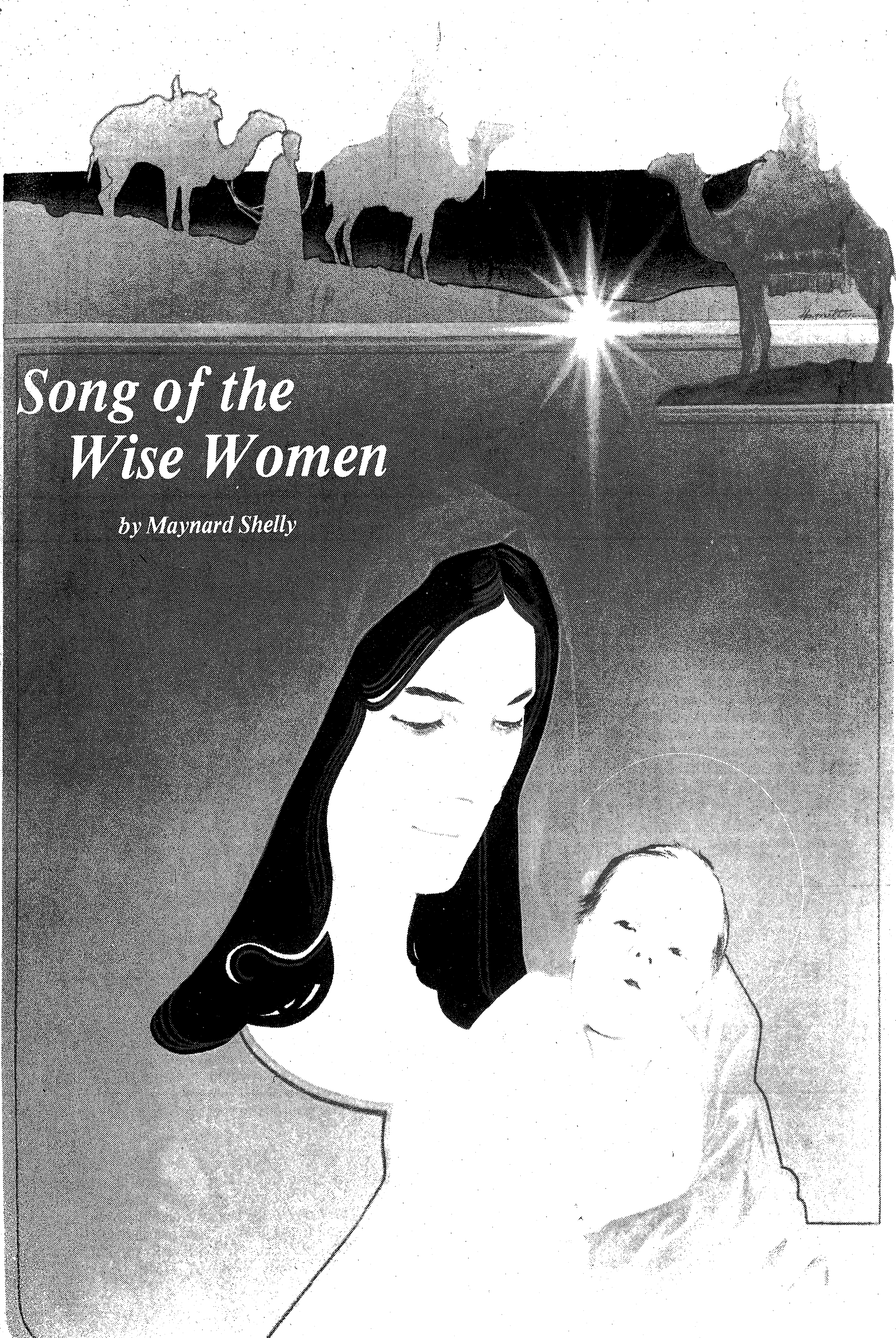
III

Again, let us realize that this MOST WONDERFUL NEWS EVER ANNOUNCED FOR EVERYONE IS FOR ALL TIMES!

Fantastic changes continue to be made in realms of technological developments, medical research, types of transportation and means of communication, but the substance of the gospel never changes. "Jesus Christ is the same yesterday, today, and tomorrow." Believers in Christ with increasing numbers are looking forward with anticipation to that day when the Christ will return saying, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. . ." (Matthew 25:34).

Especially in these days when the mails including seasonal greetings are heavily laden, when the telephone lines are overtaxed, and when people gather in churches or in other assemblies of celebration, may we as committed Christians, empowered by the Holy Spirit, share the glorious gospel with others as never before.

These may be worst of times if we succumb to the lamentation that these are the latter days when the hearts of many shall wax cold, and many shall fall away from the faith. . .These may be the best of times if with spiritual exuberance, we join the heralds from heaven in SHARING THE MOST JOYFUL NEWS EVER ANNOUNCED—FOR EVERYONE—FOR ALL TIME! □



Song of the Wise Women

by Maynard Shelly

Before ever wise men came to the pageant of the birth of Jesus Christ, wise women had long been on stage—not just three, even more than four. We can, at least, count up to five.

At best, those wise men from the east who appear in Matthew's Gospel are shadowy figures moving through the night, dissolving with the darkness that flees before the dawn. We don't know their names or how many, though having left three gifts, we surmise that they were three.

Yet, the opening scenes of the drama of the birth of Jesus are by comparison crowded with women saying and doing wise things. They have given us a song that sparkles more sharply than any Christmas carol but which has yet to be set to music for our hymnals.

We begin in the Gospel of Luke with three wise women: Mary, Elizabeth, and Anna. But to these three, we must add two women from old Testament: Sarah and Hannah, wise women in their own times, whose wisdom provided models for those who came after them.

Elizabeth appeared first, an older woman, but not the oldest of the set. One of the daughters of the tribe of Aaron, she was the wife of Zechariah, himself a member of a priestly family. Both she and her husband were advanced in years and had no children. Had it been someone else, the pious people of their age might have regarded this as punishment by God, but not in their case. The evangelist testified that "they were both righteous before God, walking in all the commandments and . . . blameless" (Lk. 1:6).

Then, Elizabeth and Zechariah, like Sarah and Abraham, received a promise that they would be given a child. Yes, this surprised the aging saints. Zechariah doubted the message, but Elizabeth soon accepted it. The same assurance came to her as that given to Sarah: "For with God nothing will be impossible" (Lk. 1:37; compare Gen. 18:14).

The promise that nothing—absolutely nothing—is impossible for God came also to Mary of Nazareth, Elizabeth's cousin. A young woman of unusual wisdom, Mary received an announcement not unlike Elizabeth's that she would have a child

and that child would be like David, the king.

Both women perceived that what was about to happen through the children that would be born to them would change the world. Their insight deserves celebration every bit as wholehearted as our rejoicing at the coming of the wise men.

When Mary and Elizabeth met in the hill country of Judah, these two expectant mothers didn't trade ideas about the care of feeding of infants. Nor did they even consider the knitting of little garments, though one of them would lay aside some swaddling cloths. Instead, they prophesied or, as we might call it today, theologized. Which means simply that they applied the wisdom God had given them to the meaning of God in the lives of the children God would give them.

To begin with, they turned to the wisdom of Hannah, a wise woman from ancient times who, in a similar

"My Soul Magnifies The Lord"

condition, had also received the promise of a child and who had measured the meaning of that child's coming not just for herself, but for all people, and not just for the people of her time and in her land, but for the people of all times and in every nation (1 Sam. 2: 1-10).

Mary takes the song of Hannah and sings it as a song that applies to the coming of God's new kingdom. And in the singing of this song, she must have been joined by Elizabeth, for the vision is one in which both of their children would have a part.

The poem is called *Magnificat*, after the first word in the Latin version of the song, a word which also appears in many English translations: "My soul magnifies the Lord" (Lk. 1:46).

What follows is really an expansion on the angel's song, "Glory to God in the highest, and on earth peace among men with whom he is pleased!" (Lk. 2:14). But angels could only hint at what peace on earth could mean. Those wise

women of Luke's Gospel, Mary and Elizabeth, enlarging on the understanding of the wise women of the Old Testament, Sarah and Hannah, gave us a vision in rich and profound detail.

Mary and Elizabeth lived during dark days, times of oppression, poverty, and corruption. Yet they saw the coming of new heavens and a new earth, a new Jerusalem. True, the faith of Israel was being put to the test. Few, it seemed, still held to the true faith in God in those days when people embraced new doctrines and new ways of life and scoffed at those who still held on to the ancient faith. But Mary with Elizabeth could see a new moral and religious order coming. "He has shown strength with his arm, he has scattered the proud in the imagination of their hearts" (Lk. 1:51).

They felt crushed by the political powers of their day. But the coming Savior would turn that system upside down. "He has put down the mighty from their thrones," they said, "and exalted those of low degree" (Lk. 1:52).

The song of these wise women showed that they knew the meaning of hunger and poverty. No picture of true salvation could be complete for them without a revolution of economics: "He has filled the hungry with good things, and the rich he has sent empty away" (Lk. 1:53).

The confirming act of faith and wisdom came from Anna, the oldest of the wise women in the Gospel of Luke. Anna (called Hannah in some translations) supported the prophecies of Mary and Elizabeth. When Jesus was brought to the Temple, she testified that He was the one who had been born to the redeemer liberator of Jerusalem (Lk. 2:38).

God has worked out His plan of salvation, the plan begun with Sarah and Abraham, proclaimed by Hannah and countless prophets throughout the years. When John appeared followed by Jesus, they brought us through to the last great Exodus, the great salvation event proclaimed in prophecy and poetry by Elizabeth, Mary, and Anna.

Deliverance came to Israel and to the world, though only seen by those with eyes of faith, faith that was the proof that they were wise. —All Scriptural quotations are from the Revised Standard Version.



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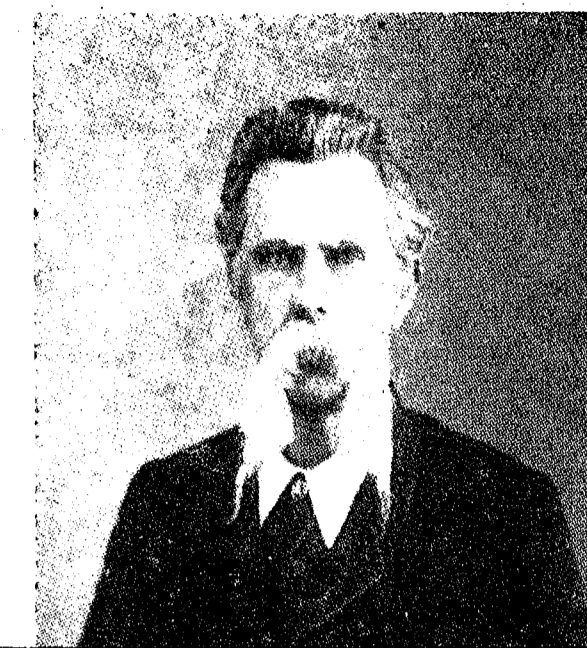
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A Colorful Champion Of Religious Liberty

by the Rev. Clifford A. Beebe



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The president of the Missouri Conference of Seventh-day Adventists came into Arkansas to protest the persecution, but with little noticeable effect; the Seventh Day Baptist effort had better results. A group of Arkansas County Seventh Day Baptists, with Elder J.L. Hull and T. H. Monroe as leaders and with the cooperation of Elder J. F. Shaw of Texarkana, went first to State Rep. W. H. Halliburton of DeWitt, who brushed them aside, and then to Col. Crockett.

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Fruit of the Spirit--Gentleness

Pastor Clifford L. Bond
Gardner, Kansas

"Gentle as a lamb" is a tribute that most Christians do not deserve, and one which many do not even seek after. Some have the idea that gentleness is a sign of weakness, or at the very best is to be sought after only if the more valuable and fruitful traits of the Spirit are not evident. Some feel that gentleness is the true badge of the Spirit-filled believer. Perhaps there is a way to satisfy both points of view, and at the same time remain true to the Word of God as our rule and standard. Impossible you say? Not at all.

When comparing the King James Version with later translations it is evident that the consensus of opinion is that the Greek word "chrestotes" which is used in Galatians 5:22 is more normally translated as "kindness" rather than "gentleness." However, lest we miss the total point of understanding God's Word by an incomplete and critical analysis of one word let us remember the great difficulty in translating any word into another language. Very seldom is it possible to adequately translate one word into another tongue on a one to one exchange basis. Sometimes phrases or explanations are needed. Although "kindness" is the preferable word to use in being consistent with good Bible translation, "gentleness" is not so far off as it would at first appear. According to Vine the word "chrestotes" denotes "...not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds; yet not goodness expressing itself in indignation against sin, for it contrasted with severity in Romans 11:22, but in grace and tenderness and compassion." Is this not gentleness? It is certainly at least one aspect of the Greek word in question, and it is this facet of the truth which is our focus at this time. Gentleness. What is it?

Some think of a lamb as the prime example of gentleness, and some very persuasive, and well-meant illustrations using Jesus as the Lamb of God could be used. But Jesus is the Lamb of God by choice for He emptied Himself of His personal power in order to become a gentle lamb. A lamb in nature has little choice in the matter. Is a lamb then truly a good example of gentleness as a fruit of the Spirit? Maybe, and maybe not.

I think an elephant is a better example of gentleness. Yes, an elephant! You see, a lamb has no alternative personality to choose or control. It is small, and relatively weak and almost totally non-aggressive by nature. But an elephant is neither. Have you ever seen a circus act in which the animal trainer lies down and trusts his

elephant to place that huge mighty foot upon his chest? That my friend is gentleness! The elephant could be rough with no real effort on his part. Just standing comfortably for him would be quite uncomfortable for the last few moments of existence for the trainer. You see, gentleness is not just the opposite of roughness, but is a conscious restraint of what comes naturally, in this case to an elephant. A lamb is by nature what it is, but that elephant is exercising great restraint. Or have you ever witnessed or experienced a big and strong father holding a very small infant in his arms? Arms that must be very careful, for they have the power to harm as well as hold. Gentleness is not, then, a sign of weakness, but of strength overcoming natural tendencies or capabilities.

