

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."

The Sabbath Recorder  
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Plainfield, N. J. 07061

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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.

<sup>1</sup>Romans 12:17; <sup>2</sup>Hebrews 10:25; <sup>3</sup>1 Tim. 4:13;  
<sup>4</sup>1 John 5:13

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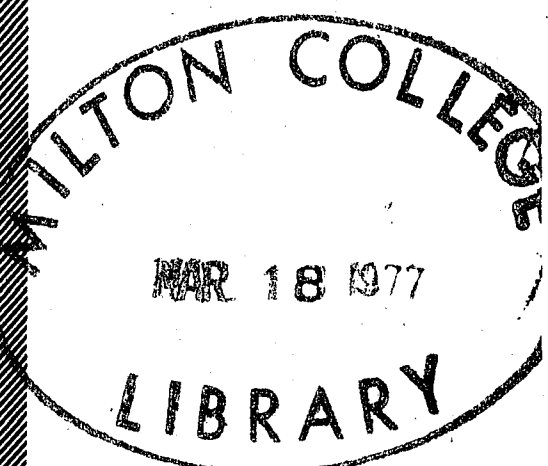
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THE SABBATH  
**RECORDER** 1844  
SEVENTH DAY BAPTIST 1977  
MARCH 1977



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## FEATURES

- 3 Mary Had The Little Lamb  
*Mary and Marbeth Rosenthal*
- 4 He Lives! Therefore Make Disciples  
*Don Sanford*
- 6 Visiting SDB's Down Under  
*Edward J. Horsley*
- 9 Pushed Out of the Ark  
*Katie Funk Wiebe*
- 12 The High Cost of Loving  
*Eugene Lincoln*
- 16 Ministers Conference  
*Herbert E. Saunders*
- 21 More than Bread  
*Dorothy Parrott*

## DEPARTMENTS

- 27 American Sabbath Tract Society  
*John D. Bevis*
- 20 Board of Christian Education  
*David S. Clarke*
- 15 Historical Society  
*Thomas L. Merchant*
- 13 Missionary Society  
*Leon R. Lawton*
- 19 Summer Christian Service Corps  
*Gerry Van Dyke*
- 14 Women's Society  
*Madeline Fitz Randolph*
- 29 Children's Page  
*Mary Clare*
- 30 Editorials  
*John D. Bevis*
- 22 The Church in Action
- 28 Our World Mission Report
- 18 World Religious News
- 26 Accessions-Births-Marriages-Obituaries

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## RECORDER REACTIONS

We have been wanting to write and tell you how much we appreciate the *Sabbath Recorder* and having it come early in the month means so much. Guess maybe one thing we like the most is the prayer corner. It helps keep us informed about what is going on, keeps us closer to people, and is a reminder of the needs of others. It is easy to become self-centered in a work such as ours, believe it or not. It is another beautiful day in Malawi—be careful in your ice and snow...

—Audrey and Menzo Fuller  
S.D.B. Mission  
Blantyre, Malawi, Africa

We greatly appreciate all the good work that is being done at the *Recorder* office. We couldn't do without the *Recorder* in our home. Please renew our subscription.

—Mr. and Mrs. Otis Lastinger  
Ormond Beach, FL

# He is risen

Mary had the little Lamb  
Who lived before His birth;  
Self-existent Son of God  
From heaven He came to earth.  
Micah 5:2

Mary had the little Lamb,  
Ascended now is He;  
All work on earth is ended,  
Our Advocate to be.  
Hebrews 4:14-16

Mary had the little Lamb;  
See Him in yonder stall—  
Virgin-born Son of God,  
To save man from the Fall.  
Isaiah 7:14

Mary had the little Lamb—  
Mystery to behold!  
From the Lamb of Calvary  
A Lion will unfold.  
Revelation 5:5, 6

Mary had the little Lamb,  
Obedient Son of God,  
Everywhere the Father led,  
His feet were sure to trod.  
John 6:38

When the Day Star comes again,  
Of this be very sure:  
It won't be Lamb-like silence,  
But with the Lion's roar.  
Psalm 2:12; Rev. 19:11-16

Mary had the little Lamb,  
Crucified on the tree;  
The rejected Son of God,  
He died to set men free.  
1 Peter 1:18

—Mary and Marbeth Rosenthal

Mary had the little Lamb,  
Men placed Him in the grave  
Thinking they were done with Him;  
To death He was no slave!  
Matthew 28:6

## Mary Had The Little Lamb



Scripture Reading: Matthew 28:1-10; 16-20.

