

The Lord
said "Who
will go?"

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and I said,
"Lord I'll go,
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-Isaiah 6:8

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WE'VE GROWN

Sabbath Recorder

FEBRUARY 1977

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

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

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

(Isaiah 40:28, 29, 31)



FEATURES

- 3 The Path to a Hill Called Calvary
Bob Bowman
- 4 Jesus Calls Us
Rev. Don Sanford
- 6 An Accident (?) in Human History
Dr. K. D. Hurley
- 8 PhotoNews - The Philippines
- 11 Film Review - How To Grow a Church
- 12 What's New About the Good News Bible
Heber F. Peacock

DEPARTMENTS

- 10 Our Alliance with the Alliance
Historical Society
Thomas L. Merchant
- 9 Missionary Society
Rev. Leon R. Lawton
- 5 Women's Society
Madeline Fitz Randolph
- 23 Editorials
John D. Bevis
- 21 Children's Page
- 18 Denominational Dateline
- 14 The Church in Action
- 22 Our World Mission Report
- 18 Marriages-Births-Obituaries
- 23 Accessions

COMING NEXT MONTH

Did Christ's Resurrection Change the Sabbath?
Special Report from Australia/New Zealand

The Sabbath Recorder

February 1977
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RECORDER REACTIONS

Enclosed is my check for a year's subscription to the *Sabbath Recorder*. I received a free copy by mail and fell in love with it. It is an answer to my prayers. Thank you.

-James G. Armstrong
Hollywood, Florida

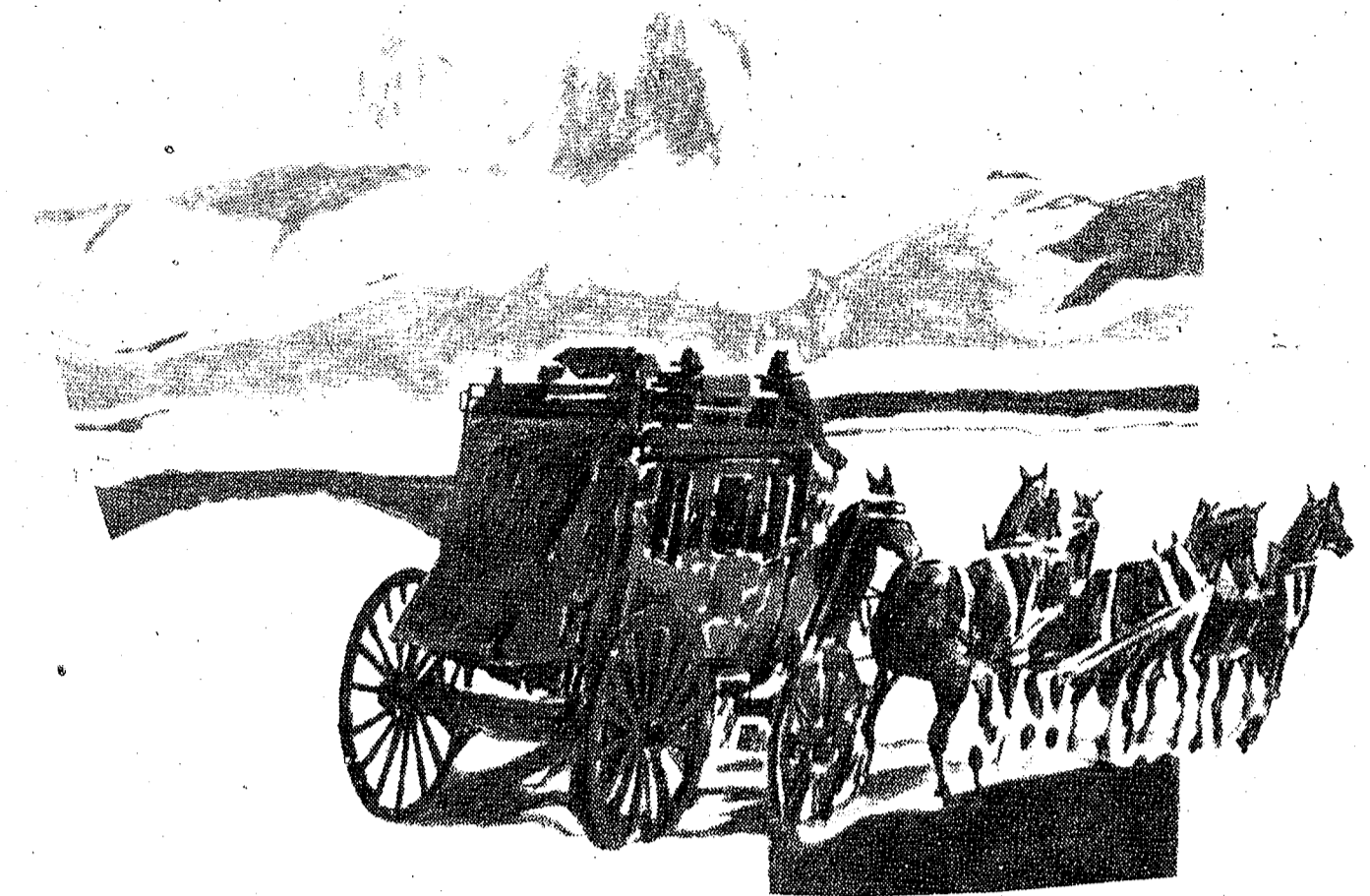
Enclosed is my renewal to the *Sabbath Recorder*. The good old *Recorder* has followed me around to several addresses, always bringing wholesome messages that fit all localities. Let the good work go on!

-Margaret E. LaMont
Topeka, KS

NOTICE

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

The Sabbath Recorder



*The driver stopped the coach,
took the baby from the mother,
and dragged her out onto the
frozen ground...*

THE PATH TO A HILL CALLED CALVARY

There is an interesting part of the 107th Psalm which says: "Fools, because of their transgression, and because of their iniquities, are afflicted.

....They draw near unto the gates of death.

Then they cry unto the Lord in their trouble, and He saves them out of their distresses" (107:17, 18b, 19).

Many years ago in Montana, one of the Western states of America, a stagecoach was caught in the grip of a freezing cold spell. A mother and her infant child were the only passengers. The stage coach driver noticed that the mother was falling into a fatal drowsiness which always precedes death by freezing...this, in spite of the extra blankets he had placed around her.

The driver stopped the coach, took the baby from the mother, and dragged her out onto the frozen ground. There he shook the mother violently until she partly awakened. Then he jumped back into the driver's seat and drove off, leaving the distressed mother alone in the middle of the road. Suddenly it dawned upon her that the coach was speeding away from her with her child. The horror of losing her baby drove away

the drowsiness and she started in mad pursuit. Her blood began to circulate, and when the danger of freezing to death had passed, the driver slackened his speed, took her back into the coach to her unharmed child, and later reached warmth and safety. Without that apparently cool and inhuman extreme, the mother would have died.

In much the same way, the drowsiness of sin overtakes every human soul. Our spiritual senses deaden and we tend to drift away from our Creator. Our love of God and faith in Christ are in danger of being chilled to death. It is at times like this that God may adopt a sudden terror in our lives as a means of sure and quick rescue. Sometimes it takes a shock, a misfortune, a deep-proved sorrow to shake us out of our souls' lethargy and to arouse us from our spiritual sleep. Though we may not understand it, God's mercy saves us from ourselves.

When the scales of sin have fallen from our eyes, we shall discover the answer to the perplexing "why's" of life. We shall be able to understand how the sudden death of a promising young man or woman

(continued on page 19)



Scripture Reading: **Mark 1: 14-22**

Text: *And Jesus said to them, "Follow me and I will make you become fishers of men." And immediately they left their nets and followed him.*

Mark 1:17-18

JESUS CALLS US

A former President of the United States said of his job, "This is a lonely job. Everybody who comes to see me wants me to do something for him. No one comes to me for fellowship." This is a common complaint of many men who are in positions of great leadership and responsibility. No man can develop his highest capacity alone; he needs to have fellowship and interaction with others. Jesus, being human as well as divine, needed the fellowship and companionship of other men quite as much for His own development as He did for the task of carrying out His mission after He was gone from them.

Asbury Smith points out that it is not too difficult to plan an ideal society if we deal with the imagination. "Plato created an ideal republic; Thomas Moore, a Utopia; Bacon, a new Atlantis; H.G. Wells, new worlds for old. Jesus also set forth an ideal social order, the Kingdom of God. But while the great minds who built republics and utopias and new worlds used pen and paper, Jesus established His Kingdom of God with living people... This contact invested His Kingdom of God with vitality and challenge. In today's terminology, Jesus needed the Twelve in His laboratory of human relations."¹

We are often reminded that Jesus as a teacher used illustrations and parables drawn from that which was at hand, but we sometimes forget that His whole manner of establishing the Kingdom of God was through the use of that which was available to all. In many churches we hear the familiar complaint that there are too few qualified people in the church to have a really full program. "If only we had another tenor and bass, we could have a choir.... If we could get Mrs. Brown who teaches in the public school to take over in our church school, it would really grow."

Using our methods, Jesus might have delayed the attempt to establish His Kingdom, for He found no qualified leaders when He began His ministry. Only John the Baptist showed the marks of leadership for a Messianic Kingdom, and He had been imprisoned. But Jesus called the men who were at hand and used them. They became His friends, and although blundering at times, they fulfilled a need in Jesus' life and in His mission among men.

The Church throughout the ages has been kept alive and vital because others have felt the call of Christ and left their nets to follow Christ. Many of those who followed lacked training; many seemed to be poor

The Sabbath Recorder

prospects, yet all have had talents which, when dedicated to Christ, have served in His service.

In 1870, a young collector of revenue for the Federal Government attended a convention of YMCA workers in Indianapolis. Arriving late, this modern tax collector found that the singing was rather dispirited. A minister who knew his ability, asked this young man to sing the next hymn. A few minutes after he finished, Dwight L. Moody came to his side and asked Ira D. Sankey a series of questions. "Where do you live? Are you married? What do you do for a living?" Sankey answered each question. Then Moody said, "Well, you will have to give that up; I have been looking for you for eight years."

The next day, Moody and Sankey conducted a meeting on the street corner as workmen were returning home from the shops. Crowds gathered till they adjourned to the nearby Academy of Music where the convention was being held. Thus began the great team of Moody and Sankey which had such an effect upon the religious life of countless Christians of a generation or two ago. Some of Sankey's hymns are still leading men to Christ.

Sankey returned to his home in Newcastle, Pennsylvania, but it took Moody only six months, in his own words "to pray him out of business." By the following winter, he and his family were living in Chicago where he was alternating songs with Moody's preaching and Biblical illustrations.

By accepting this call to service, Ira Sankey followed in the footsteps of one of Jesus' first disciples. Matthew also was "sitting at the tax office" when Jesus said to him, "Follow me." As tax collectors, their names would have been forgotten by the next generation, just as the fishermen beside the Sea of Galilee would have been forgotten. But because they answered the call and rose and followed Jesus, their names and their influence live on and on.

The call of Jesus continues to sound forth among all walks of life. It comes to the educated and uneducated; it comes to the young and to the old, to the rich and to the poor. But only those who answer and "leave their nets and follow Him" can know the richness of that call.