Let us return for a moment to the definition as Vine gives it. This kind of gentleness does not express itself in indignation against sin. Interesting, isn't it? Are you indignant at the sin in others? Are you self-righteous when you hear of another's faults and failures in their Christian life? Can we really afford that luxury in the light of what it means to be gentle? Let's go back to basics for a moment.

Some feel that gentleness means to be mild mannered like a lamb. Others feel that this is a sign of weakness, and is not exhibited by the truly spiritual Christian. But it is listed in the passage which tells of the fruits of the Spirit. True gentleness is, and indeed must be a fruit of the Spirit for it goes against the human nature of the strong Christian. Those who are active, most active, in the work of the Lord are those most lacking in this fruit. Their lives are often a showcase of Christian virtue and resolve. Their presence is felt and appreciated at gatherings wherever believers meet in earnest. But where there is great strength there is often also great impatience with those who are not as strong, as dedicated, as gifted, as "spiritual." It goes against their nature to be gentle and not indignant over the sin in the lives of those around them. Yet which is the greater sin? To commit a sin, or not manifest this fruit of the Spirit? Both are wrong, yet neither is worse than the other.

It is not pride that is the enemy of gentleness in the life of the strong Christian, for it is expediency which makes that person be critical of others. The strong Christian is not usually unduly proud of his abilities, but rather is well aware of his own short-comings. It is expediency then, and the desire to be efficient, and effective which is usually the excuse for disqualifying

this fruit from prominence. For if we are patient, we tell ourselves, with a sin in the life of another we will fail in our mission. But our mission is to allow the Holy Spirit freedom in our life, and if that is so, then gentleness, with its attendant tenderness for the sinner will be evident. No, this does not excuse sin, but neither can we afford to excuse ourselves for not having this fruit evident in our lives. We must if we are to claim the Spirit as our link to Life.

How then do we acquire this fruit? How does an apple tree acquire apples, or a pear tree pears? It just grows, soaks up the sunshine, and is obedient to the laws of genetics. It bears fruit after its kind. We, however, are not exactly like trees for we have wills, and those wills are not sinless by nature, or by training. Our inherent and learned aversion to sin, particularly certain types of sin, is deeply imbedded, and is hard to overcome. It is not natural for us to be gentle with the sinner who commits these sins any more than it is natural for an elephant to be gentle with that trainer. In short, our hatred for sin must not be allowed to carry over to the one who sins.

"Gentle as a lamb" is a good thing to remember only if we do mean the Lamb of God who taketh away the sin of the world. He had no patience whatever with sin, but had infinite love and compassion, and if you please, gentleness with the sinner.

Are you a leader in your church? Please remember to be gentle in your dealings with those caught up in the tangled web of sin. Do not allow yourself to be indignant at the sinner, do not be severe in your dealings with him or her whatever the sin might be. Save your indignation and your anger for the sin itself, for except for God's boundless grace you yourself could have a similar problem. God's Holy Spirit is capable of changing your attitude if you will let Him. You can be gentle. Ask Him right now and experience the new joy and freedom you can receive. □

Clifford Bond has served as a pastor and is now in seminary receiving additional training.

MISSION NOTES

focus

"Where there is no vision the people perish"

Verse for the month: "Now God gives us many kinds of special abilities, but it is the same Holy Spirit who is the source of them all. There are different kinds of service to God, but it is the same Lord we are serving. There are many ways in which God works in our lives, but it is the same God who does the work in and through all of us who are His. The Holy Spirit displays God's power through each of us as a means of helping the entire church."

-1 Cor. 12:4-7 (LB)

● **JAMAICA, WEST INDIES.** -Douglas Mackintosh writes, "Our staff (at Crandall High School) is the best I have seen (PTL) and appears to be melding together well. Our return student population is also up which is a very encouraging sign. . . Graduation exercises are coming up early next month (November) and from G.C.E. (General Certificate of Education) results so far we are looking for continued improvements in quality and quantity of passes. We have also had some pleasant surprises from our 3rd and 4th formers in exams."

● **USA.** -October 29th was the first meeting of the new Central Seventh Day Baptist Church, meeting at Vargo Senior High School, near the Prince Georges Community College, Prince George County, MD. A branch of the Washington, DC, SDB Church, the new group was commissioned by the mother church and has as its goal the organization of a new Seventh Day Baptist church, the first in Maryland. There were 18 present at their first service. While they do not have their own pastor, the services are led by lay leaders. This church extension project is a result of Commitment To Growth. It is reported that 100% of

their Sabbath School offerings will be given for missions.

● **GUYANA, SOUTH AMERICA.** -A letter from Pastor Sam Peters was received and we would share the following with you: "We began our final lap of training one week earlier than was planned. We do hope that by God's enabling we will finish before or by the first week in December. . . We have now placed our two young pastors in local churches to serve under supervision for one year. Pastor Allen is now serving the Parika Church, and Pastor Caesar the Dartmouth Church." Let us continue to uphold these two young pastors in our prayers; also praying for the Lord to lead Pastor Peters as he is teaching them.

● **MZUZU, MALAWI, AFRICA.** -A new Seventh Day Baptist church center in the northern region capital will be a growing focus for SDB witness and work. Rev. A.K. Harawa is the director of the Northern SDB Association of churches. He will reside in the new house presently under construction. A site for a church/office is also available and it is hoped necessary funds will be available for this project in 1978.

● **HAARLEM, HOLLAND.** -Plans are being made for the 1978 youth camp sponsored by the Dutch Conference. The camp is called SAJO KAMP (Camp for Sabbathkeeping young people). In 1977 there were 36 campers with a staff of seven.

PRAYER

CORNER

A Prayer Reminder for Each Day!!

JANUARY 1978

- 1-Opportunities to reach out with the love of God in 1978!
- 2-Seventh Day Baptists around the world who are participating in A Week of Prayer
- 3-Mill Yard S.D.B. Church, England
- 4-The National SDBYF officers as they make plans for Conference activities
- 5-Rev. L. Sawi Thanga as he carries out the work of our Lord in Burma
- 6-Rev. S. Kenneth Davis, Battle Creek, MI
- 7-Menzo and Audrey Fuller as they labor for our Lord in Malawi
- 8-The newly organized SDB Church in Houston, TX
- 9-Our ministerial students
- 10-Commitment to Growth--Phase II
- 11-Pastorless churches
- 12-SDB's meeting in Toronto, Ontario, Canada
- 13-The family of Elder C. Bosch in Amsterdam
- 14-The witness of our national worker, Rev. B. John V. Rao, to the people of India
- 15-Missionary pastor churches in the United States
- 16-Praise God for His many blessings to you
- 17-Our Korean brethren and Jin Sung Kim as he carries on his ministry in Korea
- 18-Rev. Mynor Soper as he coordinates the evangelism for our denomination
- 19-Those who the Lord will raise up to be representatives to the 1978 SDBWF Session
- 20-Pray for more faith and love
- 21-The radio ministry in the Philippines--for all who hear the good news through this vital ministry and for Rev. E. O. Ferraren as he ministers to the people
- 22-Doug Mackintosh as he works with the students of Crandall High in Jamaica
- 23-Our children
- 24-The Light Bearers as they plan their 1978 tours
- 25-The new Central SDB Branch Church in Prince George County, MD
- 26-Rev. James McGeachy, Hessele, England
- 27-The work of the SDB Historical Society
- 28-For workers that the Lord will raise up to carry out the Great Commission
- 29-Crandall High School Board as it plans for the future of the school
- 30-The ministry of the American Sabbath Tract Society
- 31-The seminary students who will graduate in 1978 as they seek the Lord's leading in their lives



Growing in the Love of Christ

WOMEN'S ASSEMBLY DRAWS BAPTISTS OF SIX NATIONS

by Madeline F. Randolph

FREEPORT-More than 2,300 women from seventeen different Baptist Conferences and from six nations gathered for the Continental Assembly of the North American Baptist Women's Union.

The meeting in Freeport, Bahamas, was the sixth continent-wide convening of North American women related to the Baptist World Alliance Women's Department. The Union was founded in 1951.

The North American Baptist Women's Union embraces the women's organizations of English-speaking conventions and conferences in North America. English-speaking nations in Latin America also participate. Nations officially represented include Canada, the Bahamas. Special guests registered from Nigeria, Sweden, El Salvador, Hong Kong, and several other nations.

Mrs. Letha Casazza of Washington, DC, presided over sessions built around the theme, "Growing in the Love of Christ." Major speakers included Andrew MacRae, secretary of the Baptist Union of Scotland; Ronald Goulding, associate secretary of the Baptist World Alliance; Pearl Lee McNeil, anthropologist from Dallas, Texas; Evelyn Christenson, author from St. Paul, Minnesota; Dorothy Brown, surgeon from Nashville, Tennessee; Doris Johnson, president of Bahamas Senate; the seventeen presidents of the NABWU constituent bodies.

Three of the four living former presidents of the NABWU described the founding and growth of the organization, backed by slides and tape recordings of early leaders. Former presidents speaking were Mrs. Blanche Hodge, Portland, Oregon; Alma Hunt, Richmond, Virginia; and Mrs. Ferne Levy, Wolfville, Nova Scotia.

In business sessions, the women heard the report of their treasurer, Mary H. Wright of Philadelphia, Penn-

sylvania. Dr. Wright reported that the Baptist Women's Day of Prayer, promoted around the world by the BWA Women's Department, reaped an offering of \$100,208 in North America in 1976. The offering has doubled since NABWU last assembled in 1972. This offering provides the operating income for NABWU and makes contributions to Baptist World Relief. Fifty-six percent of contributions in North America has been given to the Women's Department for its operations on other continents. (The next Day of Prayer was observed on Monday, November 7, 1977.)

Officers were elected to lead the continental union for the next five years. The new president, the first black woman to head the organization, is Mrs. Marena Belle Williams of Kansas City, Missouri. Mrs. Williams, who has been serving on the NABWU Executive Committee as a member-at-large, is the wife of the pastor of St. Stephen Baptist Church. She is affiliated with the NBC of America.

Vice-president will be Mrs. Judith Clanton, wife of the pastor of the First General Baptist Church in Oakland City, Indiana. Secretary will be Mrs. Florence Korb, an American Baptist from South Dennis, Massachusetts. Treasurer will be Mrs. Helen Fling, promotion associate for work in new areas of Southern Baptist Woman's Missionary Union, Birmingham, Alabama.

Members-at-large named to the NABWU Executive Committee include Mrs. Tiny Holmberg, Worthington, MN, of the Baptist General Conference; Mrs. Sharon Mayforth, Sterling Heights, MI, of the North American Baptist Conference; Mrs. Cynthia Ray, Brooklyn, New York, of the National Baptist Convention, USA, Inc.; Mrs. Madeline Fitz Randolph, Boulder, CO, of the Seventh Day Baptist General Conference; and Mrs. Margaret MacQuade, Moncton, New Brunswick, of the United Baptist Women of the Atlantic Provinces. □

A SABBATH IN HAARLEM

-John D. Bevis



The Seventh Day Baptist church, 21 Parklaan, is located in the heart of the city. This is the headquarters church of the work in Holland and scene of the recent centennial celebrations.

It was our privilege to represent American Seventh Day Baptists at the centennial of the Haarlem church in October. The services, being in Dutch, were difficult for us to understand but we found that we were able to have much communication in spite of the language problems. There is a bond of unity and love between Christians and especially it seems between Seventh Day Baptists. We felt a real part of the "family of God" as worshippers were gathered from some five countries in the chapel of the Haarlem church on that beautiful Sabbath Day.

On Friday evening the message was brought by Elder C. Bosch of the Amsterdam church. The Sabbath services, which lasted all day, stressed the history and progress of the work in Holland over the past century. Through the translation services of John Farenhorst we are able to share with you a portion of the message given Sabbath morning by Elder Jaap Nieuwstraten of the Haarlem church. We believe you will be able to gain some insights in this message that show the commitment and dedication of our Dutch brethren.



Editor and Mrs. John Bevis on their way to church on Sabbath in Haarlem. Mrs. Charlotte Waber (center) came from Zurich, Switzerland, to attend the meetings. She is a long-time subscriber to our publications.



Corrie Nieuwstraten, seated at the organ, is always busy in the Lord's work. She provided meals and lodging for some fifteen foreign delegates in her home during the weekend. A more gracious hostess, you'll never meet!



On Sunday some fifty of the church members took their American visitors on a tour of the Dutch countryside. We stopped along the roadside for some Dutch tea and caught the Nieuwstraten family (five generations) in this photo. Opa Van Dyke, Nel Nieuwstraten, Jaap and Corrie Nieuwstraten with granddaughter Natasha and daughter-in-law Minora (Mrs. Frits Nieuwstraten).

Brothers and Sisters, we are very happy that so many came to Haarlem today.

We hope that today will be a day of joy and glory.

The Word is very close to us; it should be in our hearts and on our mouths. What do we seek this morning? We came here to celebrate a feast. We came here to give God praise and honor for all He has done in the past. We trust His word and will not be lead astray by Satan when we hold onto the Bible truth. God is eternal and His word contains the eternal truth. Some people will never know God's truth because they don't want to listen. They close their ears and hearts. It is like missing \$100,000 because they fail to have a passport. God wants to give this passport to every one of us.

We as God's children have a duty, as individuals and together as a church. The SDB church in Holland was founded by Brother Velthuysen and we know that it was God's Spirit who showed him this truth. It is good to ask ourselves how our relationship is with God. Did we use our talents or did we put them in the soil. We will leave the decision of making up the balance to God. Only His power keeps us going and we know that He will never fail us.

There is still much work to be done and with the knowledge that the day is almost over we must press on and work hard. We would like to see many people flocking into our churches and at moments we see this happen and our faith is on the mountain top. Then we see the darkness and we fall down into the valley. We need a time of rededication and more learning. In moments like this we cry on God's shoulder and tell Him what is wrong. God loves us and understands our failures. His soft friendly voice sounds suddenly loud and He sends us back to fulfill His work. God wants to use us and we must do our job. Why does God allow all the sins in this world? Why doesn't He help His servants who suffer in prisons? When we expect fire from Heaven or earthquakes to show the world who He is we might get discouraged. No, God wants to use us as a church to bring the flock back to the Shepherd. Do we go out and work as we are told?