**Text:** Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. .... And when they saw him they worshipped him; but some doubted.

Matthew 28:7, 17.

In India some missionaries were presenting a drama of the life of Christ. The entire village turned out for this performance, though many were not Christians. Just before the

## HE LIVES! THEREFORE, MAKE DISCIPLES



Matthew records that some saw Him and worshipped, while others saw and doubted. The Christian Church had its real birth from the fact that some who saw the empty tomb and the resurrected Lord, recognized that He was the Christ, the Son of the Living God, and in that recognition, they fell down and worshipped Him. But there were others who had the same opportunity, who saw Jesus as He made his various appearances in Judea and Galilee, yet who were filled with doubt and failed to recognize Him. The Jews to a great extent were doubters, and they have suffered greatly for their doubts.

But even today, there are many among us who have heard the message of the empty tomb proclaimed—who have seen the results of a triumphant faith in the face of difficulties, yet who refuse to accept the fact that in the resurrection of Jesus is the promise for eternal life. There is something about so many of us which inhibits the acceptance of the very obvious truth. It has been stated that you can tell a man there are 270 billion, 678 million, 394 thousand, 341 stars visible in the universe and he'll believe you—but if a sign says, "wet paint," that same man will make a personal investigation.

drama began, the pastor asked the audience if they would refrain from their applause out of reverence for the scenes. All went well until the scene in which appeared the empty tomb, showing that Christ had risen. Then the crowd burst forth in a great round of applause without heeding the instructions. When asked about it afterwards, they said that they just could not contain themselves at the sight of the empty tomb.

The sight of the empty tomb should give us a similar thrill. Yet in much of our contemporary life, we have seemed to lose the glow of the miraculous in the resurrection. It has become either too commonplace—a story that is so well known that it is taken for granted—or it has been filled with skepticism, and classified as a myth which did not really happen. It is possible for man to become so engrossed in the metaphysical speculations concerning the resurrection that he fails to see in the empty tomb the answer to his doubts.

The man who has doubts and satisfies them is often stronger in faith than those who never question. Certainly the discovery that the sign "wet paint" was true will be more apt to influence a person's action than the knowledge of the number of stars which are visible.

The followers of Jesus had been told that He would reappear to them, but they could hardly believe it. The women went to the tomb expecting to find it sealed with the Master's body within. Peter and John did not believe the women's report, so they had to make a personal investigation. Thomas was not present when Jesus appeared to His disciples, so he would not believe. Yet when each was convinced of the reality of that promise and of the resurrection, that band of disciples was unstoppable. When the church of Jesus Christ today becomes thoroughly convinced that its gospel is true and relevant, it, too, will be unstoppable.

It was upon this conviction of the empty tomb that Jesus gave His Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19-20). This commission is dependent upon the authority of Jesus Christ and proceeds through the acts of baptism and teaching. Baptism signifies redemption and regeneration as well as being the symbol of entrance into Christian fellowship. Teaching must include not only sound doctrine, but instruction in observance of the commands of God, an area which is often neglected in our church life program.

Yes, because Christ lives, we, too, can live. Because He taught, we can teach; because He has made us His disciples, we can make disciples of others. The gospel has been proclaimed; Jesus lives! His presence is promised to us through all ages. Does it really affect your life? Are you living any differently because of this fact? Have you discovered the wonder of the empty tomb? Have you told others of this wonderful discovery?

**He lives! therefore, make disciples!**

—Rev. Don Sanford  
Milton, Wis.

The Sabbath Recorder

# In Support of Our Ministers

How important are our ministers? If you're a part of church growth, then you know that one of the vital signs of a growing church is an effective pastor, and for a pastor to be effective and for a church to grow, he needs your support.

When we speak of support we must think of at least four areas. First and foremost, *your pastor needs your love and understanding.* His disappointments in a day are oftentimes more than we encounter. He continually must consult and console others, sharing love and understanding. Like you and I, he needs the same. First Corinthians 13 tells us that without love we have nothing.

Secondly *we must support our pastor in prayer.* If we believe that all things are possible and believe that whatever we ask in the name of Jesus will be done. Then surely, if we want our pastor to be effective, to do Christ's mission, and to lead us to growth, then let's pray continuously that God will bless, guide and support our pastors. Matthew 21:22 says "and whatever you ask in prayer, believers shall receive."