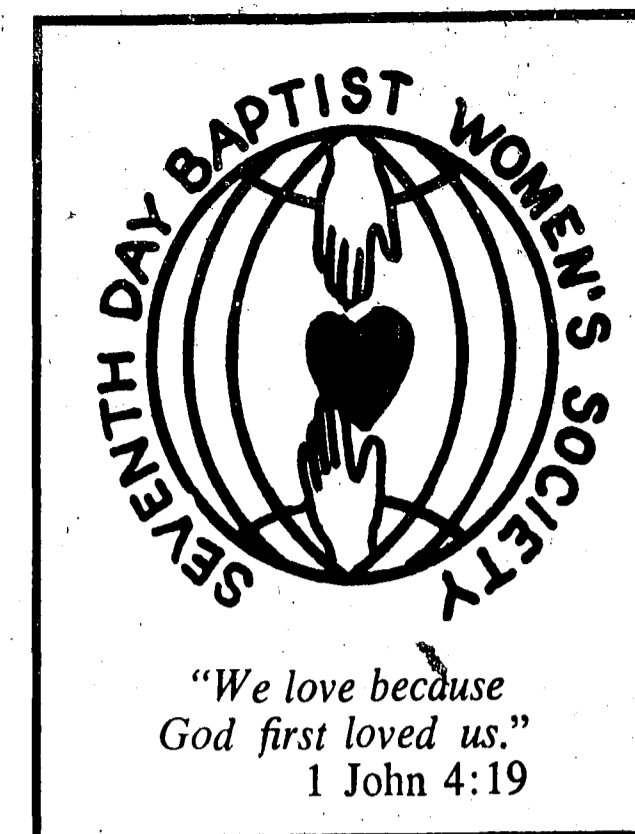
PRAYER

O Jesus, who calls us over the tumult of life's wild restless sea, help us to hear Thy sweet voice saying, "Christian follow me." May we dedicate our talents, whatever they may be, to Thy service, recognizing the need which Thou dost have even for our imperfect abilities. Though the call came to some to leave their jobs in full-time service, we know that others were called to work in their own homes and occupations for Thee. Make us willing to accept whatever Thy call demands of us. Amen. □

-Rev. Don Sanford
Milton, WI

¹Asbury Smith, *The Twelve Christ Chose*, pub. Harper and Bros., 1958, p. 5.

February 1977



by Madeline Fitz Randolph

The Bible says that each one of us has a spiritual gift. We need to use these gifts of ours to grow as God wants us to grow. One gift we share is that of communication with our Heavenly Father...in that we are able to pray. There is real power in prayer. Prayer must be our first step in our program of Church Growth. Wouldn't it be a marvelous happening if each of us at the exact moment, say on February 25, 1977, at 7 o'clock a.m., could join in this prayer? This prayer says what we need to say,perhaps there will be many of us who can feel the spirit of this prayer, and feel it continuously, as the words of Saint Paul express it..." "pray without ceasing."

PRAYER

*DEAR GOD, this is your cause.
We don't own it, You own us.
You called us to live your life, to do your work,
To see your vision and dream your dream.
God, help us move. Help us move out and claim that future,
Help us to take our stand and be what you put here to be.
O Jesus Christ,
Who gave your life away to show us how to live;
Don't let us be afraid of adventure.
Don't let us pale at the thought of giving away more than we had before.
And don't let us have faint hearts when we are faced with the chance to do something big, something difficult.
Bind the fellowship together. Forge us like steel.
Make us a sword of the spirit in your hands,
Make us a blade of power for you to use.
O God, on this day we pray for every comrade of the cross who companions not with us today because he's sick in the hospital or grieved of spirit.
Be, Lord, with each one in tender, healing comfort.
Help us to rise up and get going; let our lives be bright, shining beacons for you
To our towns, to our cities and to the world—every part of it: the hurt, the bleeding part in battle, and the affluent.
Lord, the whole world needs you—and needs us, too, serving in your name.*

Amen □
-from the CHURCH WOMAN

**U.S. RELIGIOUS LEADERS
URGED TO CONSIDER
SABBATH PROPOSAL**

PLAINFIELD, N.J. (Nov. 23) - The oldest Protestant Sabbath-keeping denomination in the United States has issued an urgent call to the nation's religious leaders to "prayerfully consider" the benefits of a proposal by the editor of a leading religious magazine that Saturday be set aside as a national day of rest.

The proposal appeared in an editorial, "Consider the Case for Quiet Saturdays," by Dr. Harold Lindsell in the Nov. 5 issue of *Christianity Today*.

In letters to the executives of major American denominations, Dr. K. D. Hurley, executive secretary of the Seventh Day Baptist General Conference, hails the timeliness of the proposal and, in accord with Dr. Lindsell, calls for a meeting of responsible leaders to discuss the issue.

Calling upon the leaders to transcend differences concerning the appropriate day for worship, Dr. Hurley challenges them to "assess anew the claims of the Sabbath as God's gift to man of a day of

rest." Echoing the observations of Dr. Lindsell, that a properly proclaimed national day of rest would relieve Americans of the discriminatory "blue laws" and be an effective conservation measure, the Seventh Day Baptist executive adds that it is the "God-ordained, age-old solution to the modern American's frantic search for a meaningful use of his ever-increasing leisure time.

"The typical United States citizen of the 70's returns to work Monday morning, economically, mentally, and physically exhausted from his efforts to fill his weekend with meaningful activity," explains Dr. Hurley. "Recreation and leisure have become synonymous with self-indulgence and self-destruction. On the other hand, the Sabbath - a time of rest, meditation, fellowship with family, and communion with God - can truly be renewing and re-creative."

Concerning the theological implications of "quiet Saturdays," Dr. Hurley calls the attention of the religious leaders to Dr. Lindsell's own words: "Jews and other Sabbatharians would be well-served by this decision. For Protestants and Catholics it should prove no theological hardship: apart from the fact that our Lord rose from the dead on the first day of the week, there is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day."

Dr. Hurley concludes his letter by pointing out that, "at issue is not the proper day for worship, but whether America will accept, in her need, God's gift." □

AN ACCIDENT (?) -- -- --

In Human History

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

"Experience shows that the idea of sacred time, and hence of the weekly rest-day, is vitally connected with the development of religion in individual life and in the world. There is no point on which God had more clearly uttered His verdicts."

These statements sound very contemporary. Recently there has been extended comment in the religious as well as the secular press about the "day of rest." Three major factors have stimulated such response: (1) The U. S. Supreme Court ruling, in the case of Parker Seal Co. vs. Cummins, that a person cannot be fired for refusing to work on the Sabbath; (2) An editorial in *Christianity Today* — reprinted in the December 1976 *Sabbath Recorder*, page 30 — urging "that Saturday be set aside as the day of rest for all people"; and (3) Persistent and willful violations of Sunday "blue laws" in many parts of the country.

Actually, the quotation above comes from a message delivered by the Rev. A. H. Lewis (noted Seventh Day Baptist minister and denominational leader) to the World's Parliament of Religions held in Chicago in connection with the Columbian Exposition of 1893.

Divine Element

Consistently through the years study has been given to the "divine element in the weekly rest-day." Dr. Lewis, in his analysis, pointed out that "when the falsehood which says 'no day is sacred' became regnant in the early history of Christianity, spiritual canker and decay fastened on the Church like a deadly fungus. When the same falsehood ripened in the French Revolution, God thundered forth His verdict again, high above the smoke and din of national suicide. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous."

"The weekly rest-day," Dr. Lewis emphatically proclaimed, "is not an accident in human history. It

springs from the inherent philosophy of 'time'; and from man's relation to God through it. We cannot remove ourselves from continuous loving contact with Him, even though we refuse to commune with Him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth, that sacred time must be definite in amount, and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions."

Church leaders made occasion for serious sharing of religious concepts at the "Parliament" before the turn of the century. In like manner, Seventh Day Baptist officials are advocating opportunities for "responsible leaders" to discuss again the theological, ecological, and sociological implications of "quiet Saturdays," before the end of the century.

Apparently, representatives from other church organizations agree. To a letter and news release late in November from Seventh Day Baptist headquarters have already come responses from the following denominations:

- The Presbyterian Church in the United States
- National Conference of Catholic Bishops
- Advent Christian General Conference
- American Baptist Churches
- Church of the Brethren
- Executive Council of the Episcopal Church
- General Conference of Seventh-day Adventists
- General Conference Mennonite Church
- Church of God (Seventh Day)
- Christian Reformed Church
- The Christian and Missionary Alliance
- The Church of God (Cleveland, Tennessee)
- Church of the Nazarene
- The Salvation Army
- The General Association of General Baptists
- Episcopal Church
- The United Presbyterian Church
- Lutheran Church in America
- The American Lutheran Church
- The Southern Baptist Convention

Naturally, there is no immediate concurrence that seventh-day Sabbath observance is imperative or advisable, but most religious leaders obviously feel that profit can

come from highlighting again the importance of proper rest and worship time in God's infinite scheme of things.

The following brief quotes sample the attitudes expressed in the letters:

"I appreciate your deep concern about the need for a quiet day in the lives of the people of our country in the face of the hectic schedule which many of our people face. It is not hard for us to look out on the current scene and feel that persons need a great deal more time for reflective thinking and for time to allow peace to replace the tensions which are so common in the every day experience of many people. It will be very interesting to see what kind of responses come... as you pursue the issue with your colleagues across the religious communities of America."

"We agree strongly with your suggestion of planning ways to provide for constructive discussion of the factors involved..."

"I will be very interested in any pursuit that is made regarding a conference on this matter. However, I do not feel inclined toward initiating or becoming actively involved in the convening of such a conference."

"Thank you for your most welcome letter I have read with great interest of this proposal on quiet Saturdays, and I am grateful to you for bringing it to my attention. I feel certain that in the days ahead many will express their views on this suggestion, and I look forward to hearing more of the debate."

"You would probably guess that a church which has normally thought of Sunday as being the quiet day of the week would not be prepared to respond immediately to your suggestion of a quiet Saturday. I personally see significant possibilities in the suggestion, especially since both Saturday and Sunday seem now to be failing as quiet days."

"I very much appreciate your letter ..., and your concern about the quality of life in our country with

...observed, that a properly proclaimed national day of rest, would relieve Americans of the discriminating "blue laws" and be an effective conservation measure, the Seventh Day Baptist executive adds that it is the "God-ordained, age-old solution to the modern American's frantic search for a meaningful use of his ever-increasing leisure time."

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special reference to the absence of any kind of a day that would let people put themselves together, as well as gain an opportunity to consider their relation to God."

"I appreciate your letter...and your proposal for a conference of responsible leaders to discuss quiet Saturdays." My feeling is that we might well begin with our Baptist household in considering such a conference. I would feel, for example, that this would be an appropriate agenda item for the chief executive officers of our various Baptist groups when we meet at the time of the North American Baptist Fellowship. Indeed, we might even give some time from the agenda of the entire NABF for this purpose... If you would feel that it would be better for a non-Seventh Day Baptist to initiate the idea within NABF, I am prepared to make this suggestion."

"I am sure that the Lord knows we need more rest and quiet than we are getting these days."

"I can assure you that we, along with you, deplore the fact that our nation has lost a sense of the importance of a Sabbath time of rest, meditation, family worship, and communion with the Lord. At the same time, along with other Christian denominations, we continue to observe the Lord's Day and teach our people the meaning of proper Lord's Day observance... I do not believe... that a switch in emphasis from the first day to the seventh day would obtain for our nation a quieter Sabbath. As I see it, there is no reason to believe that our nation would be any more ready to accept a quiet restful Saturday than a day of rest on Sunday."