The song we sang was about the harvest and the need of people to bring in the sheaves - I brought you with my blood, come and work for me. The time is running out and you never know how much longer you can labor. Go, go back to your work, don't look upon the things of the past. One hundred years is a long time and we are thankful for the many blessings. However we must not stay still and stop at this point. Keep your faith and let no one steal your crown of glory. Keep what you have, that's not always easy and we need daily God's help and guiding. The time is short and we must be prepared to meet the Lord.

One hundred years is as one day to God and soon the trumpets will sound.



Brother and Sister Hans Sizmann are members of the Haarlem church who live in Germany. Brother Sizmann will represent the Dutch Conference at the meeting of the World Federation in August 1978.



Ruth, David, and Jan Lek are members of the church at the Hague. Jan is the newly-elected secretary of the Dutch Conference. He is a delegate to the World Federation meeting at Alfred, N.Y., this year.

After a delicious meal served by the ladies of the Haarlem church the afternoon program began. Fraternal delegates from several countries brought greetings. The quilt given by the Women's Societies of America was presented by Hope, John and Laura Bevis, Florence Bowden and Marie Kuyper. We stressed that the quilt, a symbol of warm, was given to show the warmth of the love that exists between the women of Holland and America. Accepting the quilt on behalf of the ladies of Holland was Mrs. Elizabeth Lek of The Hague, Miss Annie and Miss Trijntje Kramer of Leeuwarden. The congregation broke into applause when the quilt, which was a surprise to them, was presented. Appreciation was expressed to the Dutch churches for their support of the worldwide work of Seventh Day Baptists and especially to the ladies for their "love gift" sent over at Conference time each year.

After supper we were able to show slides taken at the recent Conference session held in Arkansas and to bring greetings from many S.D.B.'s in America. The Dutch brethren were especially interested in the slides shown of the publishing house and headquarters building in Plainfield. Following our presentation slides were shown of the recent Dutch conference sessions as well as of their summer youth camp.

We asked our friends in Holland what they wanted most from America. Their response was, "Send more representatives to meet with us." There is much that can be gained from more frequent exchange of fraternal delegates between our Dutch and American churches. After all "we are one in the bond of love." □

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Most everyone knows the story of how the Ten Boom family, under the direction of Corrie, protected many Jews from persecution by hiding them in the Beje until they could be removed to a safer place. The actual closet-size "hiding place" was located in Corrie's room above the third floor of the home. A false wall was put in with a linen cabinet with shelves in front of the room. The bottom panel of this cabinet slipped out and refugees would crawl through the small opening into the tiny room where they found temporary security.

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That carpenter was none other than Jaap Nieuwstraten, elder of the Haarlem Seventh Day Baptist Church which is located only a few blocks from the Beje.

Elder and Mrs. Jaap Nieuwstraten of the Haarlem S.D.B. church. Brother Jaap, a carpenter, restored the secret room in the Beje on the request of Miss Corrie Ten Boom.

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CLOSED ON ACCOUNT OF SUCCESS

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scriptions, each chiming a welcome as we entered the door. The owners were most happy to give us a private tour of the building. Our daughter, Laura, was able to stand inside that special "hiding place" and we were reminded of the text that is a favorite of Miss Ten Boom: "Whatever we may have to go through now is less than nothing compared with the magnificent future God has in store for us (Romans 8:18).

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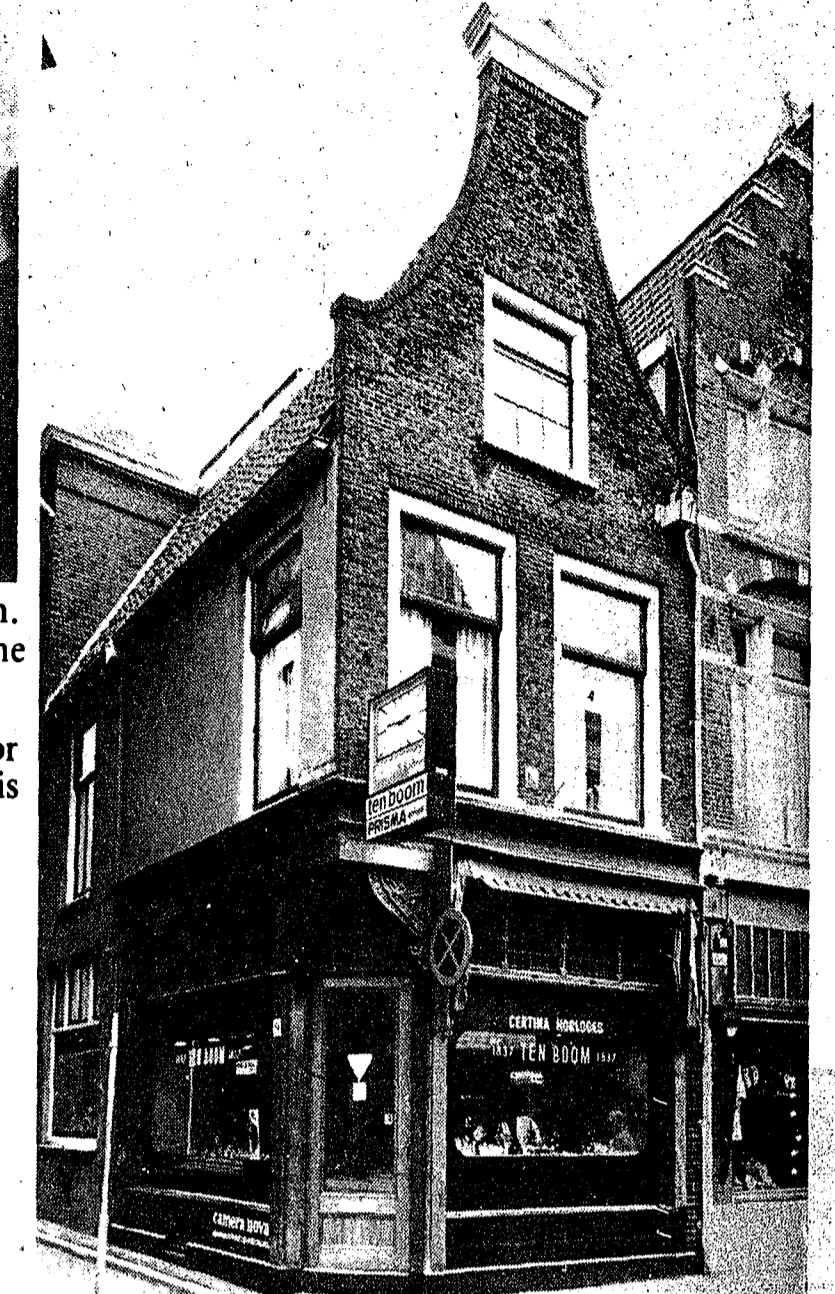
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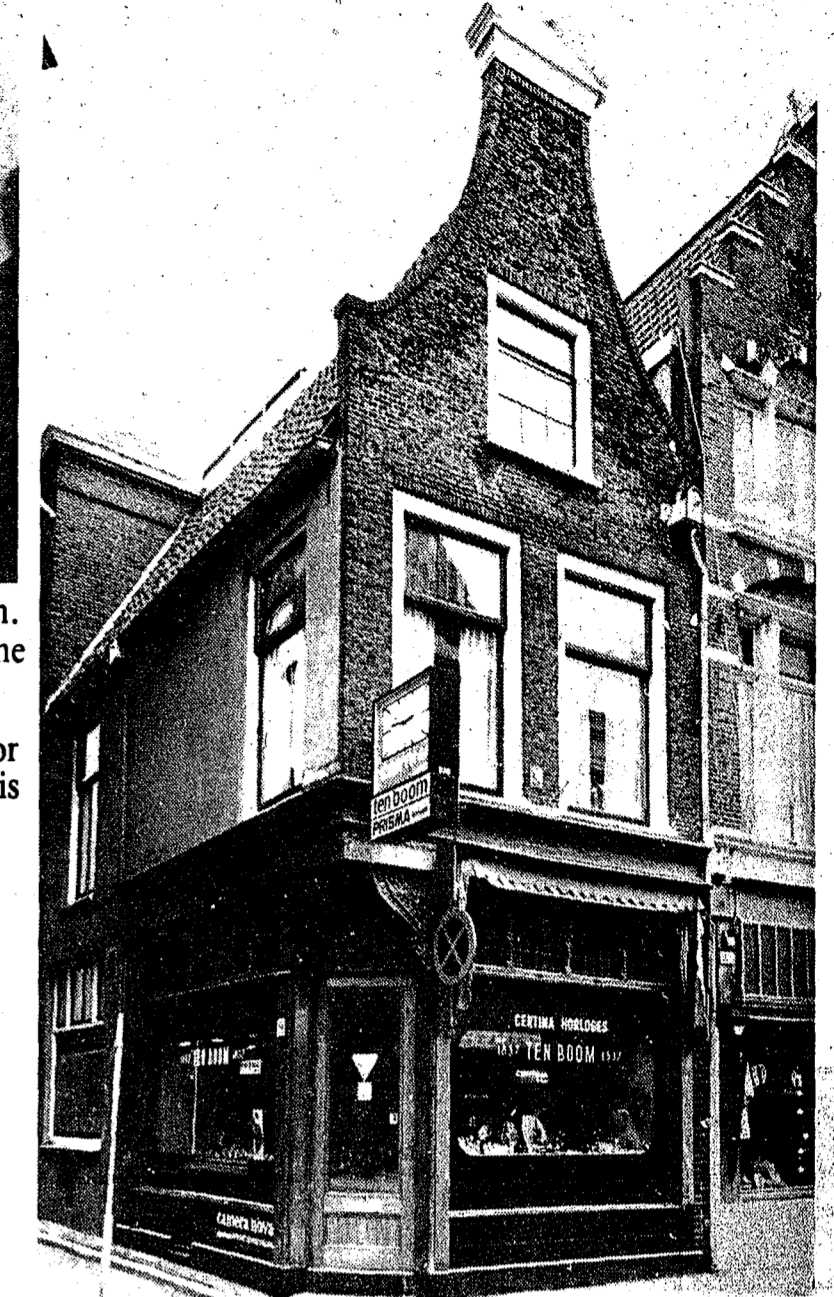
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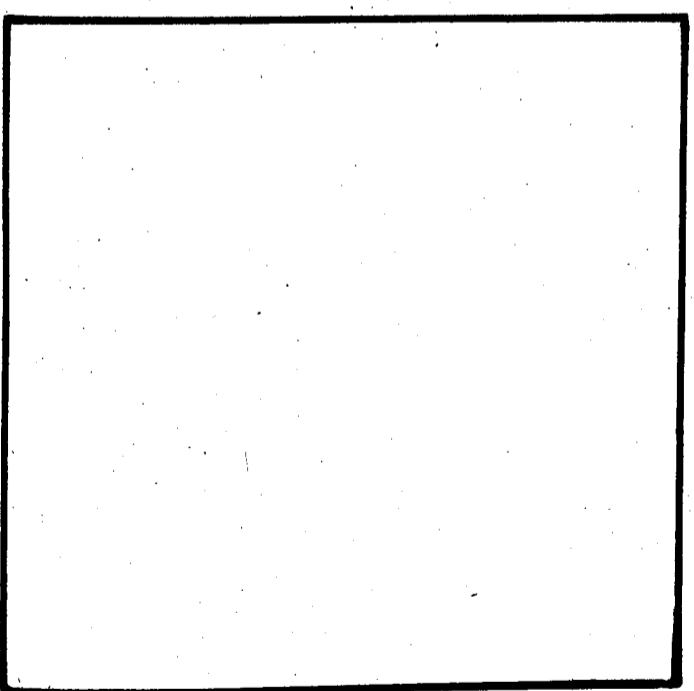


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THE JUDGMENT



BY DR EDWARD J. HORSLEY, DENVER, CO.

A wide divergence of teaching surrounds the subject of Judgment. God's Word contains the answer.

The idea that God will execute judgment upon mankind at some time is a theme that runs throughout both the Old and New Testament portions of Scripture. This has led to a wide divergence of understanding as to the meaning of this doctrine but the basic concept of a final judgment has gained great popularity in both secular and religious circles. A unique interpretation of this doctrine is held by the Seventh-day Adventist denomination and is referred to in their writings as the Investigative Judgment.

The Investigative Judgment is the one distinctive aspect of Seventh-day Adventist theology. This doctrine was formulated as an explanation for the interpretation of the prophesy of Daniel 8:14 which had resulted in the disappointment of 1844 when Christ failed to return as Adventists had predicted. This doctrine can be briefly summarized by the following major points: (1) The format. Those involved in this judgment are God, the judge at the celestial bar with the books of record open; the angels, Christ and Satan all participating; and the solitary defendant standing before the bar of justice awaiting the decision whether he will receive eternal life or eternal destruction. (2) This judg-

ment began in 1844 at the close of the 2300 day-year prophesy of Daniel and it will end just prior to the second coming of Christ. (3) The first person to be judged was Adam and a natural chronological sequence has been followed so that at this time living Christians are coming on trial. (4) This trial deals only with persons who have at some time accepted God's grace. In our Christian era, this would mean only those who have accepted Christ. No other human beings participate in this investigative judgment.

The following statements were written by Mrs. E. G. White and are excerpted from the book, *The Great Controversy Between Christ and Satan*. "As the books of Heaven are opened in the judgment, the lives of all who have believed in Jesus come in review before God. Every man's work passes in review before God and opposite each name in the books of Heaven is written with terrible exactness every wrong word, every selfish act, every unfulfilled duty, every secret sin," etc., "wasted moments, unimproved opportunities," etc., etc. "Names are accepted, names rejected. When any have sins remaining on the books of records unrepented of and unforgiven, their names will be blotted out of the book of life." "When their characters are found to be in harmony with the law of God, then their sins will be blotted out and they themselves will be counted worthy of eternal life." "Since the dead are to be judged out of the things written in the books, it is impossible that their sins shall be blotted out until after the judgment at which their cases are to be investigated." "Our acts, our words, even our most secret motives all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us they will bear their testimony to justify or condemn."

Such an emphasis as indicated in these quotations would certainly appear to place a great deal of weight upon one's good deeds as a basis for salvation as shown by the statement that individuals are "counted worthy of eternal life" "when their characters are found to be in harmony with the law of God." Such an emphasis tends to lead either to great anxiety and guilt or to an attitude of self-righteousness.