Thirdly *we must support our pastor with our time and talents.* There is a lot to be done and your pastor, if he is to be effective, needs your help. Volunteering to help him in areas where you can contribute and ease his load is vital. Even though its an old cliché—many hands make light work—it is still applicable today. Yes, if in your heart you want to obey God and to further His Kingdom, we must all work and support our pastors. James 2:14a "Dear brothers, what's the use of saying you have faith and are Christians, if you aren't proving it by helping others?"

Fourth, and as important as the others, is *financial support.* We all know the Lord provides and will meet our needs. The Lord accomplishes this through us. We all know what the cost is to support the members of our family and their needs. What makes us think our pastor can live on less? With rising costs and much to be done we must relieve our pastor of financial worries so that his time might be used more effectively. Money is needed to increase salaries, to cover increased retirement costs, to cover increase in transportation cost, such as fuel, insurance, repair on automobiles. If you feel that your pastor is an important or vital element in yours and your church's growth, then support him.

James 2:15-16: "If you have a friend who is in need of food and clothing, and you say to him, 'Well, good-bye and God bless you, stay warm and eat hearty,' and then don't give him clothes and food, what good does that do?"

—Committee on Support and Retirement



March 1977



## A visit with Seventh Day Baptists

# DOWN UNDER

by Edward J. Horsley

*"One night Paul had a vision of a Macedonian man appealing to him in the words, 'Come over to Macedonia and help us!' As soon as Paul had seen this vision, we made every effort to get on to Macedonia, convinced that God had called us to give them the good news." Acts 16:9, 10.*

In the spring of 1976 the Planning Committee met in Denver. As a result of communication with members in Bundaberg, Queensland, Australia, the Planning Committee through Leon Lawton called to ask if Ruth and I would be willing and able to visit these folks. Some barriers arose, but about midnight one night the phone rang with a call from Mervyn and Mavis Rudd in Bundaberg. They expressed a great need for a personal visit and like Paul's vision of the call from Macedonia, this seemed to be a genuine plea that should not be ignored, and it brought a decision to plan such a visit.

Correspondence and phone calls followed. The weekend of December 17 to 19 was decided upon and the Bundaberg group suggested a rather rigorous schedule of seven meetings. In our final communication they informed me that they had arranged a meeting with a number of SDA's, with whom they had been affiliated previously, and one public meeting.

Preparation was begun. How does one prepare for such a new experience with little knowledge of the situation or of the people? With prayer and study, sermons and Bible studies were prepared and an attempted schedule of use was formulated. Correspondence with Pastor Johnson of the Auckland, New Zealand, church led to plans for the Christmas Sabbath morning service.

The stress of a 21,000 mile trip in ten days with such a schedule of work, the significant expense, and the pressure of Ruth's business, convinced us that it would probably be better if she did not attempt this trip. Her support was in the areas of advice, prayer, arrangements, and packing for the trip.

Spiritual preparation for such a mission seemed particularly important and the support of my home church in Denver, good wishes, and continued prayer were most helpful. Pastors Randolph of Boulder and Wheeler of Riverside called their support and greetings to the churches to be visited.



Stephan and Vickie Kube were kind enough to take their visitor to see "Horsley Park" near Sydney.



Some of the members of the Auckland, New Zealand, church on the church lawn.

So the weeks finally passed and on Wednesday evening, December 15, Ruth and Pastor Edgar Wheeler saw me off at the Denver Airport. Just about twenty-four hours later, I passed the beautiful opera house and Sydney Bridge and landed in Australia. Thanks to the International Dateline, twenty-four hours after 5:00 p.m. Wednesday in Denver was 10:00 a.m. Friday in Sydney. Two hours additional flying time north and I landed in Bundaberg, the heart of Australia's sugar cane country, and was met by the Rudds. This was 29 hours elapsed time and 19 hours air time from Denver.

A few hours after arrival, we had our Friday evening service. Three rather young couples and their eight children under five years (now there are nine) met in these services. We sang to Mavis' playing of a tiny electric organ and I gave a study on the significance of the church. Sabbath morning we had Sabbath School and then a sermon. A lady who has been meeting with this group was with us for the Sabbath services.

Sabbath afternoon we met with 12 or 15 spokesmen of the local SDA group, including their pastor. I spoke on the subject of Judgment as per the November issue of the *Sabbath Recorder* and then we had an open discussion of this presentation versus the SDA doctrine of the Investigative Judgment. It is amazing how complicated the gospel can be made in an effort to accommodate Scriptures to doctrine. Sabbath night we had a public meeting with about 40 in attendance and after the sermon I had the opportunity to converse at length with an interested couple.