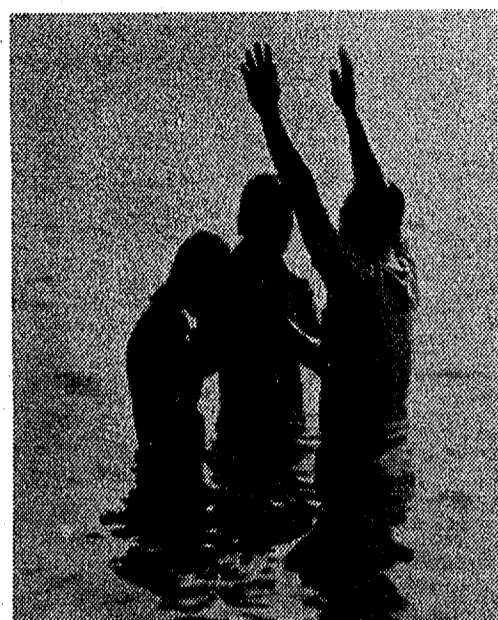
"We are in agreement that there are some beneficial aspects of this concept (of 'quiet Saturdays') aside from the theological implications."

"We certainly will be following developments with more than ordinary interest and will be pleased to hear from you again if you are aware of

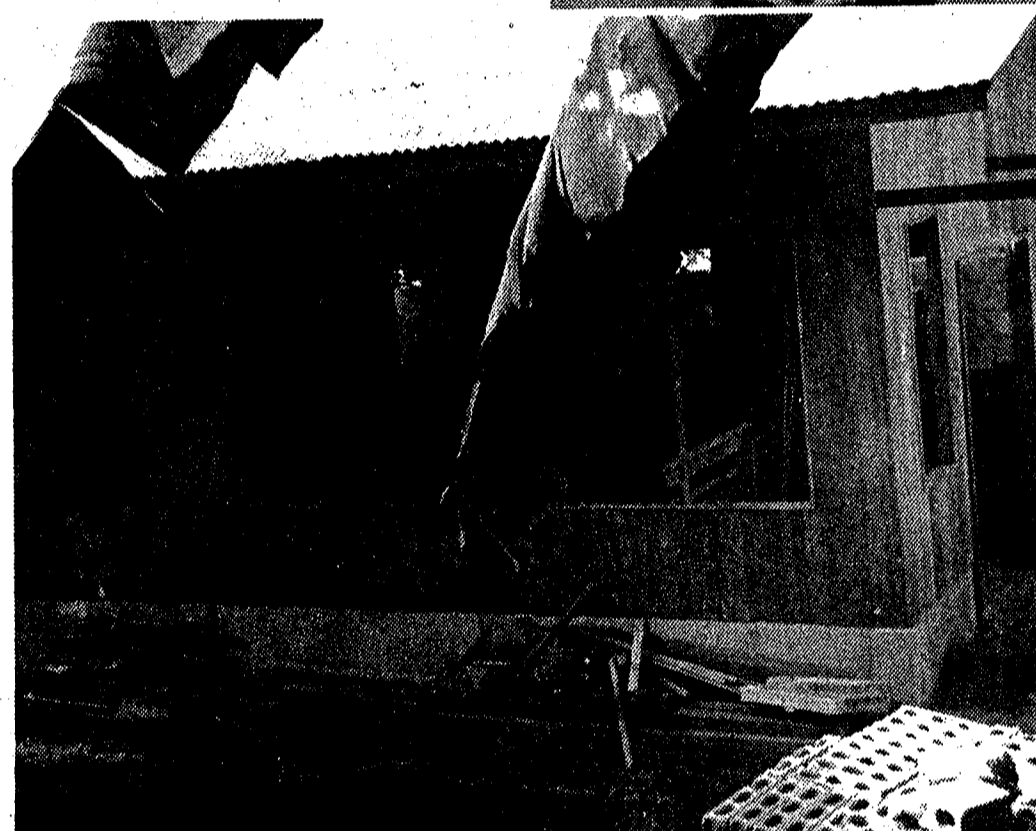
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PHOTONEWS

A good way to start the new year - with a baptism. These two were baptized on January 1 at Cebu City. Rev. Ferraren reports 29 baptisms and 35 new members during 1976.



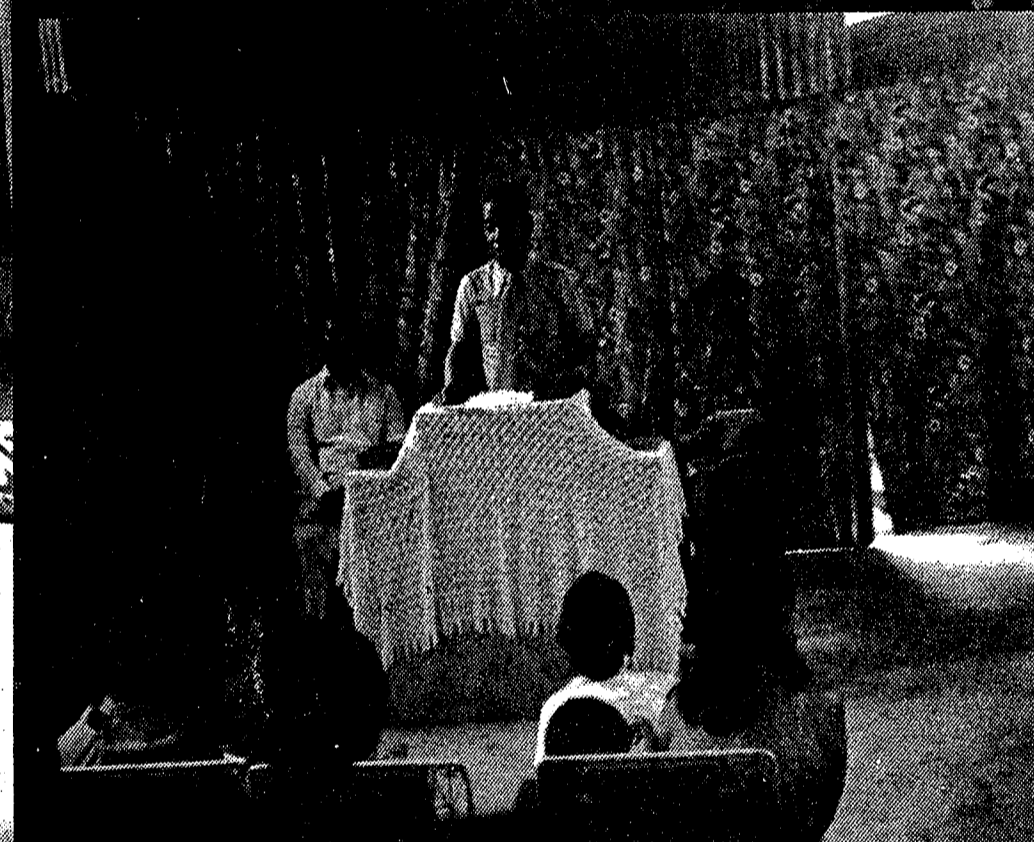
Yes, they do have fellowship dinners in the Philippines!



This is a side view of the Cebu City, Philippines, church which is under construction. It will serve as the headquarters church for our work in the Philippines.



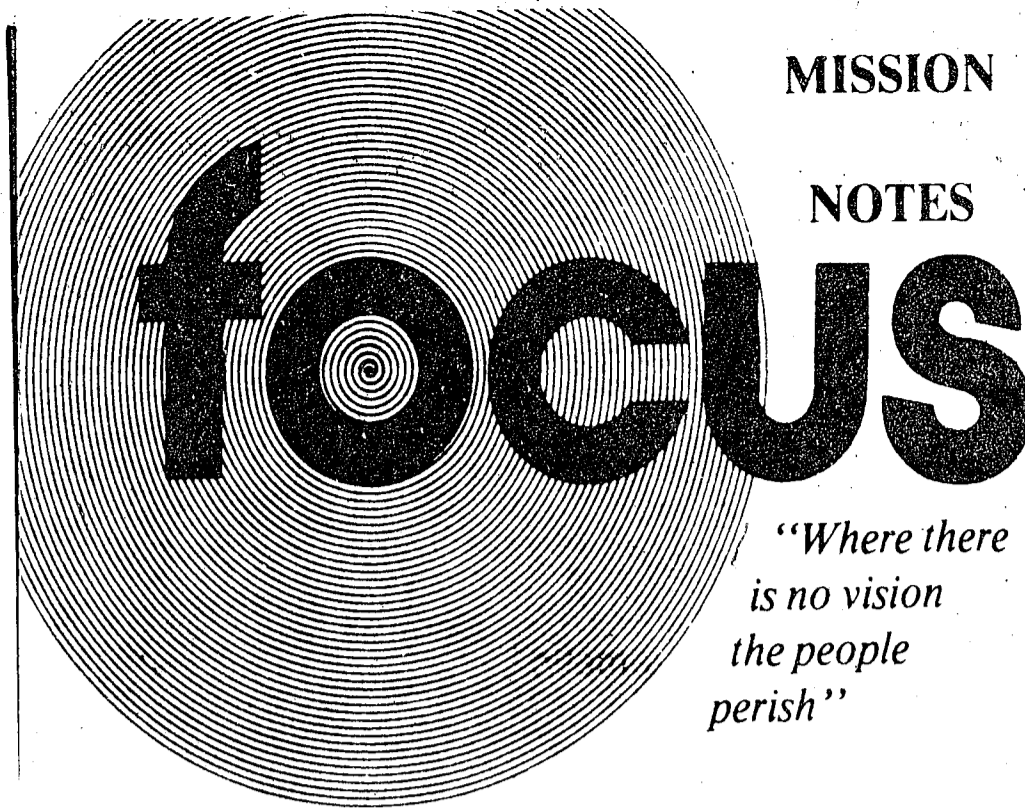
Special music for the church services is often given by this group of young people in the Cebu City church.



Rev. E. O. Ferraren, speaking at the first service in the unfinished Cebu City church.

CEBU CITY PHILIPPINES

The Sabbath Recorder



MISSION

NOTES

"Where there is no vision the people perish"

*U.S.A.: The SDB Churches in Rhode Island (Ashaway, Rockville and Westerly) have been making good use of Missionary Pastor Dale E. Rood, of Waterford, CT; Executive Vice-President of the Missionary Society, Leon R. Lawton; and President of the Missionary Society and Consultant in the Missionary Board Office, Everett T. Harris. These three churches in R.I. are without pastors.

*MALAWI: (Taken from a letter written by Audrey Fuller) "Mr. Baluwa has a story time every afternoon for the children in his neighborhood, at Chilimoni. They learn Bible verses and he has some flannelgraphs which they enjoy a lot. He said there are about 10 that come regularly and one afternoon there were 20. He is anticipating some interest from the parents." Let us pray for this national leader as he works with the children there in Malawi.

*U.S.A.: The second training session for COMMITMENT TO GROWTH leaders was held in Shiloh, N.J., the end of November. There was a delay in the arrival of some of those who were to take part because of weather conditions. However, the Lord richly blessed and guided in the Training Sessions. A letter has been sent to all of our churches concerning the COMMITMENT TO GROWTH plan. Let's remember to keep the obligations as well as the contributions coming in to support the work of our Lord through COMMITMENT TO GROWTH. Remember the parable that Jesus told of the three servants who received the talents from their master. Two of the men put their share of the money to work and doubled the amount that they had. While the third man dug a hole in the ground to hide his money for safekeeping. Naturally, the money that was not used could not grow. Let this parable be a lesson for us to use our money and our time for the glory of God - by doing this we will be able to

fulfill our COMMITMENT TO GROWTH!!

*JAMAICA: Mr. and Mrs. Grover Brissey were in Jamaica during the first part of December. They were taken there through the Past Students Association of Crandall High School to attend a banquet given by the Association. We look forward to further communication from them concerning the brethren in Jamaica.

*U.S.A.: Rev. and Mrs. Leland Davis began their work in the Washington, D.C., church (as a missionary pastor) on the first of November. We will want to uphold them in prayer as they begin their new ministry.

*MALAWI: Your Missionary Board is prayerfully seeking the right person to replace the Pearsons in Blantyre, Malawi. We ask your prayers as we go about extending a call to the Malawi Field.