The Meaning of Judgment

(It is important to read all texts in this study. The use of one or more modern translations is helpful.)

Old Testament concepts regarding judgment are represented by the following texts: Deut. 10: 17,18; Ezra 7:26; Psalm 7: 6-11; Psalm 103:6. Throughout the Old Testament, judgment is seen as God's action to bring justice and a fair reward to both the evildoer and to the righteous. It is an executive action rather than a trial, a trial of discovery being rather superfluous for an all-knowing God.

The New Testament concept is represented by Christ's statement, recorded in Matthew 25: 31-46, which includes the parable of the sheep and the goats. This portrays a permanent separation of the saved and the lost. Here there is no suggestion of a trial to decide who are the sheep and who are the goats. That is already known. The purpose of the judgment is to separate them, bringing to each a just reward. Second Corinthians 5:10: "We must all appear before the judgment seat of God." Why? The test continues, "to receive those things which are done in the body." That is the eternal reward. Compare John 5: 25-29 and Romans 14: 10,11.

What is the New Testament basis for judgment? John 3:18,19 and John 12: 47,48. In His teaching, the Lord made clear the basis for man's judgment. Jesus Christ was the ultimate revelation of God and this revelation is the basis of judgment. Man's reaction and response to that revelation is the judgment. We condemn ourselves by rejecting the light whereas acceptance brings reconciliation and life.

Judgment and the Christian

John 5:24 (NEB): "In very truth anyone who gives heed to what I say and puts his trust in him who sent me has hold of eternal life and does not come up for judgment but has already passed from death to life." This is the decisive word of Jesus Christ. Those who believe do not come into judgment but already have eternal life. The present possession of eternal life is incompatible with the doctrine of a final trial to determine one's eternal

destiny. The basic concept of such a trial or inquisition prior to the return of Christ raises the specter of whether or not one can know a saving relationship with Christ. See the following texts: John 3:36; John 6:47; 1 Corinthians 1:18; 2 Timothy 4:6-8; 1 John 3:14 and 5:13. Eternal life is the present gift of God and is not contingent upon the outcome of some later trial or judgment. The doctrine of the investigative judgment has led Seventh-day Adventists to recommend that their members should not state that they are saved.

"Those who accept the Savior, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond temptation." --Christ's Object Lessons, p. 155. In contrast Jesus said, "He who believes has passed from death unto life," and that is indeed salvation.

The Rationale of the Investigative Judgment Compared with Righteousness by Faith

A trial in which all of one's life is reviewed to determine whether one is "worthy of eternal life" must have as its basic premise that eternal life is directly related to one's deeds: merits for good deeds; demerits for bad deeds. No rationalization of such a system can eclipse

To all who look to Christ today in faith the promise is the same...

the fundamental concept of a merit system that one's good works deserve eternal life-- "our acts, our words. . . all have their weight in deciding our destiny."

Is this Biblical? Let us review the New Testament concept of salvation outlined so clearly in Ephesians 2: 8-10; Romans 3: 20-24; 4: 3-8, 23-25; 5:1. Note in Romans 4:8 (NEB): "Happy is the man whose sins the Lord does not count against him." God doesn't even place our sins to our account. He doesn't keep score and therefore there is nothing to review or judge for those who are "in Christ." Compare 2 Corinthians 5:19 and Romans 8: 33-34.

When and on what basis does God accept individuals into His Kingdom and into His family? When by faith we accept Him, He accepts us just as we are. The day after such acceptance, on what basis does He continue to accept us? By reviewing our production of good deeds in the past twenty-four hours? No, He continues to accept us on the same basis as the original, that is, our faith and acceptance of the sacrifice of Christ. How about a week later? A month? A year? The rest of our lives? A continual acceptance of Him means a continual acceptance by Him. Only a deliberate rejection by man can separate man from God--no other power can separate us (Romans 8: 35-39). Apostasy is not a breaking of God's law but it is rather the deliberate rejection of Jesus Christ which is just the reverse of the process of salvation.

When Did Judgment in the Christian Context Begin?

Note again that the coming of Jesus into this world is the basis of judgment (John 3: 18-19) and Jesus Himself stated that during His lifetime people were judging themselves by accepting or rejecting His light. Consider these additional statements of Jesus concerning the time of judgment: John 9: 35-39; 12:31. Note also the important judgment role of the Holy Spirit stated in John 16: 8-11. In the light of these statements, how should we interpret the statement in Revelation 14:7, "The hour of his judgment has (is) come"? Surely judgment had come with the coming of that light

(continued on page 27)

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destiny. The basic concept of such a trial or inquisition prior to the return of Christ raises the specter of whether or not one can know a saving relationship with Christ. See the following texts: John 3:36; John 6:47; 1 Corinthians 1:18; 2 Timothy 4:6-8; 1 John 3:14 and 5:13. Eternal life is the present gift of God and is not contingent upon the outcome of some later trial or judgment. The doctrine of the investigative judgment has led Seventh-day Adventists to recommend that their members should not state that they are saved.

"Those who accept the Savior, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond temptation." --Christ's Object Lessons, p. 155. In contrast Jesus said, "He who believes has passed from death unto life," and that is indeed salvation.

The Rationale of the Investigative Judgment Compared with Righteousness by Faith

A trial in which all of one's life is reviewed to determine whether one is "worthy of eternal life" must have as its basic premise that eternal life is directly related to one's deeds; merits for good deeds; demerits for bad deeds. No rationalization of such a system can eclipse

To all who look to Christ today in faith the promise is the same. . .

the fundamental concept of a merit system that one's good works deserve eternal life-- "our acts, our words. . . all have their weight in deciding our destiny."

Is this Biblical? Let us review the New Testament concept of salvation outlined so clearly in Ephesians 2: 8-10; Romans 3: 20-24; 4: 3-8, 23-25; 5:1. Note in Romans 4:8 (NEB): "Happy is the man whose sins the Lord does not count against him." God doesn't even place our sins to our account. He doesn't keep score and therefore there is nothing to review or judge for those who are "in Christ." Compare 2 Corinthians 5:19 and Romans 8: 33-34.

When and on what basis does God accept individuals into His Kingdom and into His family? When by faith we accept Him, He accepts us just as we are. The day after such acceptance, on what basis does He continue to accept us? By reviewing our production of good deeds in the past twenty-four hours? No, He continues to accept us on the same basis as the original, that is, our faith and acceptance of the sacrifice of Christ. How about a week later? A month? A year? The rest of our lives? A continual acceptance of Him means a continual acceptance by Him. Only a deliberate rejection by man can separate man from God--no other power can separate us (Romans 8: 35-39). Apostasy is not a breaking of God's law but it is rather the deliberate rejection of Jesus Christ which is just the reverse of the process of salvation.

When Did Judgment in the Christian Context Begin?

Note again that the coming of Jesus into this world is the basis of judgment (John 3: 18-19) and Jesus Himself stated that during His lifetime people were judging themselves by accepting or rejecting His light. Consider these additional statements of Jesus concerning the time of judgment: John 9: 35-39; 12:31. Note also the important judgment role of the Holy Spirit stated in John 16: 8-11. In the light of these statements, how should we interpret the statement in Revelation 14:7, "The hour of his judgment has (is) come"? Surely judgment had come with the coming of that light

(continued on page 27)



Rev. Rex E. Zwiebel

Rex Zwiebel New Board President, Mary Clare Interim Executive

Pastor Rex E. Zwiebel of the Alfred Station Seventh Day Baptist Church was elected president of the Board of Directors of the S.D.B. Board of Christian Education at its first quarterly directors' meeting after the Annual Corporate Meeting. This was held Oct. 16, 1977, at the Alfred S.D.B. Parish House. On Jan. 1, 1978 Zwiebel will succeed Mrs. Mary G. Clare who has been president of the directors' board for the past five years.

As most *Recorder* readers know, Pastor Zwiebel was executive secretary of the Board of Christian Education from 1956-70, and then was dean of the Center on Ministry til 1975 when he took up the pastorate at Alfred Station.

Others officers of the Board of Directors are: vice-president, Mrs. Ethel Dickinson of Richburg, NY; recording secretary, Mrs. Mae Lewis of Almond, NY; corresponding secretary, Mrs. Frances Clarke of Alfred, NY; treasurer, Maurice McCrea of Richburg, NY.

Mrs. Mary Clare was elected for interim executive secretary to replace the consultant, David Clarke. She will serve full time in the office and field work of this agency of American Seventh Day Baptists. She leaves her post as director of Christian Education of the Alfred S.D.B. Church which she has occupied for the last thirteen years. A former WAVE in the U.S. Navy and public school teacher, mother of four grown children, and active community citizen, Mrs. Clare

brings experience and skill to her interim executive's role. Already on the Ad Hoc Committee on Denominational Redesign, she was asked to continue on the Group studying alternative structures. President Rex Zwiebel has been asked to take her place there, and she will continue as one of the "observers" or consultants to the Study Group.

The directors of the Board are elected at the Annual Corporate Meeting and the Oct. 16 meeting this year elected the following persons to serve for calendar year 1978: Margaret Burdick, Mary Clare, Frances and David Clarke, Wayne N. Crandall, Leta C. DeGroff, Ethel and Harmon Dickinson, Luan S. Ellis, Hazel Grantier, Russell G. Johnson, Gary Lewis, Mae Lewis, Christian Mattison, L. Maurice McCrea, Craig Mix, Jean and Donald Pierce, Susie Robinson, Albert N. Rogers, Onnalee G. Saunders, Amanda L. Snyder, C. Robert Stohr, Madge Sutton, Kathryn and William Thompson, W. Donald Van Horn, Doris and Kenneth Van Horn, Rex E. Zwiebel. As required by Constitution, three college age persons are listed: Gary Lewis, Christian Mattison, and Craig Mix.

Reports were presented from the directors' committees on Resource Development, Church School Program, Youth Ministries, Camp Program, Life Ventures and Leadership Development. The continuing progress on the S.D.B. Nurture Series was reported; Youth Leader-



Mrs. Mary G. Clare

ship Labs are in process and some encouraging work in camping is underway. The Executive Committee treasurer and consultant also reported.

The Annual Corporate Meeting also voted to accept the Annual Report for work in 1976 which was presented in printed form to the 1977 Conference at Clarksville. □

YOUTH VIEW

On the weekend of November 5-6, 1977, the National Youth Ministries Committee of the Board of Christian Education held a youth leadership lab in Schenectady, NY. The workshop (which had 29 in attendance) was directed by Mary Clare, Rev. David Clarke, and Amanda Snyder. The workshop was held for the youth leaders of New England and Eastern New York.

Sabbath afternoon was devoted to the theme "You Can Make the Difference." We spent this time taking the topic "World Hunger" and utilizing different methods on how youth fellowships can take a topic and learn more about it. Creative ideas were used to show how studying a topic can be fun



Youth at
Schenectady
Leadership Lab

and interesting. Although the same topic of "World Hunger" was used throughout the workshop, all of the methods used in studying world hunger could be adapted to fit any topic. Later Sabbath afternoon we used Biblical simulations to learn about and grow closer to the Scriptures. By using Biblical simulations we gained a greater understanding of Biblical characters and their importance in the message the Bible gives us.

Sabbath evening was "show and tell" time. Everyone was split up into smaller groups where we were told to do something relating to world hunger that we could present to everyone else. Imaginations were turned on and the result was an interesting assortment of poems, plays, choral readings, and documentaries; all bringing attention to the problem of world hunger. We all found that just about anything can happen when SDB youth put their ideas to work. We ended up with a multitude of effective and attractive ways to bring a message across.

Sunday morning our minds were again put to the test to come up with a creative worship service. Again we passed the test, maybe not with the most elaborate service, but with a fun and enjoyable one. What a wonderful way to start out the day!

The rest of the workshop was devoted to using the Youth Leadership Notebook. This notebook, along with the training to use it properly, is an invaluable instrument to any and every SDB Youth Fellowship.

Did this weekend sound like fun? Wish you were there? You can be! The National Youth Ministries Committee offers this workshop to any SDBYF's who only ask. Whether you get to attend one of these workshops or not, they cost money. General Conference is willing to match up to \$2,500 any money that we youth raise. This money will go toward paying for these leadership labs that help us so much! If you want to have a Youth Leadership Lab in your area or have a Lab Fund donation, please write to:

Seventh Day Baptist Board of Christian Education, National Youth Ministries Committee, 15 South Main Street, Alfred, NY 14802

Be sure to mark all donations to the Lab Fund. Thank you so much for your help. □

-His servant,
Karl Kilts
National SDBYF
Vice-President

Source for Enablers

YOUR NEED FOR BREAD IS MINE

"Resources for Helping the Hungry" subtitles this factual and imaginative book of 64 pages, just published by Friendship Press. The author is Morris D. Pike formerly of a Guatamala mission.

"I am hungry, even though filled, because I see others starving. Their need for bread is mine. Their hopelessness hurts me. I want only the pride of living with them."

Justice and peace is a shared longing.
Knowledge is a shared joy.
I pray always to know hunger until love fills all earth's emptiness."

This excerpt from a meditation in the book focuses on sensitivity to the deeply social involvement of Christians as individuals. Many such meditations brighten the book's pages for group or personal enrichment. There are words and music for six songs to convey the Christian's active concern.

Just before the pages describing key facts about world hunger a poem, "What Does It Feel Like?" closes with these words: "What does it feel like to be able to share, to give without knowing where the gift might best go? What does it feel like to share with such trust?.. And what does it feel like to be so filled with love that sometimes packages are wrapped with tears? What does it feel like to be the loving child of God?"

The book "is an imaginary trip into a very real and very hungry world," based on the experiences of shared heifers, chickens, rabbits, seeds, etc., in the style of the "Heifer Project." Publishers point out that the book "is a trip where at the end, after closing the book, you open your eyes and realize that everyone, every individual, can make a difference in a hungry world."

Besides the meditations in poems and songs, there are prayers, stories and action projects for children, adults, families, and churches that creatively communicate the difference every individual now needs to make in a hungry world.