Sunday morning was used for morning Bible study, lunch together, an afternoon at the beach, and a Communion service in the evening. We had what they referred to as an "Apostolic Communion" with foot washing, a full glass of wine (juice) and a large portion of unleavened bread. This was followed by slides of our American churches (courtesy of Leon Lawton) and representative slides of Denver and Colorado.

Conducting studies and services in competition with eight small children is something of a challenge, and at times one's major points seemed to be annihilated, but it was a good weekend and everyone seemed to thoroughly enjoy it and profit from it.

Monday I had opportunity to visit at length with some members on a personal basis and Monday evening was our final study together. A medical exam resulted in the hospitalization of one of our brethren with a potentially serious neurological problem. Monday was also used for local sightseeing with introduction to the fauna and flora of northeast Australia.

Tuesday and Wednesday were spent with the delightful Stephan Kube family in the mountainous outskirts of Sydney. Sightseeing and swimming during the day were complemented with Bible studies in the evenings. Neighbors were invited in both evenings and following hymn singing, I had opportunity to present some of the most significant SDB doctrines. What a warm response from the group! And what a warm, outgoing, Christian family to represent us in Sydney.



The Rudd, Davis, and Mackenzie families make up the "core" of our witness in Bundaberg. Some forty were in attendance for the evening evangelistic meetings.

***God has established  
His church as a  
unifying body,  
nourishing scattered  
members and enfolding  
them in the warm  
fellowship of the  
"Saints in Light."***

Thursday morning brought the 2.5 hour jet flight to Auckland, New Zealand, followed by an evening of visitation with Pastor and Mrs. S. Johnson. We had opportunity to spend time with their daughter and her three teen-age children. Dorothy is paralyzed by childhood polio, but lives a full life and stays highly mobile with her wheelchair and specially fitted automobile.

Friday was used in sightseeing and Christmas shopping in the beautiful harbor city of Auckland, surrounded by lush farmland used for orchards, vineyards and the raising of sheep. Friday evening, Christmas Eve, was



spent with Pastor Barrar and family, with opportunity for Bible study and to hear of his thirteen years at Malawi.

Christmas morning brought the regular Sabbath worship service with the opportunity to bring greetings to all from our American churches and also the opportunity to present the morning sermon. A few minutes were spent in picture taking, including "Christmas trees" - dark green trees, which become covered with bright red blossoms at Christmas time. A Volkswagen bus loaded with church members - there were four of us in the front seat - took me to the airport for the 2:00 p.m. flight. I can't tell you the warmth of their response and of their farewell.