*U.S.A.: Exec. Vice-President of the Missionary Society, Leon R. Lawton, is visiting our mission fields in Jamaica and Guyana. Also, he will be making a new contact in Dominica. We look forward to reports on the work on these fields upon his return.

*GUYANA: The Matthew's Ridge group has obtained a site through gifts for their church building. They are waiting on materials to make a start and matching funds from the Society will be available this year. In 1976 matching funds were sent to Guyana to help in building repair at the Bona Ventura and Dartmouth SDB Churches. In Georgetown there is a new Sabbath School meeting on Bent St. regularly on Sabbath days assisted by some of the members of the Kitty church. The Executive Council of the Guyana SDB Conference is encouraging local churches to send a love offering to the sister Conference in the Philippines to help in their building needs.

PRAYER

CORNER

A Prayer Reminder for Each Day!

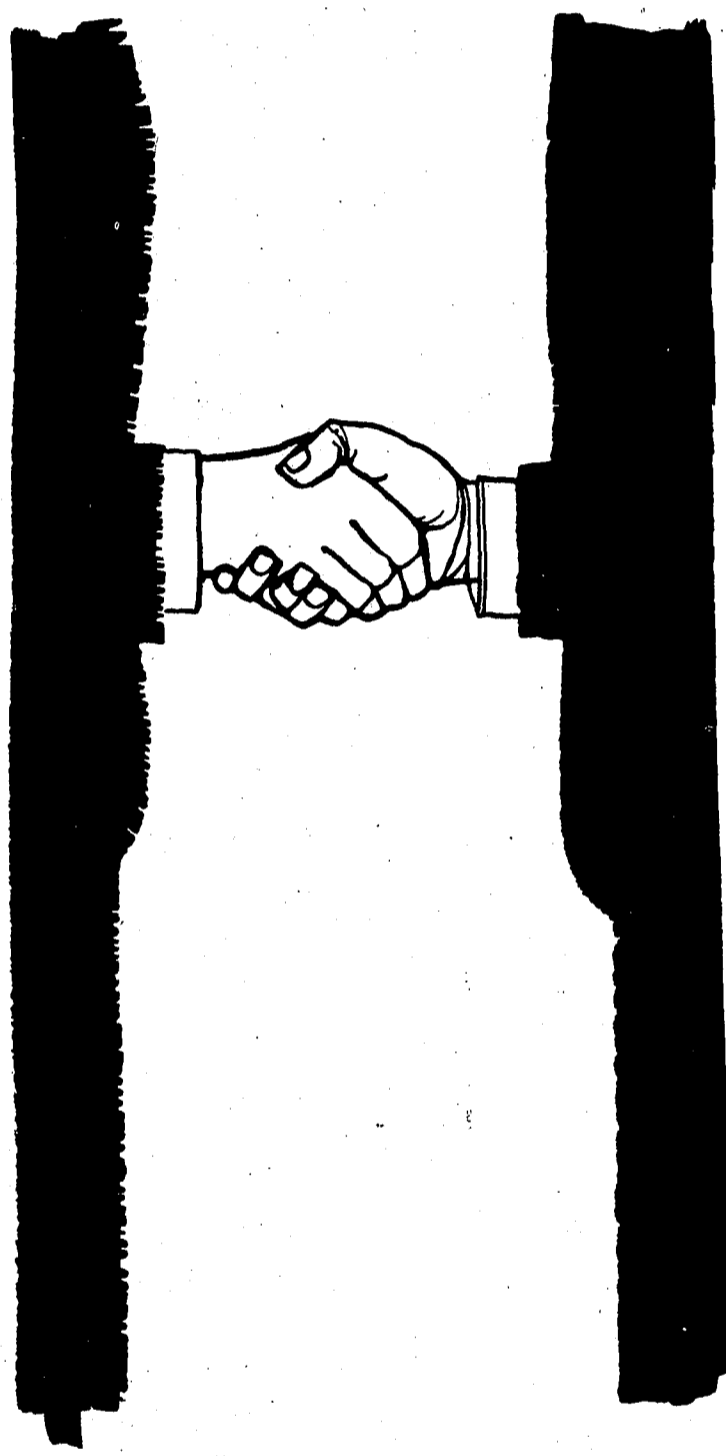
March 1977

Verse for the month:

"And so it is with prayer—keep on asking and you will keep on getting; keep on looking and you will keep on finding; knock and the door will be opened. Everyone who asks, receives; all who seek, find; and the door is opened to everyone who knocks." - Luke 11:9, 10 LB

Pray for....

- 1-COMMITMENT TO GROWTH Forces in local SDB churches
- 2-Leon R. Lawton as he serves in Jamaica, March 1-13
- 3-SCSC workers-50 needed! SCSC projects-25!
- 4-Rev. L. Sawi Thanga, Rangoon, Burmese Fellowship
- 5-Your Sabbath School teachers and officers
- 6-Pastor Sam Peters, Georgetown, Guyana, S.A.
- 7-Women's Board in its decisions
- 8-Doug and Jane Mackintosh, Crandall High, Kingston, Jamaica
- 9-Light Bearers for Christ ministries in eastern churches
- 10-Seventh Day Baptist youth in college from your church
- 11-Toronto SDB Fellowship and Herlitz Condison, leader
- 12-Your pastor as he opens the "Word of Life"
- 13-Menzo and Audrey Fuller, Blantyre, Malawi, Africa
- 14-COMMITMENT TO GROWTH plans in my own church
- 15-For new missionaries needed now for Africa! Mt. 9:38
- 16-Columbus, Ohio, SDB Church and Pastor Dale Thorngate
- 17-Historian Tom Merchant, Plainfield, N.J.
- 18-Pastor L. Vumah, Memeta SDB Mission, Gokwe, Rhodesia, Africa
- 19-Laypastors at Adams Center, Schenectady, Fouce, Dallas, North Jersey, Kansas City, Phoenix, Stonefort, Metairie, Crites Mt., Middle Island
- 20-Your Missionary Society annual meeting, Westerly, R.I.
- 21-Rev. B. John V. Rao, Nellore, India
- 22-To know and use my own spiritual gift
- 23-Jin Sung Kim, Seoul, Korea
- 24-PRAISE GOD FOR A LIVING SAVIOR!
- 25-Vacation Bible School and Camp planning for 1977
- 26-SABBATH SCHOOL MISSION OFFERING
- 27-Director of Evangelism, Mynor G. Soper
- 28-Ministerial students in seminaries/Dean Herbert E. Saunders
- 29-South Africa SDB churches and pastors
- 30-"Quiet Saturdays" to lead to rededication to the Sabbath
- 31-The ad hoc and special committees as they study denominational reorganization and headquarters location



On the first Sabbath of this month, Seventh Day Baptists will observe Baptist World Alliance Day. This alone would warrant a review of our involvement in the BWA through the years, but such a historical glance seems additionally important after approval by the 1976 General Conference of the following statement:

It is our hope that Seventh Day Baptists will become increasingly involved in the growing work of the North American Baptist Fellowship and the Baptist World Alliance.

Although the BWA was organized in London in 1905 and had convened world congresses in 1911 (Philadelphia), 1923 (Stockholm), 1928 (Toronto), and 1934 (Berlin), it was not until 1935 that our General Conference affiliated with the world body. Even then, and with congresses as close at hand as Atlanta in 1939 and Cleveland in 1950, our participation until the 1960's seems to have been limited to an annual contribution of \$40, reduced for a time to \$25.

In 1958, however, the Committee on Ecumenical Relations, established just four years earlier, recommended our participation in the Baptist Jubilee Advance, a six-year commemoration of the Baptist work in North America; and in 1959, Conference adopted the following statement:

that Seventh Day Baptists ought to be represented in the most effective way possible at the Baptist World Alliance meetings to be held in Brazil this year (1960). Although we do not now see the support for such representation, we would urge the importance of these meetings upon the General Conference and would earnestly hope that some way might open up for us in this matter.

Both goals were realized. Our participation in the Baptist Jubilee Advance included membership on the Joint Baptist Jubilee Advance Committee; co-authorship of *Baptist Advance*, a history of Baptists in North America; and implementation of our own five-year Program of Advance. And, the dollars were located to send the Rev. Leon M. Maltby to the World Congress in Rio de Janeiro. The *Sabbath Recorder* editor's attendance not only gave us our first official representation at a World Congress, but also made it possible for him to initiate the first steps in the formation of the Brazilian Seventh Day Baptist convention. The closing words of Editor Maltby's report to Conference foretell an attitude and events to come:

"Our Alliance with the Alliance"

by Tom Merchant, Historian

Seventh Day Baptist
Historical Society

It is the conviction of this delegate from the experience at Rio, where our people were identified with twenty-three million Baptists around the world, that these ecumenical Baptist contacts are both more pleasant and more profitable to us as a people than some of the other ecumenical associations on a broader base that are ours. The fellowship is more intimate, since the aims, polity, and lines of thought are so comparable to ours. The recent movement of our General Conference and its boards and agencies toward closer ties with the Baptist World Alliance should, in his opinion, be further encouraged - even if it means a little less representation at meetings sponsored by the World Council and National Council of Churches.

In 1965 the Rev. S. Kenneth Davis was our official representative at the Congress and Executive Committee meetings in Miami Beach, and became the first Seventh Day Baptist to serve on the Executive Committee. Meanwhile, the members of the Advance joint committee were beginning to recognize the advantages of a North American association of Baptists, and in 1966 Seventh Day Baptists were among the charter members of the North American Baptist Fellowship.

Seventh Day Baptists were in Tokyo in 1970 - Dr. and Mrs. K. D. Hurley and Gladys Drake represented us there - and in Stockholm in 1975, represented by the Rev. and Mrs. Elmo Fitz Randolph. Meanwhile, our general secretary, the Rev. Alton L. Wheeler, brought increased recognition to Seventh Day Baptists as a member of the BWA Executive Committee.

Today, Executive Secretary K. D. Hurley is our official representative on the Executive Committee, and for the first time since the founding of the study commissions at the Cleveland congress in 1950, we are represented on those bodies, with Dr. Hurley serving as secretary of the Study Commission on Doctrine and Interchurch Cooperation, and Historian Tom Merchant named to the Central Panel of the Study Commission on Freedom, Justice, and Peace.

General Conference has called for increased involvement, and the Council on Ecumenical Affairs in a recent letter urges us "to explore and develop ways in which... our people as a whole can do this."

This is the past, present, and challenge for the future concerning Seventh Day Baptist involvement in the world body of Baptists: our response to the challenge will be the subject matter for future historians. □

Copies of *Baptist Advance*, the history of North American Baptists mentioned by Mr. Merchant, are still available from the S.D.B. Publishing House at \$3 a copy. The 512-page, hard-bound volume consists of chapters on each major Baptist organization, including an excellent summary about Seventh Day Baptists, as well as articles about Baptist work in general and the Baptist World Alliance.

**"TODAY, SOME CHURCHES ARE LOSING MEMBERS...
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is the question asked by Dr. Win Arn, producer of the film "HOW TO GROW A CHURCH."

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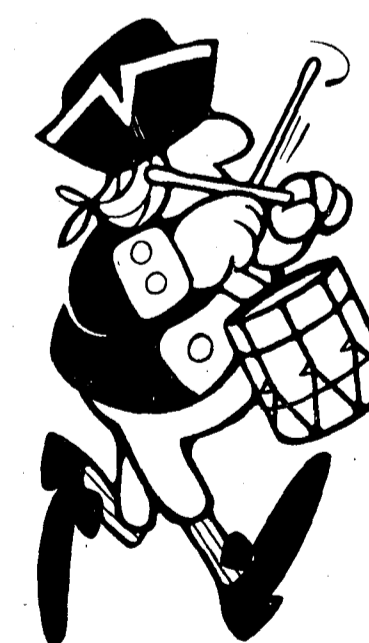
HOW TO GROW A CHURCH motivates viewers for evangelism and church growth. "It is God's will that His church grow...that His lost children are found..." is the message of the film. HOW TO GROW A CHURCH is effective for growing churches - to continue or increase their growth; for "plateau" churches - to find new life and growth; or for declining churches - to make bold new plans for growth.