The book highlights action of the "Heifer Project" type, but one stanza of the poem "Change" cues us into the broader application of such action. Speaking of giving a farm animal to people in a hungry culture, Mr. Pike says: "They are a gift of self-confidence for one is entrusted with more life. They are a gift of hope for one is able to provide for the family. They are a gift of self-respect for one can now help a neighbor. They are a gift of promise for life produces yet more life." □

The Church In Action

NEWS FROM THE CHURCHES

ALBION LADIES AID CELEBRATES CENTENNIAL

ALBION, WI.—On November 13, 1877, a group of Albion ladies met at the home of Mrs. C. R. Green with plans to form a benevolent society. A week later, on November 20, 1877, the ladies met at the home of Mary Head for a formal organizational meeting.

On June 14, 1977, the Home Benefit Society of the Albion, Wis., Seventh Day Baptist Church held a special meeting to celebrate the Centennial of the formation of their society. Members of the Missionary and Benevolent Society, also of the church, joined the group, as did women from the Milton and Milton Junction Seventh Day Baptist Churches.

The program for the afternoon included singing of old hymns; a short tableau showing what might have taken place at a meeting of 100 years ago; and two previously-written (1927 and 1958) histories were read. At the close of the meeting nine members between the ages of 75 and 89 were honored by the society.

The first name selected in 1877 was Albion Ladies Benevolent Society with announced aims "...to develop sociability, to cultivate Christian benevolence, to acquaint ourselves with those standing in the need of our watch-care, and to obtain a more thorough interest in the welfare of our community..."

The first project in 1877 was to raise money for three new chandeliers for the church at a cost of \$75.00. Dues of 10 cents per meeting were set, and, if absent, 5 cents was required. These meetings were



CENTENNIAL—Home Benefit Society of Albion, Wisconsin, Seventh Day Baptist Church, June 14, 1977.

Front Row: (all past presidents) l to r Marion Onsgard, Vera Babcock, Doris Saunders, Reva Maltas, Lenora Saunders, Eleanor Walters; 2nd Row: Kay Tellefson (past president), Helen Gumble, Jeanette Appel, Adele Schock (president), Betty Saunders, Roselyn Geske, Laura Streich, Ruth Weidner (past president); 3rd Row: Adelene Stillman, Gleneta Williams (guest), Ann Nicoll, Elizabeth Chatfield (guest), Charity Nicoll, Evelyn Marsden (guest).

occasions for doing work for their hostesses for a fee—tying comforters, quilting, sewing carpet rags, baking, and even looking over white beans. The hostess served refreshments.

Over the years the women have had many projects for raising funds. One of the most unique, back in the 1880's, was for each member to save one egg from each day's gathering to be sold for income for the group.

Many times the ladies came to the aid of those who had suffered misfortunes such as fire, and injuries or death in the family. It was noted in old minutes that in one instance they made underclothing for the children of a widow.

In 1878 Albion Academy needed financial assistance and the group was split about 50-50 as to whether their efforts should meet local needs or should they pledge to foreign missions. This led one group favoring the foreign missions to organize as Missionary and Benevolent Society. Those opting for local work became known as Home Mission Society, which name was later changed to Home Benefit Society.

The names of Home Benefit Society and Missionary and Benevolent Society are still in use, but the goals of each group have become more nearly the same. The friendly rivalry has benefited the church generally. □

SPIRITUAL GROWTH IN ASHAWAY

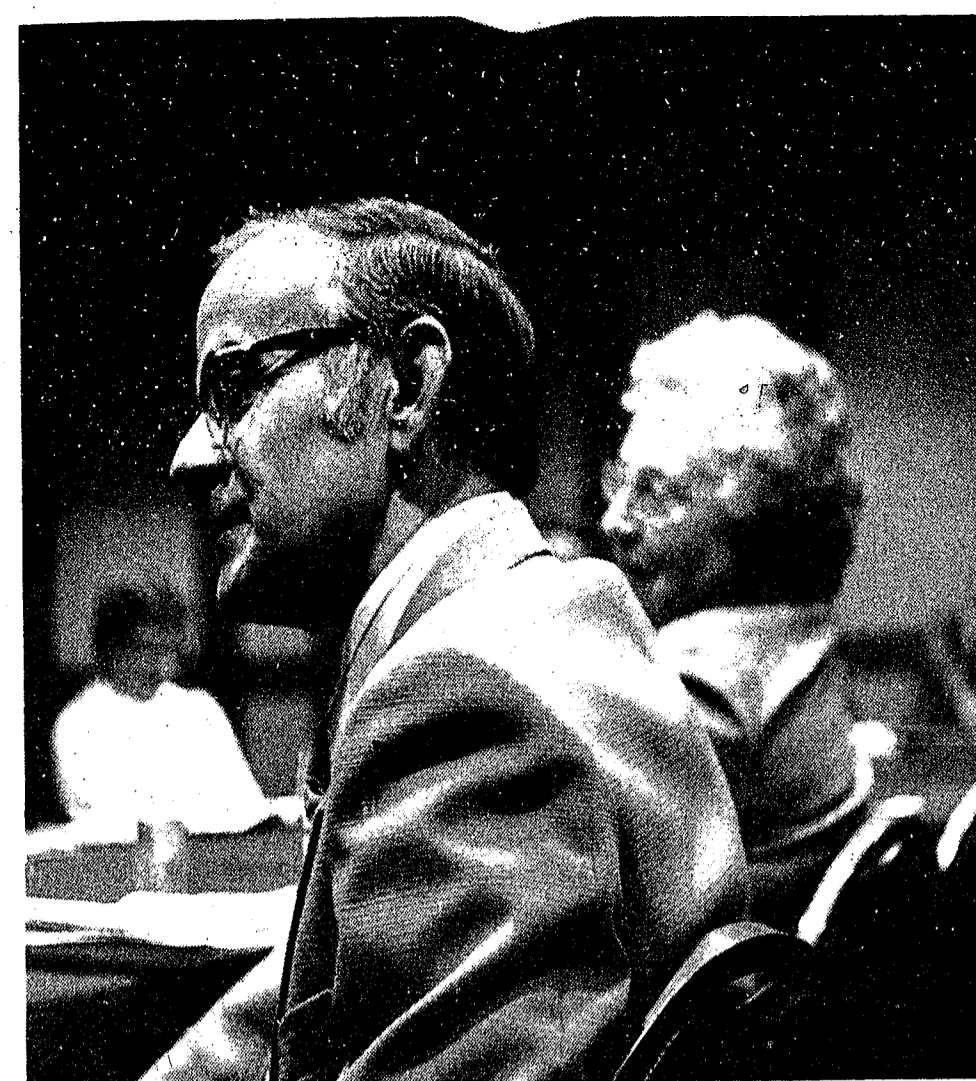
ASHAWAY, R.I.—In the last news from Ashaway we asked for your prayers on our behalf as we looked for a new pastor. We now thank you for those prayers and acknowledge the Lord's leading and help both while we were without a pastor and in providing us with a fine, young pastor, Gordon Lawton. We anticipate a fruitful period ahead as we work together in the Lord.

Weekly prayer meetings in homes with laymen leading the devotional times were held through the summer month and are now being held at church followed by Commitment to Growth sessions. Mrs. Carol Fausset heads our prayer chain. Many prayer requests have resulted in healing and we praise God for this.

A Sabbath School picnic was held just prior to the beginning of Sabbath School in September. Our superintendants are Bill Bowyer and Darlene McCall. We have several new, young teachers. Attendance averages 60, while our church attendance averages 85.

The youth group leader is Mrs. Jody Dinwoodie with Linda Chester as her assistant. The group is composed of young people from the community as well as our own teenagers. They meet each Sunday night

(continued on page 24)

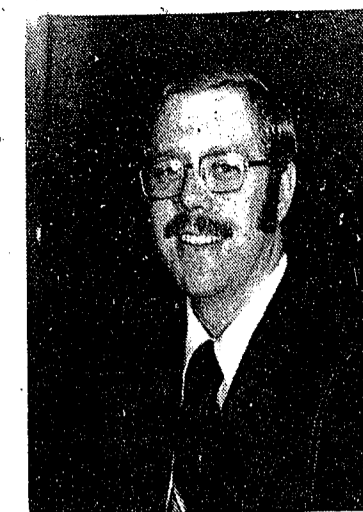


Washington—Leland E. Davis and Dorothy Parrott, Seventh Day Baptist General Conference members of the Baptist Joint Committee on Public Affairs, listen to discussion during October BJCPA meeting in Washington. Davis is pastor of Washington's Seventh Day Baptist Church, while Parrott serves as head of the denomination's Christian Social Action Committee. —B.P. Photo.

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Scripture Gems

Favorite Bible texts selected by pastors and ministerial students.



Rev. Robert E. Harris
Paint Rock, Ala.

● "There is one body and one Spirit, just as there is one hope to which God has called you" (Eph. 4:4 GNB).

● As I read and study the Bible, the fourth chapter of Ephesians has come to hold a lot of meaning for me. Throughout my Christian life, fellowship with other believers has always been important. As I think about this verse I see one Body, one Spirit, and one Hope.

One Body: As a member of the Body of Christ, I believe that the unity of fellowship found here is not broken by our differences. Unity does not require uniformity. There is real joy to be found in the fellowship of the body of Christ.

One Spirit: In the Holy Spirit of God all Christians dwell. I believe this fact prevents any view of the Church as a mere organization. The presence of the Spirit creates the Church, and is the basis of its unity.

One Hope: All who have the Spirit have a common hope. This Spirit is the pledge that in the end all will stand together in the presence of the Lord and be restored fully to His likeness and possess His inheritance.

We should recognize that our differences are accepted and that they are unified in terms of our common call and task. To acknowledge both the unity and diversity of Christian fellowship is a sign of spiritual maturity and growth. □



Representing S.D.B. women at the Bahamas meeting of North American Baptist Women were Mrs. Ada Davis, Mrs. Madeline F. Randolph, Mrs. Barbara Hansen and Mrs. Jane Bottoms (see story page 13).

for Bible study as well as having social times and various projects.

The young adults meet for Bible study each Thursday night at the home of Walter and Ruth Thorpe. They also have a social time once a month.

We praise God for spiritual growth during the past year and look for continued growth both spiritually and numerically. □

LORD'S ACRE SABBATH IN NORTONVILLE, KS.

NORTONVILLE, KS.—Each year in the fall one Sabbath is set aside for Lord's Acre Sabbath—a time to honor God for all His blessings to us and rededication of ourselves and all that we have and enjoy. Observance of Lord's Acre Sabbath was designed as a time of sharing at harvest time. The church family is encouraged to maintain a special project through the year to earn money for the Lord's Acre Offering. Many worthwhile projects have been supported by the offering. This year it was designated to go toward the extensive remodeling of the parsonage. A kitchen extension and new built-in cabinets, a utility room, a second bath, and a small patio with sliding doors have almost been completed. Much of the labor has been done by some of our men.

This year Lord's Acre Sabbath was held on October 8. The theme was "Follow Thou Me" inspired by one of Sallman's paintings. The theme Scripture was: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23). The worship service carried out the theme in music and message. Pastor Paul reminded us in his sermon that Christ gave the words as a *command*, not an invitation. The altar table was covered with a red cloth with the Communion Service at each end. The theme painting was displayed in the center with white vases of red carnations and white candle holders with red candles at each side. Two large arrangements of beautiful fall leaves, grasses and grains reminded us of the glory and goodness of God all around us.

The new hymnals (Hymns for the Living Church—red with gold lettering) were used for the first time and dedicated during the service. Reba Wheeler gave an account of the money received through memorials and a generous anonymous

donor and items of interest concerning the gifts.

Time was given during the service to read greetings from friends and members unable to attend but who wished to share in the service.

The Lord's Acre Offerings were presented individually at the altar while Clifford and Carol Bond sang "Take Up Thy Cross and Follow Me." The amount of the offering dedicated during the service was \$3,110.

The Lord's Supper was served quietly and reverently, the responsive reading was read including the different passages where Christ called men to follow Him. The benediction was sung by the congregation—"Where He Leads I Will Follow-- I'll Go with Him All the Way."

What a fitting way to end the observance with a baptismal service during the afternoon at Warnock Lake, near Atchison, KS. Pastor Bond and Pastor Paul Osborn baptized the three Bond children, Craig, Camille and Cory. It was a very chilly afternoon but friends and loved ones gathered closely to sing "In the Garden" and listen to the Scriptures. The three candidates made their statements during the morning worship service requesting baptism in the lake as Jesus was baptized in the river—to follow in His steps. □

—Mr. and Mrs. Merlin Wheeler

ELDER BOSCH CALLED TO REST

Word has been received that Elder C. Bosch, of the Amsterdam, Holland, S.D.B. Church was killed in a car-bicycle accident in November. Elder Bosch was the leader of the Amsterdam church, a man widely loved and respected by the people in Holland. We extend our sympathy to the family and to the Dutch Conference. An obituary will appear later. -editor.

● Rev. and Mrs. John Peil have ended their ministry in Blountville, TN, and returned to California.

● The church in Battle Creek, MI., is sponsoring a pilgrimage to the many historical places of interest to Seventh Day Baptists in Pennsylvania, New Jersey, New York, and New England April 2-9, 1978.

MELVIN STEPHAN ORDAINED TO MINISTRY

SALEMVILLE, PA.—On June 26, 1977, Melvin F. Stephan was ordained and the following, an amplified Apostle's Creed, was his Statement of Faith to the ordination council:

I believe in God, Father Almighty, Maker of Heaven and Earth and Maker of black, red and white men.

And in Jesus Christ, His only Son, our Lord, conceived by the Holy Ghost to live in eternity,

Born of the Virgin Mary to live on earth. Suffered under Pontious Pilate and you and me. Was crucified, dead, and buried. The third day He arose from the dead and ascended into heaven and sits on the right hand of God the Father Almighty. From there He shall come to judge the living and the dead and that's grandfathers, grandmothers, fathers, mothers, uncles, aunts, cousins and you and me.

I believe in the Holy Spirit present in 5 o'clock traffic, present in family "discussions," present in mixed marriages, present in the lives of those who live on welfare, present in the people who live in Southeast Asia, in Africa, in this land, in this congregation and present in myself.

I believe in the holy catholic church which includes: Episcopalians, Lutherans, Seventh Day Baptists, Roman Catholics, United Methodists, Brethren and a lot of others.