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THE GOOD NEWS BIBLE, published late in 1976 by the American Bible Society, will enrich the study of the many anticipated Seventh Day Baptist owners. The Bible Society published the New Testament using "dynamic-equivalents" for original text words to bring the Good News into "Today's English." In ten years, over 50 million copies have been distributed. Dr. Heber Peacock's insights on how the GOOD NEWS BIBLE grew from the "TEV New Testament" will help in Sabbath School, family, personal or small groups use. Your Board of Christian Education is happy to urge creative use of THE GOOD NEWS BIBLE.

WHAT'S NEW ABOUT THE GOOD NEWS BIBLE

BY Heber F. Peacock

Some people may be surprised when they first pick up a copy of the Good News Bible. They'll find many familiar terms have disappeared and have been replaced by strange new terms. There will be no "tabernacle in the desert," but instead a "Tent of the Lord's Presence." The "ark of the covenant" has disappeared, to be replaced by a "Covenant Box." There are no "cherubim" left, but one finds some strange "winged creatures." Why have all these changes been made?

One of the major aims of this translation is to present the Biblical message as accurately and clearly as possible. The translation was intended not only for the reader already familiar with Biblical terminology, but also for the person who may have had little or no contact with the Church and the "language of Zion." If the average person on the street was to understand the message, all terminology had to be reexamined to make sure that everything was as clear and accurate as possible. No familiarity with Church tradition could substitute for the clearest possible presentation. Traditional terminology had to be changed for the sake of better comprehension.

Sometimes a change has been required to avoid misunderstanding the meaning. For example, the word "cherub" now means for most readers a chubby, childlike angel, and the use of the Hebrew plural "cherubim" does not dispel the misunderstanding, whether or not the plural form of the word is recognized. The translators of Today's English Version (TEV) decided to abandon the word and

use a descriptive phrase that would not be open to the same misunderstanding. The large, winged animals which guard sacred places and hold out their wings over the Covenant Box are referred to as "winged creatures."

The difficulty with the word "ark," whether it is used for the vessel Noah constructed, the basket in which the infant Moses was placed, or the chest containing the Ten Commandments, is that it is an archaic, Biblical word. In this translation it has become a "boat," a "basket," or a "box." It must be admitted that "Covenant Box" sounds a bit odd, but at least it is meaningful, while "ark of the covenant" may not be to many readers.

In some cases, however, in spite of concerted effort to find meaningful ways to translate technical terms, the translators were unsuccessful. A number of attempts were made to find a good translation for "The Urim

and the Thummim." At one stage, the suggestion was made that "sacred dice" might convey something of the function of these objects in determining the will of God, but it became increasingly evident that the word "dice" has too many unacceptable overtones. In the final analysis, the translators were pushed back to the use of "the Urim and Thummim" in the text, with a footnote that reads, "Two objects used by the priest to determine God's will."

One of the basic principles that the translators of the TEV have followed is that every effort should be made to avoid confusing the reader by employing different names for the same object, as the Hebrew often does. For many readers, who may be unfamiliar with the Biblical story, it can be quite confusing to find "Sinai" and "Horeb," as the false impression is left that two different places are meant. And this is not the case. To take an example, the Hebrew text of the Book of Numbers speaks some 12 times of "Sinai," but not once of "Horeb," while the Book of Deuteronomy uses "Horeb" nine times, and only once mentions Sinai. Instead of retaining these two names for the same location, TEV has helped to avoid confusion for the reader by always using the more familiar name, "Sinai," even in places where the Hebrew text has "Horeb." The same principle has been applied to proper names.

The Sacred Tent, for which Moses received building directions at Mount Sinai, is given various names in the Hebrew text of the Old Testament. Among these are the Dwelling or

the Tabernacle, the Sanctuary, the Holy Place, the Tent of Meeting, the Tabernacle of the Testimony, the Tent of the Testimony, and the Tent. There are literary and historical reasons for these variations, but they are of little importance to the average modern reader. TEV has chosen to use "the Tent of the Lord's Presence" throughout the Old Testament, since this formulation conveys one of the central elements in the terminology that the Tent is the place where the Lord dwells with his people in a unique way. Once the full form, "the Tent of the Lord's Presence" has been used, it is, of course, quite possible to use "the Tent" in further reference in the same context.

The Jewish religious festivals also present certain problems for the translator. The Sabbath, often* identified with the seventh day of the week and as a day of rest, does not cause great difficulty, nor does the New Moon Festival. But with the three major pilgrim festivals one is again faced with a variety of names and the translator must employ terminology that will most easily convey to the reader something of the nature of the festival. First of all, the word "festival" is a better term than "feast," since the emphasis is not primarily on eating, but on observance and celebration.

For the festival closely connected with Passover, TEV uses consistently "the Festival of Unleavened Bread." However, in the text itself reference is made to "bread made without yeast," as this may be an easier term for many readers than "unleavened bread."

The festival which marked the end of the grain harvest was celebrated seven weeks after the presentation of the first offering of grain at the Festival of Unleavened Bread. This festival is known as the Festival of Weeks, the Festival of Reaping, and later as Pentecost, in addition to other more technical names. TEV has used the term "Harvest Festival" wherever any of the various names occur in the Old Testament.

The festival traditionally known as the Feast of Booths is also known in the Old Testament as the Festival of Ingathering, the Festival of the Lord, and simply the Festival. It was celebrated in the autumn and was associated with the end of agricultural work for the year. Its most distinguishing characteristic was the week-long sleeping and eating in rough shelters or lean-tos. TEV has chosen to use the term Festival of

Shelters, as this probably conveys more to the modern reader than Festival of Booths.

The translators of TEV have also tried to help the reader by using a consistent terminology for the sacrificial system of the Old Testament. The term "burnt offering" is employed for the common sacrifice in which the sacrificial animal, except for the blood and the skin, is consumed in the fire on the altar.

For the sacrifice in which the primary use of the animal is as food for a shared meal of the community, TEV has used the term "fellowship offering." It is hoped that this will convey at least something of the basic idea that only a small part of the animal was burned on the altar, and that the rest of the animal was eaten in a fellowship meal.

It would also seem that a term like "repayment offering" is a better choice than "guilt offering" to describe the sacrifice that was to be made in connection with the repayment for some wrong to another person. Further, the use of "grain offering,"

rather than "cereal offering," avoids a possible misunderstanding.

Even a rapid turning through the Good News Bible will uncover a new term on almost every page. "Sheol" has become "the world of the dead" or "the world below." "Rephaim" and "Nephilim" have become "giants."

The new terminology found on the pages of this translation results from a careful analysis of the meaning of the ancient Hebrew text and a careful evaluation of how English words are likely to be understood by the average reader of this translation. That the translators have not always been successful, is perfectly obvious. But if one reader, not now already familiar with the Biblical message, finds the text speaking in his own language, all the efforts of the translators to produce a common language translation will have been worthwhile. □

—American Bible Society Record

*Both weekly and festival holy days are called "Sabbaths" in the Hebrew language and culture.



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The Church in Action

PASTOR WELCOMED

FARINA, ILL.— On September 1, the members of the Farina church welcomed their new pastor and his wife Lila, along with their oldest son Herbert (who drove the U-Haul truck) and his family. A fellowship supper was held in the Parish House and pastor and member relationships were established. The first Sabbath in September, Dean Herbert E. Saunders spoke to the congregation in a kind of installation service. The Farina church has entered the COMMIT-



Pastor Francis D. Saunders

MENT TO GROWTH, and is busy in Bible Study and researching the ways and means in which we can make this program most effective for our particular place and situation. Mrs. Dorothy Parrott is our Commitment to Growth leader, and conducted the first workshop November 20 and 21. The Rev. Leon Lawton spoke to the church members in an informal meeting on November 9, following a fellowship supper. The church joined with other churches of the town in a Community

Thanksgiving Service, sponsored by the Farina Ministerial Alliance, at which Pastor Saunders was speaker, and Mrs. Saunders organist. Five members of the church attended the meetings of the North Central Association at Battle Creek, Michigan, October 10-12, and reported to the church fellowship the next Sabbath afternoon. Pastor Saunders has preached a series of sermons based on our Seventh Day Baptist Statement of Belief, the last of the series coming on the first Sabbath in December.

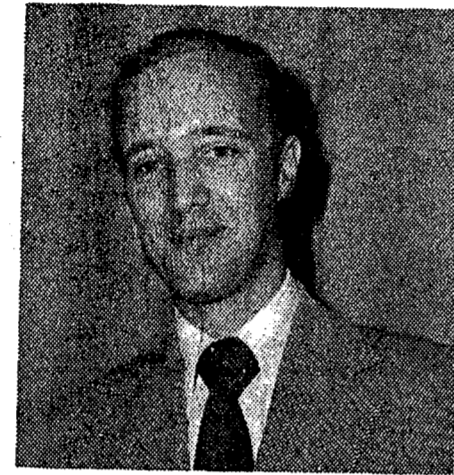
REPORT FROM CARRAWAY, FLORIDA

CARRAWAY, FL.— The Thanksgiving get-together is always one of the principal events of the year for the Putnam County church, meeting in the Carraway community.

This year a goodly number of present and former members and friends met for a Thanksgiving service in the beautiful new church building, which has been built and completed by local efforts and without incurring any debt. Following the services, a bounteous dinner was spread on tables in the church yard and a time of fellowship and reunion enjoyed.

A number of the congregation then journeyed several miles to George's Lake for baptism of a young boy and a young married man. Baptisms were administered and Thanksgiving message

brought by Elder Clifford A. Beebe, a former pastor. Joseph H. Price, acting pastor, had charge. □
—C.A.B.



Pastor Kent L. Martin was installed at the German SDB Church in Salemville, Pa., on Sabbath, January 8. Dr. K. D. Hurley represented the General Conference and brought the morning message.

HOUSTON S.D.B. FELLOWSHIP

HOUSTON, TX.— The Houston Fellowship has been under the leadership of its new pastor, Robert Babcock, since the last week of August. We continue to meet at 1321 Wirt Road in Houston. We would like to extend an invitation to anyone travelling through, to come and worship with us.

We enjoyed a visit from K. D. Hurley and his wife the first part of September. They shared denominational concerns with us and were helpful in clarifying some of the requirements of being involved with the Church Growth program.

We have been participating in the Church Growth program and have been holding weekly Bible studies in the pastor's home on Friday evenings. We've especially gotten excited about the study of spiritual gifts and are

still trying to determine what our own spiritual gifts are.

On November 26-30 we hosted the Light Bearers. They had a concert on Sabbath evening at our regular meeting place on Wirt Road and the rest of the time they performed at two nursing homes, the Port of Houston's International Seaman's Center, and they spent Sunday at Fresno, Texas, where they took part in the morning service at the Fresno United Methodist Church and that evening they had a concert that was co-sponsored by the Methodist and Catholic Churches of Fresno.

We have just had the pleasure of a visit from Dean Herbert Saunders. He shared with us his slides and information about the students that are now enrolled in seminary. He also shared with us some of the goals and plans that the Planning Committee has recently made. We're excited about the prospects for Seventh Day Baptists in 1977.

We have been having an average church attendance of 15 people with a high attendance on Christmas Sabbath of 23 people.