I believe in the communion of the saints and the communion of all believers around one universal table.

I believe in rest, the celebration of worship and re-creation on God's Holy Sabbath Day.

I believe in the forgiveness of sin for community leaders and others apprehended by the law, for people who spread rumors, for those who slam down phones, for proud leaders, for bullies, for murderers, for prostitutes, for pastors, and for me.

I believe in the resurrection of the body for people I can't stand, for people who criticize my work, for beauty queens, for my mother and father, for my wife and for myself.

I believe in life everlasting for all who call on the name of the Lord.

The church hopes Pastor Mel will continue to grow in the Lord and the church also. □

—Ruthanna Roberts.

BIRTHS

BOND.—A son, Christopher John, to Philip and Janis (Skinner) Bond of Shiloh, N.J., on October 8, 1977.

DAVIS.—A daughter, Emily Sue, to Dr. Ronald E. and Christine Pederson Davis of Ontario, CA, on October 16, 1977.

GILSON.—A daughter, Terah Michelle, to Victor and Delice (Whitehead) Gilson, of Cedarville, N.J., on Sept. 27, 1977.

RUDOLPH.—A daughter, Sheran, to Steven A. and Cynthia Rogers Rudolph of Braintree, Mass., on Sept. 27, 1977.

SHAW.—A daughter, Lisa Ann, to Mr. and Mrs. Dennis Shaw of Janesville, Wis., on Sept. 21, 1977.

THORNGATE.—A daughter, Anna Rebecca, to Stephen and Lisa Cudahy Thorngate of Rochester, Wis., on Oct. 8, 1977.

YOUNG.—A son, Jordon Winthrop, to Richard and Mayanna (VanMeter) Young, of Cartersville, Ga., on Sept. 18, 1977.

OBITUARIES

BURDICK.—George E., son of the late Harvey and Beulah Burdick, was born April 29, 1905, in Albion, Wisconsin, and died October 10, 1977 at Memorial Hospital in Cohoes, NY.

After completing college at Milton and earning a graduate degree at the University of Wisconsin, Mr. Burdick taught several years before entering his life work with the New York State Department of Environmental Conservation, where he became Chief Fish and Wildlife Ecologist. He has achieved international reputation for his many contributions in the area of ecology.

Since coming to this area twenty-eight years ago, Mr. Burdick has been an active member of the Berlin Seventh Day Baptist Church where he has been a trustee for the last fifteen years.

On August 25, 1931, he was married to Helen Clarke and the marriage was graced by a daughter, Nancy (Elliott). In addition to his wife and daughter, he is survived by two brothers, Dr. H. Laurence of Milton, Wis., and Ralph of Edgerton, Wis., and by a granddaughter.

The funeral service was conducted by his pastor, C. Rex Burdick, and burial was in the Seventh Day Baptist Cemetery at Berlin, NY.

—C.R.B.

CRANE.—Terry Blake, age 23, son of Mr. and Mrs. Arden Crane, died of electrocution in a farm accident, October 27, 1977.

Terry worked for a local Farm Supply Coop. A lifelong resident of Dodge Center and an avid outdoors man, he leaves to mourn, beside his parents, three brothers, Barth, Kevin and Lance; one sister, Mrs. Kenneth Johnson (Valerie); a maternal grandmother, Mrs. Mildred Crane; and a maternal

great-grandmother, Mrs. Adelaide Mathews.

Funeral services were held in the Seventh Day Baptist Church of Dodge Center, Terry's pastor, Rev. L. Wayne Babcock, officiating. —L.W.B.

LANPHERE.—Milo, son of the late Mr. and Mrs. Martina Lanphere lived his early life in Milton, Wis., and died at the Arbor View Nursing Home in Madison, Wis., Sept. 23, 1977 after a long illness.

Milo was a member of the Seventh Day Baptist Church of Milton. His career had been in the education field as a teacher and administrator. Following his retirement he made his home at Beaver Dam, Wis. He is survived by his wife, Mary, of Beaver Dam, and one son. At his request following cremation, no services were held.

LUPTON.—Harry C. Lupton (100), son of the late Charles W. and Beulah Harris Lupton, was born in Bridgeton, N.J., March 18, 1877, and died November 5, 1977, at his home in Shiloh, N.J., after a brief illness.

Mr. Lupton, up to the time of his retirement 25 years ago, operated the H. C. Lupton Plumbing and Pumps business for many years.

For 88 years he was an active member of the Seventh Day Baptist Church in Shiloh, Pa., and attended faithfully its services until the very last. He loved music and God gave him a fine voice which he used to the glory of his Master. The "60 Years Plus Members" were being honored at the church the day God called him home.

Mr. Lupton is survived by: a daughter, Elizabeth R. Lupton, Shiloh; a son, Charles W. Lupton, Shiloh; three grandchildren, Harry C. Lupton, Charles A. Lupton and Susan E. Lupton, all of Shiloh and five great-grandchildren.

Funeral services were conducted by his pastor, Rev. Charles H. Bond, in the Seventh Day Baptist Church, Shiloh, with burial in the church cemetery.

—C.H.B.

MCGEACHY.—Florrie was born in Cottingham, Yorkshire, England, on May 2, 1898 and died there October 24, 1977, at the age of 79. She was the wife of the Rev. James McGeachy who survives.

Pastor and Mrs. McGeachy were married March 7, 1922 in Cairo, Egypt, where they both were serving as missionaries for the Seventh-day Adventists. They served in upper Egypt and there in the sands left their firstborn twins who died prematurely. In 1924 they were sent to Iraq and returned to England in 1926.

In 1927, after serious study, the McGeachys joined the Mill Yard Seventh Day Baptist Church in London. Later, in 1928, Brother McGeachy was called to pastor the church. The McGeachys served as a team at Mill Yard until their retirement in 1969, giving forty years of service to the Seventh Day Baptist cause in England. Their influence was worldwide. Pastor McGeachy's pastorate covers more than a tenth part of the period of the existence of the Mill Yard Church and indeed of the denomination.

Survivors in addition to her husband include: a daughter, Ruth; two grandsons, and one sister, Ethel. Funeral services were conducted from the chapel of the Hessele Cemetery where the burial took place.

—J.D.B.

SUTTON.—Deacon Samuel Brady Sutton, 99, Lick Run, New Milton, West Virginia, died October 16, 1977, at an elderly care home in Nutter Fort, W. Va. Born August 12, 1878, he lived the major portion of his life in the New Milton area and was a member of the Seventh Day Baptist Church at Middle Island for over eighty years. A craftsman and farmer by trade, Mr. Sutton gained the reputation for being a Christian gentleman and a generous provider for all that had need. He was preceded in death by his wife, Idell; two daughters, and a son. The last mentioned was Harley, well-known to Seventh Day Baptists as a pastor and as a secretary for the Board of Christian Education. He is survived by three sons, fifteen grandchildren, and twenty-four great-grandchildren.

A memorial service was conducted by Pastor Doyle K. Zwiebel at the Casto-Spurgeon Funeral Home in West Union and interment was in the Masonic Memorial Park nearby.

—D.K.Z.

MARRIAGES

DEJESUS—GRENYION.—Juan deJesus, son of Elodia deJesus, of Lansdale, Pa., and Winsome Grenyion, daughter of Kathlene Findlater, of Ambler, Pa., were united in marriage by Rev. Thomas Parker at the Zion Baptist Church, Ambler, Pa., on August 27, 1977. They are living in Lansdale, Pa.

STEPHAN—POTTER.—Robert Edward Stephan, son of Mr. and Mrs. Melvin Stephan, and Janet Eileen Potter, daughter of Mr. and Mrs. Elmer Potter, were united in marriage in the Denver Seventh Day Baptist Church on September 24, 1977. Pastor Edgar F. Wheeler officiated. They are residing in Westminster, Colo.

TERWILLIGER—HALLER.—Norbert Terwilliger and Shirley Haller were married on Sabbath Eve, October 21, 1977, in the Seventh Day Baptist Church of Boulder, Colorado, with Pastor Elmo Fitz Randolph officiating. They will reside in Lafayette, Colorado.

ACCESSIONS

ALFRED STATION, NY
Rex E. Zwiebel, Pastor

By Baptism:
Amy Palmiter

WASHINGTON, D.C.
Leland Davis, Pastor

By Testimony:
William J. Melby

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

By Testimony:
Harrison Bonesteel
Mary Alice (Mrs. Harrison) Bonesteel

A Future and a Hope

In those days when you pray, I will listen. You will find me when you seek me, if you look for me in earnest"
(Jeremiah 29: 11-13, LB).

Study Group on Denominational Reorganization

Meeting at Denominational Headquarters in Plainfield on the weekend of October 29-30, 1977, the Study Group on Denominational Reorganization reaffirmed that "To win people to Christ and nurture them in love and service is our denomination's major goal."

Members present were, from the Commission, Duane Davis, Wm. R. (Bob) Austin, Lois Wells, Delmer Van Horn, Don Sanford; representatives from the boards, George Cruzan (American Sabbath Tract Society), Mary Clare (Board of Christian Education), Elmo Fitz Randolph (Council on Ministry), Albert N. Rogers (Historical Society), Dale Rood (Missionary Society), Ada Davis (Women's Society); and the following employed executives as consultants: John Bevis, David Clarke, Leon Lawton, Thomas Merchant, Herbert Saunders, and K. D. Hurley. Duane Davis was elected chairman and George Cruzan, secretary.

The committee concluded that there is need (1) "for better coordination among the General Conference, boards, and agencies"; (2) "to define the purposes, functions, responsibility, authority, and related items"; and (3) "to redesign or realign the organizational structure" in order to meet the denominational goal.

All of the material regarding denominational organization submitted to date by the Task Force, the Ad Hoc Committee, and by individuals was reviewed.

There was extensive discussion regarding the terms "denomination" and "General Conference." It was tentatively agreed that the Seventh Day Baptist denomination should be defined as: "that whole body of people whose allegiance to Jesus Christ is through Seventh Day Baptist churches"; and that the Seventh Day Baptist General Conference should be defined as: "members in good standing of those Seventh Day Baptist churches which have voluntarily joined together as a legal body."

After considerable deliberation, the matters of "final authority" and the relationships of boards and agencies in the overall organization were deferred for further study and consideration.

A tentative schedule for future work of the Study Group was reviewed and approved, including a meeting to be held December 28-30. In the meantime, the people of the denomination are urged to submit further suggestions. The consultants have been asked to study the various proposals for composition of the General Board; to consider the advantages and disadvantages; to analyze the resulting relationships among the boards and agencies; to draft any alternate structural proposals; and to have a presentation ready for evaluation by the Study Group at the end of December.

Chairman Duane Davis, complimenting the committee on its constructive and conscientious effort to reach an understanding, reports: "We will be ready to move ahead when a unified sense of direction is achieved." □

Hi-Intensity Church Growth Seminar

"The most significant week in modern-day Seventh Day Baptist history--a turning point in growth!"

That is the way participants evaluated the Hi-Intensity Church Growth Seminar held at the Battle Creek, Michigan, Seventh Day Baptist Church, November 6-11, 1977.

Nearly all Seventh Day Baptist church pastors were present, along with several wives and denominational executives. Consultants from Fuller Evangelistic Association, in addition to John Wimber, were Jack Simms, Ted Cummins, and Carl George.

The workshop provided key tools for church growth as well as insights in regard to leadership.

"The Lord was obviously leading and blessing," was the way the seminar was characterized by Leon Lawton, executive vice-president of the Missionary Society and coordinator of activities on behalf of the Commitment to Growth Monitoring Committee. "The ministers have felt the moving of the Holy Spirit among them. They will be sharing their new ideas and new sense of confidence; and, if parishioners respond with equal enthusiasm, our churches are sure to grow!"

The consultants, from their candid and objective observations, identified a number of potential denominational strengths including (1) the Sabbath, (2) camping, (3) music, (4) freedom of conscience, and (5) "family."

Indicative of the universally favorable reactions to the seminar were the following comments made by various participants:

Seventh Day Baptists have a unique contribution to our time as we can offer a stability based on heritage and a sense of family--belonging to the Body combined with our historic doctrine of personal accountability of the individual Christian to God.

We want to be Biblically literate, intellectually honest, and prepared for change or new truth as revealed through the Holy Spirit.

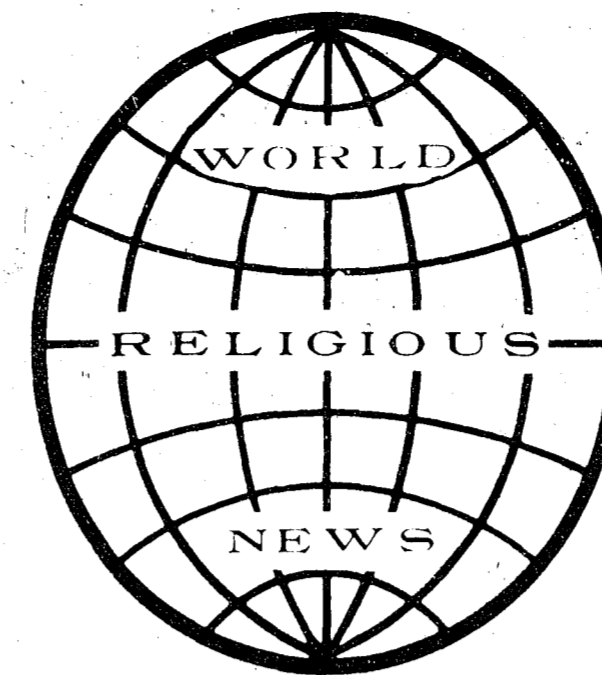
Our historic connections ought to be made more visible. Visibility seems to be our problem. Our willingness in the past to be radical in our departure from our Christian brethren in order to obey God should be made known, rather than only our likeness to our fellows.

The Sabbath, the day created, hallowed and commanded by God, brings joy and blessing and enables the Christian to enter into the fulness of Christ. As God's gift to us, it is good for us, representing redemption, symbolizing rest, and looking forward to the coming Kingdom of God.

Because of the new-found "desire to grow" we are developing a courage and willingness and know-how to witness, and finding new resources and how to use them, and overcoming our people-blindness.

It was concluded that "growing churches are those which are moving toward goals" and there was evident universal recommitment to The Great Commission. □

From the desk of K. D. Hurley,
Executive Secretary



North American Baptists Meet

ARLINGTON, VA. - "Understanding within the Baptist family in North America took a giant step forward" at the 13th annual meeting of the North American Baptist Fellowship here (October 5-7).

The evaluation was made by Carl W. Tiller, the NABF secretary and an associate secretary of the Baptist World Alliance who has been closely aligned with NABF activities throughout its history.

The NABF is a voluntary association of nine Baptist conventions, and conferences in the United States, Canada, and Mexico. It operates as a committee of the Baptist World Alliance.

Thirty-five members of the NABF general committee, five special guests, and some fifty other interested persons participated in the three days of discussions and workshops. For the first time in several years, all nine members of the Fellowship were represented.

Robert S. Denny, general secretary of the BWA, noted that the meetings this year gave evidence "of the fruition of a new sense of working fellowship" among Baptists of the North American continent.

A two-year effort at obtaining an in-depth acquaintance with the NABF affiliates was successfully concluded as the general committee, with the skilled guidance of Baptist history professor C.C. Goen, probed the beliefs and practices of the Progressive National Baptist Convention, Inc., the National Baptist Convention of Mexico, the North American Baptist Conference, and the General Association of General Baptists. A similar exploration of four other Baptist bodies took place at the 1976 meetings.

Workshops permitted leaders in various functional areas of church work to be get better acquainted

with each other and with each convention's work. The discussion focus this year fell on Christian ethics, communications, evangelism and education, missions administration, and stewardship development. The principle executives (general secretaries and executive secretaries) of the member bodies also met together.

Acting on the strength of renewed fellowship and trust engendered at the meetings, the General Committee of NABF voted to respond favorably to a proposal that theological conversations be undertaken with other denominational families of Christendom, starting with the Lutherans. The objective is to improve mutual understanding. The specific plan for Lutheran-Baptist conversations now goes to the Lutheran Council in the USA for ratification.

Ernest K. Bee Jr., a Seventh Day Baptist minister, was reelected chairman of NABF, and Mrs. Dolores Duck, women's executive for General Baptists, was reelected vice-chairman. The NABF will hold its next general committee meeting October 5-6, 1978, in Toronto. □

Sabbath Conviction Costs Big-League Baseball Player His Job

Danny Thomas, 26, was an outfielder for the American League's Milwaukee Brewers for almost a year, but his Sabbath conviction has cost him his job.

When he was first hired the team went along with his Sabbath-day absences for eight weeks of the season because they were winning and the atmosphere was good. Everybody joked around a lot. The players called Danny "the Sundown Kid" because he refused to play ball from sundown Friday to sundown Saturday. This meant missing two games a week.

But the tide turned when the team began to lose. The management was irked by having a player sit out two games a week; Thomas was docked two days' pay which caused much financial hardship for Danny Thomas; his pregnant wife, Judy, age 24; and their four-year-old daughter Rene.

Finally Thomas was replaced by another player who would work anytime. He is now trying to get a pitching position in the minor

leagues so he won't have to play everyday. It was a big price to pay for the Mobile, Ala., native Danny Thomas, who played at Southern Illinois University for two years and at half-dozen minor leagues to work himself up to the major leagues. But he has willingly paid the price because he believes that God gave him his talent in baseball, and he is responsible for complete obedience to the Fourth Commandment.

Danny Thomas, a faithful member of the Worldwide Church of God, lives with his wife and daughter in Spokane, Wash. "If God be for us, who can be against us?"

Keep your head high, Danny. Your great future in baseball yet awaits you. □

-Sabbath Sentinel

The Judgment

(continued from page 19)

which we accept or reject, recommending or condemning themselves. First Peter 4:17 further clarifies this matter of the time of judgment: "The time has come for the judgment to begin" (NEB).

The Blotting Out of Sin

"It is impossible that their sins shall be blotted out until after the judgment." Is this in harmony with Scripture and with the forgiving nature of God, or is it a doctrine that undermines the most basic concepts of the gospel? Please read the following texts: Psalm 103: 12; Isaiah 43:25; Isaiah 44:21,22; Jeremiah 31:34; Micah 7:19; Acts 3:19. With the repeated use of such terminology as "blot out," "cast into the depths of the sea," "as far as the east is from the west," could human language be devised to give any clearer assurance of total forgiveness and the blotting out of sin both before and after Calvary?

Finally, consider the significance of Jesus' promise to the thief on the cross: "You will be with me in paradise." Could that promise possibly be construed to be in some way contingent upon how well the record of that man's life will appear in an Investigative Judgment? The promise of Christ was made to that man because he looked to Jesus in faith. To all who look to Him in faith today the promise is the same. "You have eternal life. You do not have to face judgment. You have passed from death to life. You will be with me in paradise." □

ATTENTION SEVENTH DAY BAPTISTS!

Do these logos identify and communicate our message?



This logo has been used for many years and it was felt by some of our people that it had run its course and it has poor printability.

This logo was created to symbolize a new spirit of growth among Seventh Day Baptists. Some of our churches and people felt it failed to adequately communicate our message.



General Conference commissioned the American Sabbath Tract Society to solicit the churches for ideas on a new logo or refinement of one of the others.

The Publications Committee of the Society suggests that the following procedures be followed in submitting your ideas and drawings:

- Submit a drawing of a logo along with a word explanation on what its features represent. Send to Rev. Don Richards, RD 3 Bridgeton, N.J. 08302, by March 1, 1978.
- The Publications Committee of the Society will review each logo submitted with a professional artist to determine printability and design representing Seventh Day Baptists.
- Results will be submitted to the churches in May. A vote will be taken by delegates attending General Conference in Houghton, N.Y., August 7-12, 1978, thus officially accepting a Seventh Day Baptist logo.

**WE NEED YOUR HELP!
GET TO WORK ON IT RIGHT AWAY!**

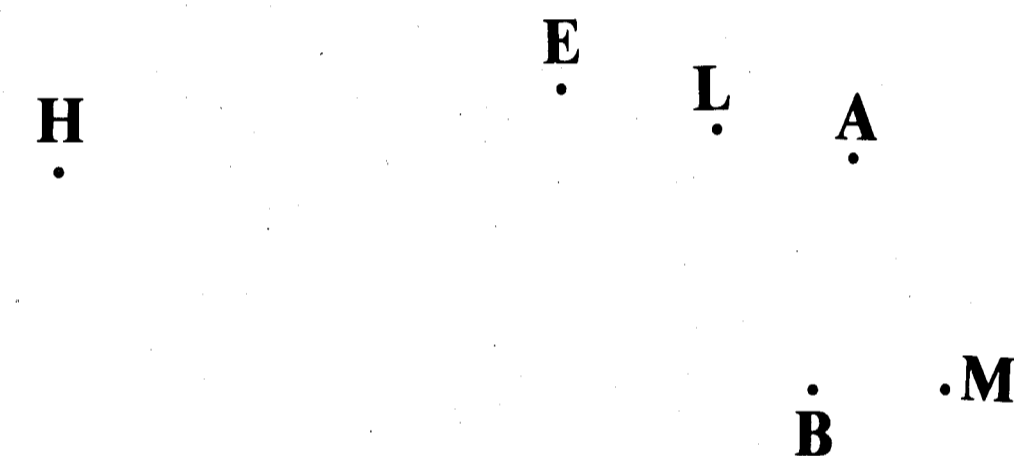
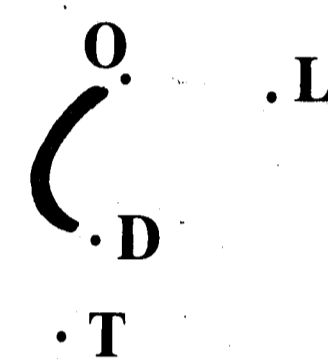
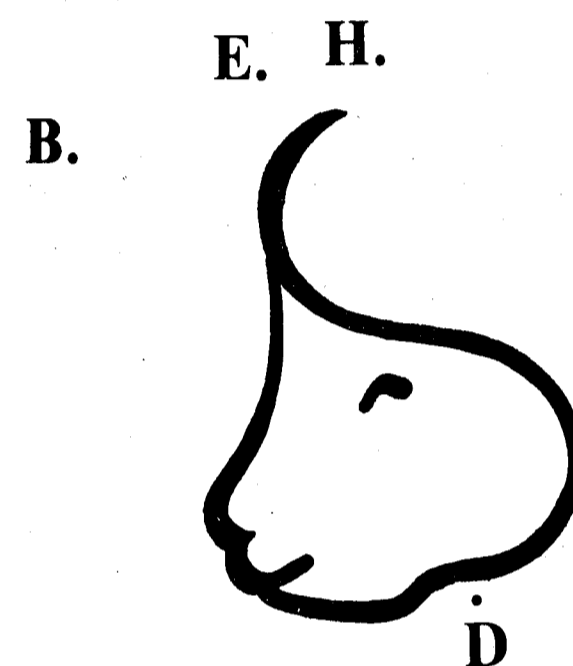
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THE LAMB OF GOD

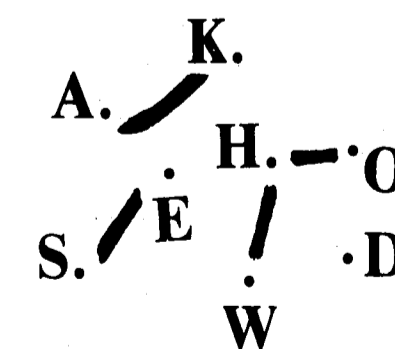
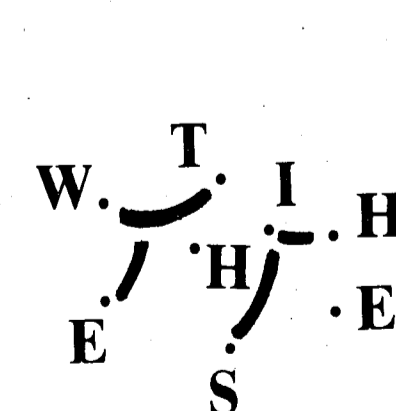
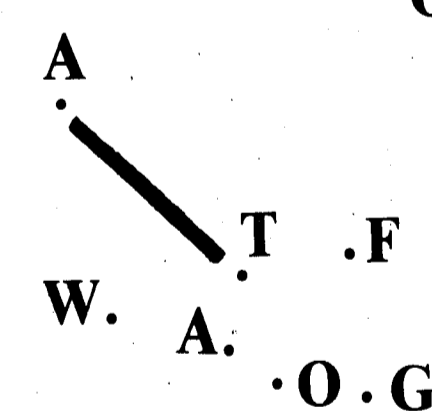
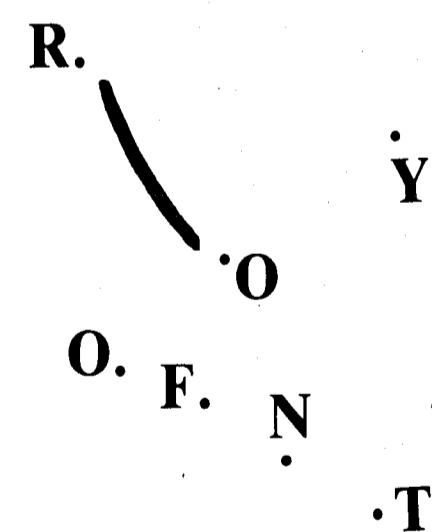
In last month's *Sabbath Recorder* we read about a lamb that got lost and then was found again. There are many stories in the Bible about lambs. This month we have a special Bible verse to remember: "Behold the lamb of God who takes away the sin of the world." Guess who is the lamb in this verse. It's not we children like in our last story, but it is Jesus!

Before Jesus came, people used to kill lambs and put them on the altar when they worshipped God to show that they were sorry for their sins. God loves people so much and hates to see them lost in their sins, so He decided to give them His only Son as the Lamb to be sacrificed. This way He could show people once and for all how much He loves and forgives them.

"Behold, the Lamb of God, who takes away the sin of the world" (John 1:29).



L.



Connect the dots, follow the letters which spell the Bible verse.