Our youth group has been meeting every other week and interest is growing. Attendance usually averages 5-6 but at the last meeting there were 9 youth present. Praise the Lord!

We are looking forward to church growth in 1977 here in Houston and in all of our Seventh Day Baptist churches everywhere. □

PLAINFIELD WELCOMES THE PEARSON FAMILY

PLAINFIELD, N.J.— Pastor and Mrs. David Pearson and daughter Joanna were enthusiastically welcomed on Sabbath morning, January 1, at a special worship service conducted by our former pastor, Dean Herbert Saunders. Words of welcome were given by Dean Saunders, Thomas Merchant, Barbara Saunders, Kay Maltby, Antoinette Duryea, and Margret Armstrong, representing our three boards, Sabbath School, Youth Fellowship, and Women's Society. Pastor Pearson responded in the Chichewa language of Malawi, and Mrs. Bettie Pearson translated for him, much to our delight. A meditation on "Togetherness" by Pastor Pearson



The Pearson Family

was followed by Communion. The fellowship dinner was in charge of Jeannette Duryea and Dorothea Paquette.

Our Thanksgiving offering included \$60 for the SDB United Relief Fund and \$22 plus food for the local Star-Fish organization. The Christmas Eve offering of \$88 was for SDB typhoon victims in India.

We are thankful to have Pastor Pearson as leader of our Growth Plan. In our Growth Force studies we have learned that the Biblical priorities are in this order: commitment to Christ, to His church, and to His work in the world. The indispensable condition for a growing church is its willingness to pay the price in time, energy, and money.

At our Pro-Con supper meeting December 4 each person told of some enjoyable experience of the past year. The Women's Society held its secret pal party December 6 at Shireen Hurley's home. Our sidewalk bazaar, with Shireen Hurley as chairman, was held December 10 at a shopping center and netted \$178 in spite of cold weather. On December 18 a group of young people and adults went caroling to nursing homes and to some of our older members. The evening ended with refreshments at the Saunders home.

During November and December our speakers were Rev. Kenneth Smith, Rev. Leon Lawton, Historian Thomas Merchant, Rev. David Clarke, Dean Saunders, Rev. Kenneth Mart, and Executive Secretary K. Duane Hurley.

We are happy to have Dedicated Worker Diane Thorngate with us. She is the daughter of Dr. Stephen Thorngate. We are also grateful that Perry Cain, a Salem College senior, will assist our church during his three months of on-the-job training at the Center on Ministry, starting January 9.

We look forward to the New Jersey Growth Force workshop January 22-23 in our church and to the installation service for our new pastor February 5, when we expect many visitors. □

— Ruth Hunting Parker

LADIES AID HAS ACTIVE PROGRAM

WHITE CLOUD, MICH. The White Cloud church has had another active year in community work. Our town went "all out" for the Bicentennial celebration and our church was active. July fourth was Heritage Day, being spent in a day of worship. A community church service was held on the high school athletic field

at 11:00 a.m. with most of the area churches participating. This was followed by a city-wide potluck dinner served to nearly 400 people. The ladies of the different churches prepared and served this. At 2:30 p.m. a city-wide chorus gave a most impressive presentation of "I Love America" and at 7:30 p.m. a spiritual male quartet from out of state presented an evening of singing. Our town has been greatly impressed by our "Light Bearers for Christ" who again performed for us and then were invited to other churches and performed in the nursing homes nearby.

The Ladies' Aid continues to be active. They halted their project of bibs for the nursing home so that the time could be spent on making decorations for the dining rooms and halls. One night the ladies spent time to decorate the dining area and, with the combined efforts of the youth from three White Cloud church groups, decorated the halls, to bring cheer from the youth to the shut-ins.

Of course, our annual mittens and stocking caps project keeps on going, turning in 149 caps and 77 pairs of mittens to the county to be given to the needy children at Christmas. Next year lap robes, shoulderettes, and afghans will be added to be given to the elderly. The Ladies' Aid started an organ fund which is another project for the church. Two other projects which we help with are the distribution of spiritual materials including Bibles, placed in the public school and in the jail. Results are being seen from this ministry. □

— Persus DeLand

"In essentials unity; in non-essentials charity; in all things Christ."

—Chrysostom

LIVE NATIVITY SCENE SPONSORED BY MARLBORO S.D.B.'S

MARLBORO, N.J.— The Harvest Home Festival and Bicentennial Celebration was held October 8-9 and consisted of singing, reading of greetings, slides of past happenings, a Communion service and the Harvest Home dinner. In the afternoon there was a Bicentennial skit, covering the origin of the Marlboro Church up to the present time. Souvenir booklets were published containing names of pastors from 1811 to 1970, deacons from 1813 to 1967, and pictures of interest to the community. The Harvest Home Committee consisted of Mrs. Jonathan B. Davis, Chrm.; Mrs. Letha Miller and Miss Carol Peterson. Mrs. Mary H. Green and Miss Carolyn Davis had charge of the table of pictures, snapshots, etc.

A special dinner at the Salem Baptist Church was put on by the Ladies Aid; in charge were Mrs. Rose Davis, and Mrs. Mary Lewis. Several from here attended the Yearly Meeting in Plainfield. Rev. David Pearson was our guest speaker on Oct. 23.

A "Thanksgiving Box" sponsored by the Helping Hand Sabbath School Class was given to Faith Farm. The young people were responsible for an all-church Halloween party on Oct. 23. Mr. and Mrs. Jonathan B. Davis were our church representatives at the installation services for Pastor Leland Davis at the Washington, D.C., S.D.B. Church. A joint Thanksgiving Eve Service was held in Marlboro with the Shiloh Church, Nov. 24. A special offering went to the S.D.B. Relief Fund.

Rev. Delmer Van Horn, president of General Conference, was our guest speaker on Nov. 27 with the message "God's Plan."

The lighting of the Advent Candle started four weeks before Christmas. The young adult Sabbath School class made the Advent Wreath under the leadership of Dan Cruzan and Randy Dickinson. The Ladies Aid filled and distributed 27 Christmas baskets of fruit, cookies, etc., to shut-ins.

On Christmas Sabbath the choir, under the direction of Miss Donna Harris, presented, "The Story of Christmas," a John W. Peterson cantata, with Mrs. Marian Campbell at the piano and Miss Charlotte McAllister at the organ. An inspiring program under the leadership of Miss Sharon Davis was received. Exercises, singing, and a play - "Kay's Christmas Vision" by the Intermediate and Senior Highs were followed by the presentation of white gifts from each class. R. Wesley Davis is the Sabbath School superintendent.

The highlight of the Christmas season was the live, outdoor Nativity scene under the direction of Daniel Cruzan, assisted by several members of the church. There were three showings on Dec. 22. It is estimated that about 225 persons attended. Many people commented on the beauty of it and how "soul inspiring" it was, for which we give God the glory. □

-Mrs. Ella T. Davis

LIGHT BEARERS VISIT EL PASO

EL PASO, TX.— The Light Bearers for Christ team and the Rev. Mynor Soper were in the El Paso area December 9-13, 1976. They had six concerts including a Sabbath service attended by sixteen from the area.

Arrangements for the visit were made by Rev. and Mrs. Trevah Sutton and Mr. and Mrs. Don Leach, Seventh Day Baptists of the area. Hosting was by the congregation of the Mt. View United Methodist Church where the Sabbath service was also held. Notices of the SDB meeting were placed in local newspapers.

The team sang at two Methodist churches, the Four Square Gospel Church, the Joy Club, the Casa Park Mobile Home Center; and made a video tape for the local television station.

The following week the local Seventh-day Adventist church invited Rev. Sutton to visit and explain the origin and beliefs of Seventh Day Baptists. Let us continue to pray for the seed that has been sown in the area. Pray that God will bless the ministry of the Suttons and Leaches as they seek to witness in El Paso. □

NEWS NOTES

● The Executive Council of the Southeastern Association has voted to explore the possibility of starting an SDB Fellowship at Martinsburg, W. Va., with the initiative to be taken by the Washington, D.C., church.

● The Women's Society of the churches in England has undertaken several projects to aid their building fund and foreign missions. They plan to send clothing to India and have sent funds to both India and the Philippines.

● An article written by the Rev. Leroy Bass of New Auburn, Wis., was reprinted from the *Sabbath Recorder* by *The Sermon Builder* in its Jan. 1977 issue.

● The cover of our September 1976, issue and the cover of the annual report of the American Sabbath Tract Society for 1976 were featured in a recent issue of *Clipbits*, a publication of the Clipper Art Service of Illinois. Both were described as covers that "capture mood and atmosphere. The type featured on the layout is most interesting and visually pleasing." Naturally we are pleased with this recognition.

● "Jehovah's Witnesses and the Deity of Jesus Christ," is the title of a newly published tract. Copies may be ordered from The American Tract Society, Oradel, N.J. 07649.

● The Seattle, WA, S.D.B. Church will have a series of some 35 "spot" prime time announcements on channel 7, KIRO, television the week of January 30-February 5. The complete story of this outreach endeavor will appear in the March issue.

● The American Sabbath Tract Society has just published 10,000 GUIDE Bible Course enrollment cards in various colors. These are now available as you enroll your friends in the Seventh Day Baptist home Bible course.

● Some 400 members of the Alfred-Alfred Station community packed into the Alfred Station, N.Y., S.D.B. church for the Christmas Eve service.

● Visiting headquarters this month is John Farenhorst of the Amsterdam church in Holland. John came especially to attend the installation of Pastor Kent Martin in Salemville, PA.

CHURCH SEEKS FULL-TIME PASTOR

BASKING RIDGE, N.J.— The annual business meeting of the North Jersey S.D.B. Church was held on January 9 at the home of Pat and George Cruzan. During the past year we welcomed two new members and rejoice in the births of Bryan McPherson and Rachel Parker. Our Sabbath attendance ranges from 25 to 35 and we are happy to have three nonmembers in regular attendance.

Our Sabbath school now has five classes - two for adults and three for the children. Alice and Michael Parker are the superintendents for 1977. Our Sabbath School has supported the Sabbath School Missions Offering as well as sending funds to the Philippines, Guyana, and ministerial students.

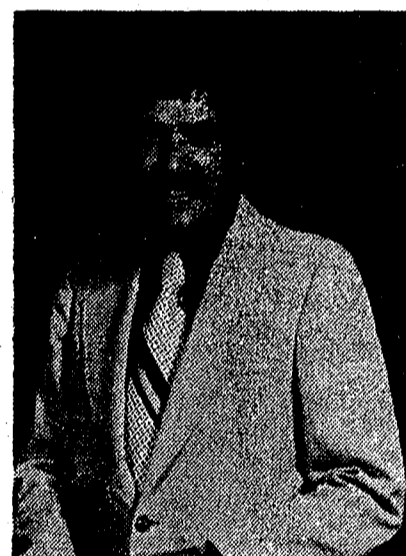
Our negotiations for property were not successful at this time. However, we are still looking and praying for the Lord to lead.

At the business meeting it was voted to seek full-time pastoral leadership in an all-out effort to develop a program of outreach and growth. We pray that God will bless our church in this new year. □



● Russell W. Havens is the new pastor of the Pawcatuck S.D.B. church in Westerly, R.I. He is a graduate of Fort Wayne Bible College and Andrews University. Pastor and Mrs. Havens and their children, Lori, Teresa and Timothy, moved to Westerly around the first of February.

COMMISSION



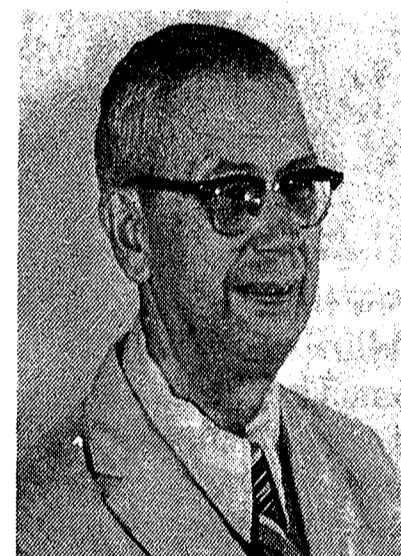
Gary G. Cox
Musician
High School Principal



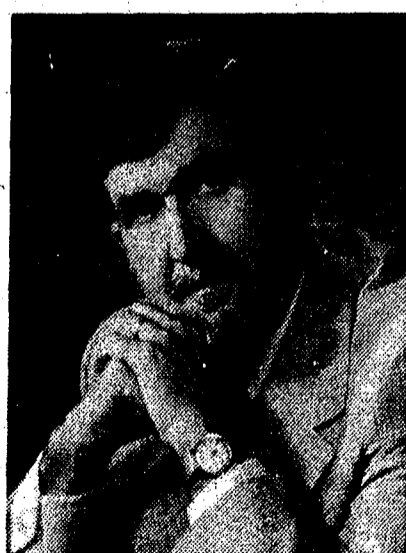
Leland E. Davis
Pastor, Washington
Former Missionary



Richard D. Shepard
Businessman
President-Elect



Delmer E. Van Horn
Pastor, Lost Creek
Conference President

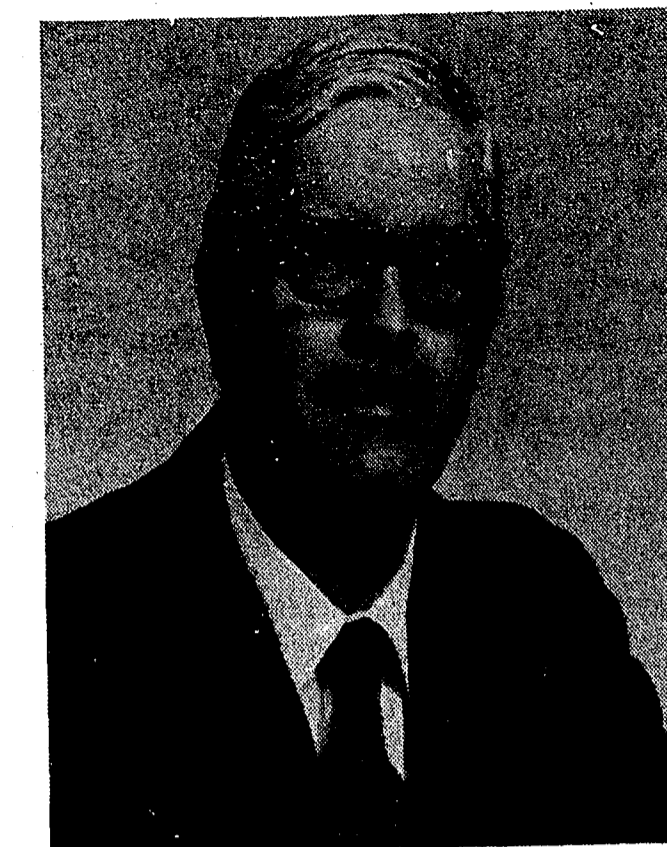


Don A. Sanford
Educator
Author



Lois M. Wells
Musician
Teacher

The Commission met in session at Plainfield, Dec. 26-29, 1976. Commission meets twice a year and provides creative leadership and initiative for all Seventh Day Baptists. It acts as liaison between the General Conference and the various Boards and Agencies. One of the main functions of the Commission is to provide for a unified denominational budget and to see that it is promoted and raised. The Commission, working with the President, plans the General Conference sessions and make recommendations regarding business that comes before Conference. Commissioners serve without pay in dedicated service to the work of the Lord through Seventh Day Baptists. We are indeed thankful for the creative service of these men and women, and of those who have served before them. □



ROGERS, NEW HELPING HAND EDITOR

The Resource Development Committee of the S.D.B. Board of Christian Education has reluctantly accepted the resignation of Ms. "Jinx" Kuehn Stonestrom as editor-writer of the *Helping Hand* at the end of her two-year contract. Her work will end with the Sept.-Nov. 1977 quarterly. She has resigned due chiefly to local involvements in Christian service where her husband is employed.

The Resource Development Committee also announces that Rev. Albert N. Rogers has accepted the editorship of the *Helping Hand*. His work will first appear as the December 1977-February 1978 quarterly. □

FIRE STRIKES SDB HOME

CRITES MOUNTAIN, W. Va.— In December Mr. and Mrs. Darril Sartin and their two children of Little Birch, W. Va., lost their home and all their belongings in a fire. The children are a little girl age four and a little boy age nine months.

The family is living temporarily in a bus equipped for camping until they can rebuild a part of their house. The Sartin family attends the Crites Mountain Seventh Day Baptist Mission of the Lost Creek church.

Some funds for this family will be sent from the Seventh Day Baptist United Relief Fund. You may help in this and other emergencies by contributing to this fund. Clothing and other items for the family may be sent to the Rev. Delmer Van Horn in Lost Creek. □

(continued from page 7)

anything further being developed."

"Thank you for your gracious and fraternal letter. There appears to be a lot of difficulty and not a little expenditure of energy in any campaign to try to legislate Saturday as a day of rest for the American community. You indicate that your proposal 'should provide no theological hardship' for Protestants and Catholics. I believe there would be considerable turmoil if an attempt was made, even in a benign way, to change our worship pattern back to Saturday."

"It has provoked some thought on my behalf as to the pro's and con's of such a proposal. I concur with the suggestion that it might well prove profitable to discuss the subject of 'quiet Saturdays' on a conference level among church leaders under proper arrangements."

"...I am not certain just how this would work from a practical point of view in today's world.

"I certainly do agree that there needs to be sometime - whether it be on Saturday or Sunday - when all of us as Americans need to stop and give recognition to our own lives as well as to the worship of God."

"I share your concern for a weekly day of rest. I live in a community where people work too many hours, and I see overwork even among our General Conference staff here.... I deplore the fact that more and more of our businesses are staying open seven days a week in our town. However, I do not believe that we can legislate a day of rest. I see too many people who make of recreation a frantic activity. Rather I believe that Christian leaders should

encourage people to rethink the whole matter of leisure on a daily basis, a weekly basis, and a yearly basis. I believe the whole thing should be approached from the basis of a Christian commitment and the matter of Christian education and growth."

It is interesting to note that most respondents seem to agree (directly or by implication) that it is probably neither wise nor possible to go "back to the Sabbath" by legislation. Certainly, Seventh Day Baptists would agree. Whatever occurs should be done by spontaneous desire on the part of the public at large, strengthened only by governmental "proclamation" even as Thanksgiving, for example, is proclaimed each year. Obviously, Dr. Lewis agreed even "way back" at the end of the nineteenth century when he said at the World's Parliament of Religions:

"Another decided hindrance to the recognition of the divine element in the weekly rest day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive, if it places the rest day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. No weekly rest day has ever been religiously or sacredly kept, under the authority of the civil law alone. When conscience, springing from a recognition of the divine element, is wanting, nothing higher than holidayism can be reached.... Real Sabbathism cannot be obtained on any ground lower than religious and spiritual rest. So long as men think of Sabbath as a temporary institution, belonging to one 'dispensation' or to one people, the higher conception will not be reached, even in theory, much less in fact. Men must also rise above the idea that legislation, divine or human, creates or can preserve the Sabbath. They must rather learn that the Sabbath is a part of the eternal order of things; as essential an element of true religion as the sun is of the solar system...."

It is not a part of a 'legal system to be obeyed under fear of punishment, nor is it to be kept as a ground of salvation. It is not a passing feature of ecclesiasticism, to be or not to be as men may chance to ordain. Furthermore and preeminently, it is not a civil institution to be enforced by penalties enjoined by human jurisprudence. It rises far above all these. It reaches deeper than any of these. It is an integral part of the relation which God's immortal children sustain to Him, within time, and throughout eternity."

"Quiet Saturdays" should hold much more than just passing interest for Seventh Day Baptists. It seems to me that the matter should be of continuing basic concern, in the spirit of Dr. Lewis's analysis in 1893.

"When men give the Sabbath to rest, because it is God's day, because of reverence for Him, and that they may commune with Him," Dr. Lewis concluded, "all their highest interests are served. Under the behest of religion, the ordinary duties of life, its cares and complexities, are really set aside, not simply refrained from. Sacred hours are God's enfolding Presence, lifting the soul and holding it in heavenly converse. All that is holiest and best springs into life and develops into beauty when men realize that God is constantly near them."

Sabbath Reevaluation

Let us take this opportunity as a people to make a modern-day reevaluation of Sabbathkeeping. As a prelude for dialogue with our Christian brethren from other denominations, we should engage in deep soul-searching and reestablish our own commitments. Perhaps there will be a chance at the 1977 General Conference for refining and reannouncing, with each others' help, our Sabbath convictions.

How exciting—and profitable—it would be if we as the oldest Sabbath-keeping denomination could capitalize on the current focus of attention on "Quiet Saturdays" to enhance our Sabbathkeeping and cause other conscientious Christians not only to strengthen their own religious convictions but to see the validity of our unique Bible-oriented heritage! □



THE SABBATH

1. Who made the Sabbath?
"And on the _____ day _____ ended his work which he had made; and he rested on the _____ day from all his _____ which he had made." Genesis 2:3. "In the beginning was the _____ and the _____ (or Christ) was with God, and the _____ was God. The same was in the _____ with _____. All things were made through him; and without him was not _____ made that hath been _____" John 1:1-3.
2. For whom was the Sabbath made?
"And he said unto them, The _____ was made for _____" Mark 2:27.
3. Why was the Sabbath made?
"And _____ blessed the _____ day, and _____ it; because that in it he had _____ from all his _____ which God created and made." Genesis 2:3. "For in six days the Lord made heaven and earth, the _____ and all that in them is, and _____ the _____ day; wherefore the _____ blessed the _____ day, and hallowed it." Exodus 20:11.
4. When does the Sabbath begin and end?
"It shall be unto you a _____ of rest." Lev. 23:32. "And it came to pass, that when _____ the _____ of J _____ began to be _____ before the _____, I commanded that the _____ be shut, and charged that they should not be _____ till after the S _____ Neh. 13:19.

In many lands where the people have no Bible, they have no Sabbath at all. All year around they work with only a few holidays. Aren't you glad we have the Bible so that we know that God has given us a rest day once a week? Every Sabbath Eve He says, "No school tomorrow. No work. Come, let's rest." □
by Rev. George B. and Miriam Shaw

WHO AM I?

1

Well, I am big and strong and very tall,
The very first of Israel's kings to be.
Jonathan, my son, was ever a friend
Of the boy who came to play his harp for me.
Who am I? My given name is _____
(1 Sam. 9: 2; 8: 5-6, 19-22; 18: 1-4; 16: 22-23).

2

Now, with the help of God and my shepherd's sling,
I killed a giant who measured nine-feet-nine;
And once I killed a vicious lion and a bear;
And the first king's son is a friend of mine.
Who am I? I am _____, the second king.
(1 Sam. 17: 45-51; 34-38; 18: 1-4; 2 Sam. 2: 4).

3

Because I am wise and good my people bring
Their disputes and troubles to me to judge and decree.
And because of my great wisdom and my great wealth,
A beautiful queen once came to visit me.
Who am I? I am _____, the king.
(1 Kings 1: 33-39; 3: 5-9, 28; 10: 1-13; 2 Chronicles 1: 8-12; 9: 1-12).