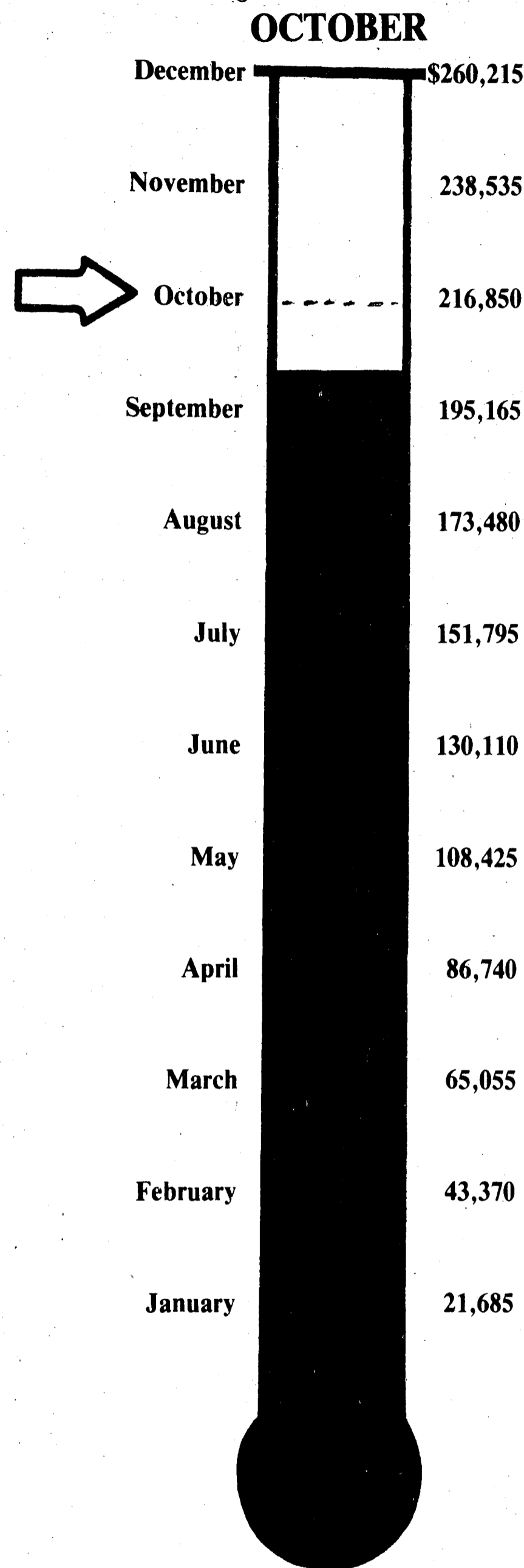
December 1977

Seventh Day Baptist Ministries and Outreach

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

OUR WORLD MISSION

Budgetary Goals



	Oct. OWM	10 Mos. total OWM and Reported Boards
Adams Center NY	\$	\$ 1,251.14
Albion WI	82.90	1,157.73
Alfred NY	695.75	6,939.95
Alfred Station NY	243.60	3,998.67
Ashaway RI	590.75	6,096.81
Associations and Groups	303.71	7,516.80
Battle Creek MI	740.25	11,744.11
Bay Area CA		379.40
Berea WV		410.00
Berlin NY	987.30	3,520.91
Boulder CO	320.11	4,471.59
Brookfield NY	85.00	537.70
Columbus OH	5.00	3,142.80
Dallas-Ft Worth TX	20.71	137.76
Daytona Beach FL	315.76	3,730.44
Denver CO	849.55	15,452.05
DeRuyter NY		2,133.55
Dodge Center MN	1,052.75	5,760.05
Farina IL	150.60	861.82
Fouke AR	70.41	1,007.06
Hebron PA	152.60	1,786.16
Hopkinton RI		200.00
Houston TX	81.30	1,026.10
Individuals	53.00	2,460.76
Irvington NJ		3,550.00
Kansas City MO	111.20	1,307.41
Leonardsville NY		128.00
Little Genesee NY	340.26	3,641.55
Little Rock AR	198.79	886.11
Los Angeles Ca		7,581.16
Lost Creek WV		4,819.75
Marlboro NJ	578.60	4,283.52
Middle Island WV	60.00	700.00
Milton WI	1,429.37	18,653.81
Milton Junction WI	45.00	499.00
New Auburn WI	237.54	1,280.22
New York NY		1,176.86
North Jersey NJ	118.64	1,468.26
North Loup NE	550.00	5,147.46
Nortonville KS	569.00	3,803.95
Paint Rock AL	23.25	769.40
Phoenix AZ		235.00
Plainfield NJ	679.00	6,529.17
Richburg NY	100.75	2,778.08
Riverside CA		9,202.97
Rockville RI		202.50
Salem WV	1,019.00	4,189.54
Salemville PA	270.15	1,172.20
Schenectady NY		353.57
Seattle WA	386.32	1,895.81
Shiloh NJ	1,596.65	11,199.70
Stonefort IL	130.00	617.84
Texarkana AR	20.00	490.33
Verona NY	197.83	2,268.81
Walworth WI	320.00	2,176.00
Washington DC	1,310.00	5,362.50
Waterford CT	190.00	2,800.57
Westerly RI		3,703.14
White Cloud MI	203.80	1,485.30
Budget	\$17,486.20	\$202,082.85
Non-Budget	40.00	
Total To Disburse	\$17,526.20	

OCTOBER SUMMARY

1977 Budget	\$260,215.00
Receipts for ten months:	
Owm Treasurer	\$188,910.40
Boards Reported	13,172.45
Total	202,082.85
To be raised by December 31, 1977	\$ 58,132.15
Percentages of year elapsed	83.33%
Percentages of budget raised	77.66%
Ten months: Due	\$216,845.90
Raised	\$202,082.85
Arrears	\$ 14,763.05

Gordon Sanford, OWM Treasurer

"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!

Scandals Again Shake Armstrong Empire

The "good news of the world tomorrow" is currently taking a back seat to the "truth of today." Herbert W. Armstrong and his son, Garner Ted, are known around the world for their radio oratory and slick publications such as *The Plain Truth*. In addition to other teachings the Armstrong church, the Worldwide Church of God, teaches obedience to the Sabbath commandment and conducts its worship services on Saturday.

In recent years the church has been rocked by scandal, the loss of hundreds of ministers and thousands of members, as well as financial reverses. Last month six former students of Ambassador College in Pasadena, California, published *Ambassador Report*, a ninety-two page magazine which charges the Armstrongs with violating the civil rights of their membership and gross misuse of funds.

The well-documented report charges that the Armstrongs and their officials live in mansions and drive expensive sports cars while many of their members are all but reduced to poverty by paying not only a tithe, but also a second and third tithe to the Armstrong organization.

One example given in the report is that of Bobby Fischer, the thirty-four-year-old chess expert who defeated the Russian champion, Boris Spassky for the world title in 1972. Mr. Fischer joined the cult in 1962 and has reportedly given over \$94,315 in tithes since.

The report states that because of these donations "he can no longer adequately support his mother, and she is forced to live in a substandard apartment in England."

The magazine also reports on the alleged sexual exploitations of Garner Ted, scandals which rocked the church about a year ago, when he was fired by his father, then forgiven (when donations dropped) and reinstated to his position which includes speaking against fornication from his radio pulpit. Stanley Rader, general counsel for the Armstrong empire, has stated that the college would take "appropriate legal action" against the publishers of the magazine.

There is really nothing new in these charges made against the Armstrongs that has not already been published in various newspaper and religious magazines; however there is much more detail for those who are interested in learning about "misconduct in high places." We are reminded of a text: "And many false prophets will arise and lead many astray" (Matthew 24:11).

There are today too many "false prophets" in the religious world, unscrupulous men and women who use the cause of Christ to advance and enrich themselves. How unlike the humble Christ are these "religious charlatans," and how unfortunate that so many are deceived by them. The Armstrongs do not have the corner on religious deception, it seems.

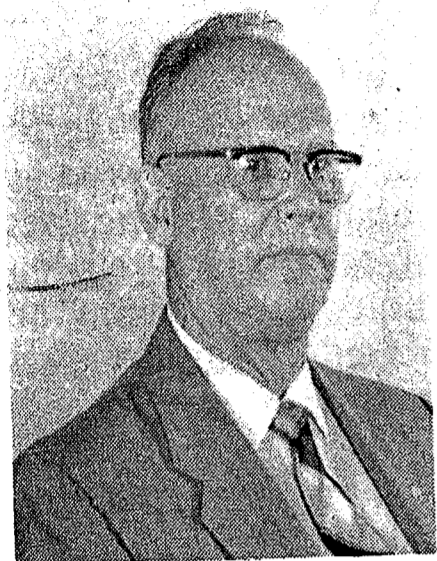
We need to test those who claim for themselves deep religious insights and special communication with God. "I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not and found them to be false" (Revelation 2:2). The test of one's teachings is the word of God which is a sure foundation to the believer. Unfortunately many Christians are not properly founded in the Holy Scripture and thus are easily led astray by flamboyant latter day prophets.

The exploits of the Armstrongs have not only brought reproach on Christians in general, but Sabbatarians in particular. No doubt many people are being turned away from Jesus Christ and from the Sabbath truth because of the scandals associated with this cult.

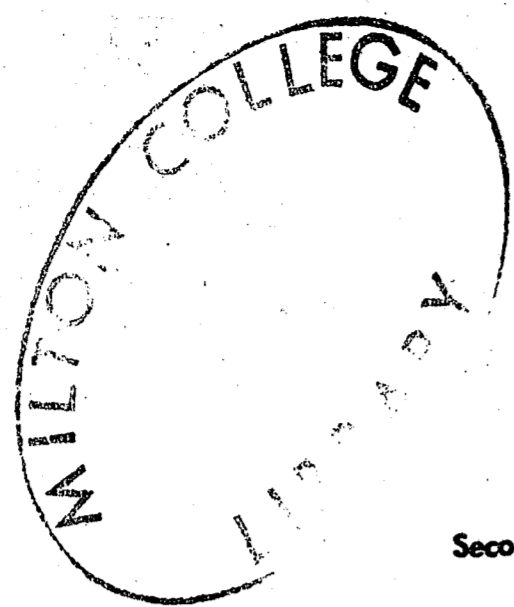
There can be no denial that we live in a world beset by many problems—most of them of our own making. We sometimes seek an easy answer to these problems—"a sign of the end," "God's plan for this point in time," "there are no solutions"—therefore we fall prey to radio and television preachers who know "God's secret plan." So what if we have to pay a tithe to get in on this "secret." However, in doing so we are ignoring the teachings of the New Testament and the fact that the only thing that can truly set us free is the truth of Jesus Christ.

Our only sure defense against error is the truth of God. "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to stand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6: 11-17). □

**A WEEK OF PRAYER
January 1-7, 1978**



The meditations for 1978 have been prepared by the Rev. Marion C. Van Horn, pastor of the Seventh Day Baptist Church in Daytona Beach, Florida.



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

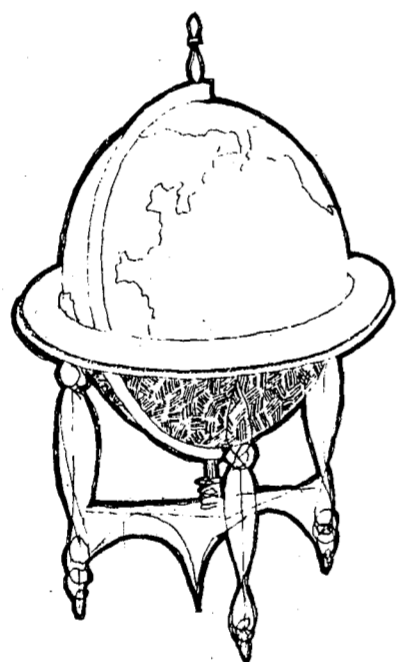
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**Seventh Day Baptists On the Move
Around the World**

- CAMEROONS
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- KOREA
- PHILIPPINES
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- INDIA
- MEXICO
- GUYANA
- BRAZIL



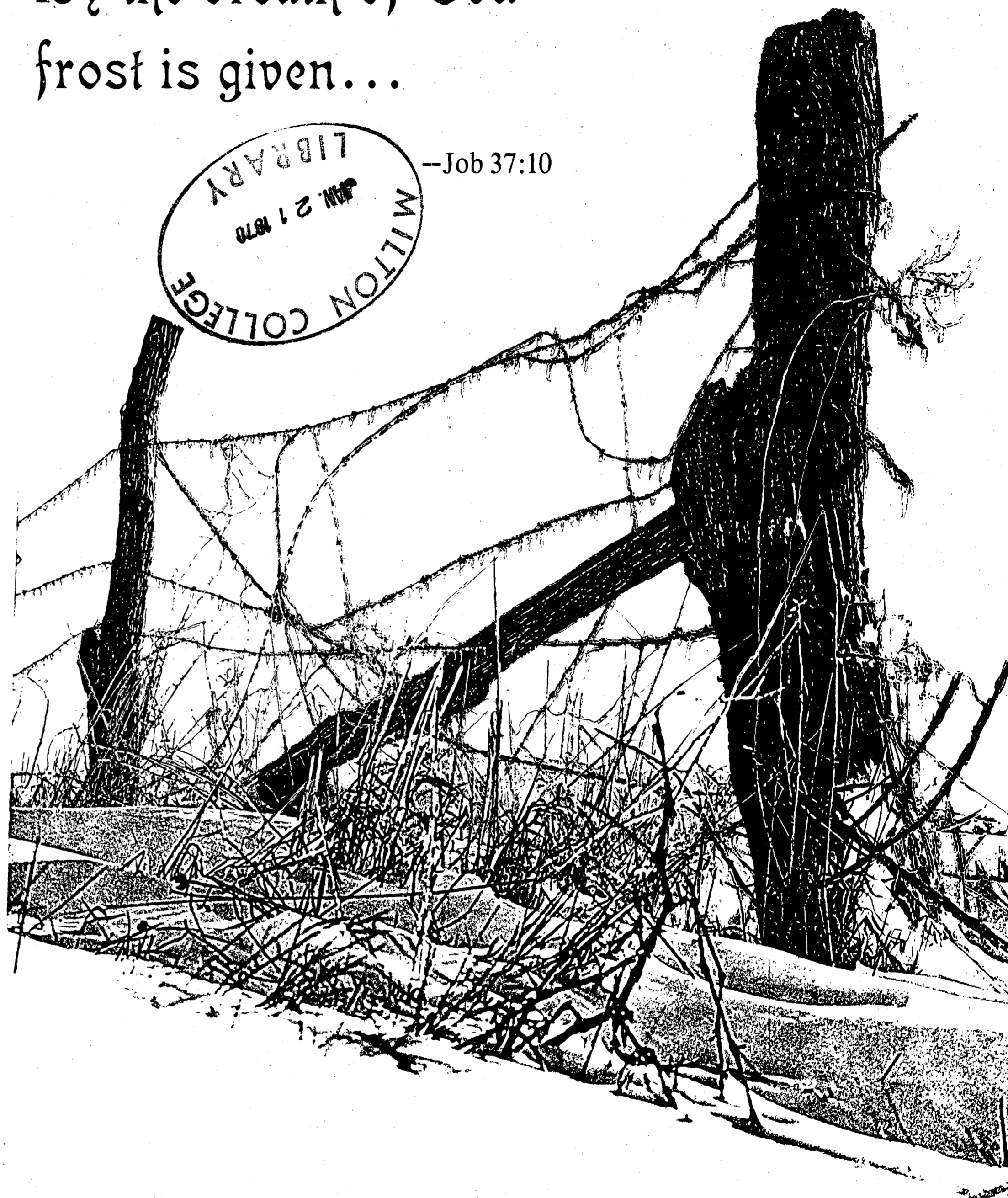
Pray that we all, as Seventh Day Baptists, may achieve a wonderful unity as we glorify our God all around the world.

Copies of the Week of Prayer booklet may be obtained through your local church or by writing to the Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07061. □

- JAMAICA
- DOMINICA
- CANADA
- UNITED STATES
- MALAWI
- MOZAMBIQUE
- RHODESIA
- SOUTH AFRICA
- KENYA
- GHANA
- NIGERIA
- AUSTRALIA

By the breath of God
frost is given...

—Job 37:10



THE SABBATH

RECORDER

SEVENTH DAY BAPTIST

JANUARY 1978