4

As king, I reigned a long, long time ago
In Egypt, where I tried my very best
To keep the Israelites. But their great God,
From pain and plague and pest, gave me no rest.
Who am I? I am _____, you should know.
(Genesis 41: 46; Exodus 5: 1-2; 7: 14-10: 2).

5

Because "this Daniel," a prophet of God, was pious,
I had him thrown into a lions' den.
But God shut tight their mouths so they could not bite;
And I learned that Daniel's God is the God of men.
Who am I? Do you know? My name is _____
(Daniel 5: 12-6: 5, 9-11, 16, 26-28). □
-L. H. R.
The Sabbath Visitor

WE DID IT!

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

Thirty-two churches reached or surpassed their suggested giving goals for 1976. Congratulations! Several others came very close. Overall, we essentially completed the 110% level we set for ourselves. That shows real commitment to Christ and His Cause and promises new outreach for Seventh Day Baptists in 1977!

OWM BUDGET RECEIPTS FOR DECEMBER 1976

	Suggested Goal	December OWM	12 mos. total OWM and Reported Boards		Suggested Goal	December OWM	12 mos. total OWM and Reported Boards
ADAMS CENTER NY ..	\$ 1,300	\$ 123.00	\$ 1,452.37	STONEFORT IL	\$ 500	\$ 30.00	\$ 540.00
ALBION WI	1,200	66.97	1,207.02	Texarkana AR.....	300	30.00	231.00
Alfred NY	9,000	811.00	8,649.65	Verona NY.....	3,000	122.15	2,682.02
Alfred Station NY.....	4,700	283.30	4,492.19	Walworth WI	2,200	500.00	1,860.00
ASHAWAY RI.....	6,000	777.91	6,604.87	WASHINGTON DC ...	4,200	537.00	4,217.00
Associations and Groups .	13,000		6,964.15	WATERFORD CT.....	3,600	517.55	3,637.42
BATTLE CREEK MI....	10,500	2,565.51	10,795.20	WESTERLY RI	5,700	1,040.00	7,286.33
Bay Area CA.....	600		385.00	White Cloud MI	1,700	201.96	1,603.44
BEREA WV	700		729.15	Total Budget.....		\$25,267.41	\$226,151.73
BERLIN NY.....	3,200	251.67	4,512.88	Non-Budget.....		1,258.10	
BOULDER CO.....	4,000	787.33	4,088.90	Total To Disburse ..		\$26,525.51	
Brookfield NY.....	600		548.00				
Columbus, OH*.....	4,500	180.00	4,201.98	Churches reaching suggested goal listed with capital letters			
Dallas-Ft. Worth TX ...		33.00	92.80	DECEMBER DISBURSEMENTS			
Daytona Beach FL	3,500	260.88	3,452.46	Board of Christian Education		\$ 547.61	
Denver CO.....	17,000	928.05	14,427.37	Christian Social Action.....		2,119.45	
DE RUYTER NY	2,000	239.41	2,359.28	Council on Ecumenical Affairs		112.26	
DOGGE CENTER MN .	6,000	1,047.17	7,125.51	Council on Ministry.....		639.58	
FARINA IL.....	800		811.80	General Conference.....		15,249.03	
Fouke AR	1,200	152.49	1,065.83	Ministerial Retirement		2,667.63	
Hebron PA	2,400	349.28	2,242.30	Missionary Society.....		4,291.60	
HOPKINTON RI	350	100.00	380.00	Tract Society		778.73	
HOUSTON TX.....	700	10.00	963.13	Women's Society.....		119.62	
Individuals	3,000	70.00	2,966.11	Total Disbursements		\$26,525.51	
IRVINGTON NJ	2,000		2,825.50	SUMMARY			
KANSAS CITY MO....	1,500	105.14	1,648.62	Receipts for twelve months:			
Leonardsville NY.....	300	45.00	182.00	OWM Treasurer \$209,202.82			
LITTLE GENESEE NY.	3,000	247.61	3,662.09	Boards Reported <u>16,948.91</u>		<u>\$226,151.73</u>	
LITTLE ROCK AR.....	600	53.90	1,273.86	1976 Budget		<u>205,749.00</u>	
LOS ANGELES CA....	9,000	1,238.00	9,030.00	Overage.....		\$ 20,402.73	
LOST CREEK WV.....	3,700	933.45	4,328.45	Percentage of year elapsed		100%	
MARLBORO NJ	5,000	442.26	6,023.06	Percentage of budget raised		109.9%	
MIDDLE ISLAND WV.	700	110.00	770.00				
MILTON WI.....	21,000	3,670.30	23,087.54				
Milton Junction WI ...	1,300	30.00	794.00				
New Auburn WI.....	2,500	129.24	1,457.98				
NEW YORK CITY NY..	1,000	200.00	1,101.40				
NORTH JERSEY NJ...	2,000	133.02	2,291.87				
NORTH LOUP NE	5,200	441.25	5,921.84				
NORTONVILLE KS ...	3,800	378.00	3,865.31				
Paint Rock AL	1,500	32.00	876.50				
Phoenix AZ			1,367.00				
PLAINFIELD NJ	7,500	1,633.37	8,685.11				
Richburg NY	2,500	119.00	2,217.25				
Riverside CA	11,000	302.94	9,146.98				
Rockville RI.....	700	77.50	309.00				
Salem WV	5,700	587.97	5,433.24				
Salemville PA	1,500		879.00				
SCHENECTADY NY ..	200	61.37	465.29				
SEATTLE WA	2,500	445.11	2,968.69				
Shiloh NJ	13,000	1,835.35	12,964.99				

* Ohio Fellowship will now be listed as Columbus, OH

Gordon Sanford
OWM Treasurer

PUBLICATION PROGRESS IN 1976

The reports for 1976 will soon be placed in their proper files and the statistics recorded. History will record this past year as a time of advancement and progress for the publication work of Seventh Day Baptists. For the third consecutive year we have gone over 100,000 in tract distribution. We praise the Lord for the greater vision among our people in tract distribution, and pray for those who are studying our literature.

One of the most significant events of the past quarter was the publication of a Seventh Day Baptist home Bible course. GUIDE to Bible Understanding is something that we have needed for years, especially to use with our new contacts. Sample lessons have been sent to our churches and the initial response has been good. The Seattle church plans to use this course in connection with its television announcements. Other churches plan to use them in their Fair Booths later in the year.

It was a joy to be able to hand copies of the 1976 Yearbook to the members of Commission as they met in session following Christmas. The Yearbook was completed ahead of schedule, was more attractive, and cost less to produce than in previous years.

Due to hard work and careful planning the Publishing House closed the year with a profit and without using the \$2,000 subsidy allocated by the American Sabbath Tract Society. We feel that progress was made during

the year in the quality of our work and in the reduction of costs. This year we see the justification for the hours of planning and the funds invested in new equipment and printing techniques.

The American Sabbath Tract Society and the staff at the Publishing House ever welcome your suggestions and assistance as we seek to improve our publications and services in the coming year.

ALLIANCE AIDS SDB VICTIMS

Last month we reported that a cyclone had devastated much of South India where there are some 37,000 Seventh Day Baptists. Many of our people had their homes destroyed and thirty-eight of our churches were reported damaged or completely destroyed.

The Seventh Day Baptist United Relief Fund responded to this emergency with \$2,700 from gifts designated for such purposes. We are now informed that the Baptist World Alliance has sent \$4,000 in additional assistance for Indian Seventh Day Baptists on behalf of Baptists from around the world.

Truly we are thankful to be a part of the worldwide Baptist family of some 33 million who are one in their recognition of Jesus Christ as Lord, and who reach out to assist each other in time of need. This is Christianity in action.



ACCESSIONS

- BAY AREA, CA
Theodore J. Hibbard, Pastor
- By Baptism:
George Pastorino
Mrs. George Pastorino
Sandy Pastorino
Jack N. Laney
- DAYTONA BEACH, FL
Marion C. Van Horn, Pastor
- By Baptism:
Sandra (Mrs. John) Jacob
- DENVER, CO
Edgar Wheeler, Pastor
- By Letter:
Jeneva Hardney
Rev. Edgar F. Wheeler
Xenia Lee (Mrs. E. F.) Wheeler
Catherine Jean Wheeler

- By Testimony:
Dr. Ben E. Crouse
Nancy L. (Mrs. Ben) Crouse
- FOUKE, AR
Floyd Goodson, Pastor
- By Letter:
Roy Slaton
- MILTON, WI
Earl Cruzan, Pastor
- By Testimony:
Denice Young Loofboro
- By Letter:
Philip F. Burrows
Harriet (Mrs. P. F.) Burrows
- By Baptism:
Robert Harris
Linda (Mrs. Robert) Harris
- PUTNAM COUNTY, FL
- By Baptism:
Ralph Werkheiser
- SEATTLE AREA, WA
Duane L. Davis, Pastor
- By Baptism:
Brian Doll
Jimmie Perry

SALEM, WV
Paul Green, Pastor

- By Letter:
Fred Sias
Paul D. Davis
- Associate Members:
Julie Tite
Betsy D. Richards
Barbara Ayars
Gisele Miller

TEXARKANA, AR
Ralph Soper, Pastor

- By Baptism:
Dorothy (Mrs. Virgil) Bettes
Virgil Bettes

- By Testimony:
Cecil V. Black
Coy L. Yarberry

DIAPASON

Come Holy Spirit
play upon the organ of my heart
woo me gently
with melodies of Your
salvation then
pull out all the stops.

meet
THE
CHRISTIAN
SLOB



A slob is a slob. And an ordinary disheveled fat slob is often careless about his clothing, his personal hygiene, his diet, his beard, and everything else.

But the Christian Slob is something else again. He compromises his morality and fails to "provide things honest in the sight of all men."

He's careless about church attendance and forsakes "the assembling" of himself with other believers. His spiritual diet is questionable — he rarely gives "attendance to reading" of the Bible. Instead he devours the sports pages and pollutes himself with the playboy philosophy.

Worst of all, our Christian Slob seems to be so far from God, even though he is a baptized church member, that some scriptures make him positively uncomfortable. This one, especially bothers him, "These things are written to you that believe on the name of the Son of God that you may know that you have eternal life."

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He doesn't know if he has eternal life. In fact, he gets upset just thinking about it.

Careless, selfish, uncertain — that's the Christian Slob. His dress may be impeccable, but inside where it really counts, he's a mess.

Often he can't see himself till he reads something like this.

¹Romans 12:17; ²Hebrews 10:25; ³1 Tim. 4:13;
⁴1 John 5:13

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DID YOU KNOW...

SABBATH RECORDER DAY

Our goal in 1977 is to have the *Sabbath Recorder* in every Seventh Day Baptist home. Be informed — subscribe to YOUR denominational journal and encourage others to do so. The price is only \$6.00 per year. Why not share the *Recorder* with a friend? We will be happy to send a gift subscription in your name.

My Name: _____

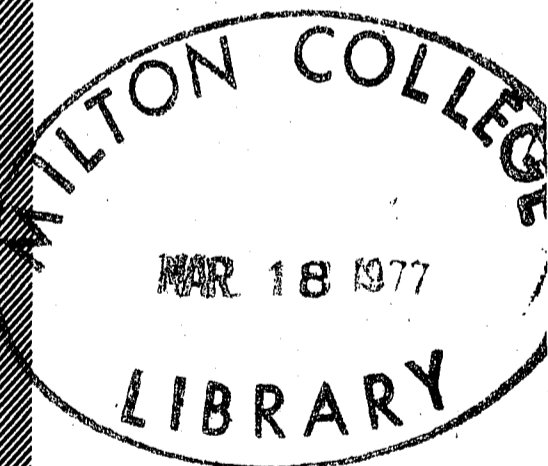
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MARCH 1977