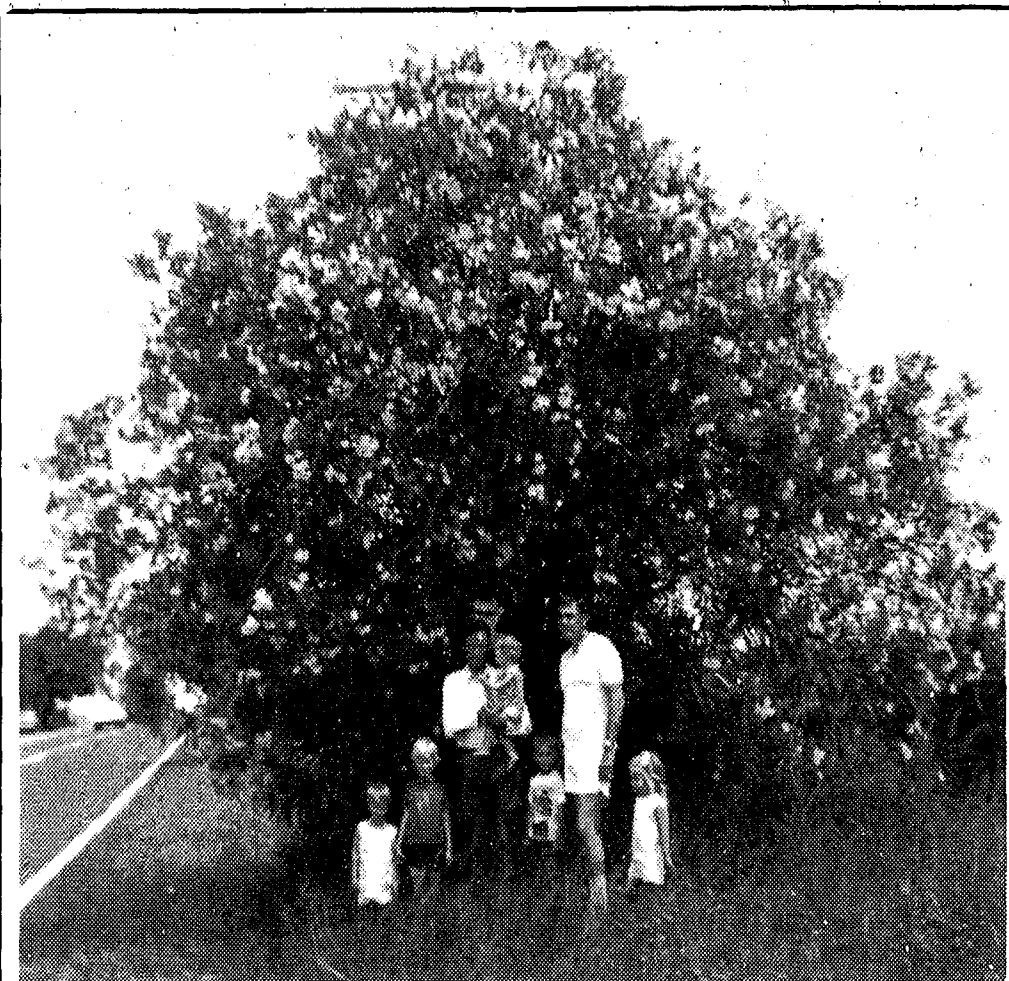
A five hour flight brought us to Tahiti for our fuel stop - and now it was Christmas Eve again - and then seven hours to Los Angeles. After a mini-hop to Ontario, Ruth met me and following a refreshing shower, our whole family (six adults and three children) attended Christmas morning church and Sabbath School at Riverside. I had the opportunity to share greetings from Australia and New Zealand. Then, home the next day and back to work, after the 21,000 mile trip.

Is such a trip worthwhile? Is it worth the expense, the time and the effort involved? The opinion of those visited might give a more valid answer to these questions, but from my standpoint it did seem to fulfill some important functions.

In my opinion, one of the most valuable aspects is an opportunity to meet people who feel very far away from SDB circles and to share with them the warmth of our fellowship. These people feel isolated and out of touch with the denomination and are hungry for opportunities of knowing more about SDB thinking, planning and feeling. They long for association and for sharing the joy of communion with fellow believers. It is a lift to their spirit to have someone come so far just to visit them and to bring a fresh spiritual repast to people who must constantly try to be self-sufficient. Anyone who travels should make every effort to meet with our people anywhere in the world. The mutual blessing is worth considerable effort to make contact with these lonely, stalwart souls.

One is impressed with the loyalty and devotion of these people and with the important function of such denominational vehicles as the *Sabbath Recorder*, which is so appreciated in these areas. If only we had a very few full-time denominational workers in these areas, how the situation would change and how the Word would prosper. One wonders about the wisdom of having such vague organizational ties with these overseas areas. Certainly in Australia and New Zealand they look longingly to America for leadership and help. They dream of the highly unlikely opportunity of attending General Conference and they do their very best to utilize their limited resources to create stimulating programs in their own areas.

Finally, one cannot help but be impressed with the wisdom and love of God in establishing His Church as a unifying body. It nourishes and upholds its scattered members and it enfolds them in the warm fellowship of the "Saints in Light." □



This oleander bush was in full bloom in Bundaberg. Mervyn Rudd and various children are pictured with Ted Horsley.



Sugar cane, relevant signs and a "growing witness" (a little Rudd) in Bundaberg.



Pastor Barrar and his family at their home a few miles from Auckland, New Zealand.

by Katie Funk Wiebe

## Single women agree: It's getting harder all the time to get on board Noah's Ark if you are not one of a pair

I asked a few friends to tell me what words popped into mind when they thought of the word *widow*.

"Lonely," "empty," "useless..."

I squirm, for I am a widow. When I asked about single women, they came through little better.

A friend mentioned that his wife had suggested they visit some of the older widows of the church. "Oh, no!" was his immediate response. "Let's not use up a free evening like that."

The job description of most pastors includes "visiting the widows." I can remember from the shoptalk of my pastor-husband and his friends, years ago, how they shrank from widow-visiting. It was unfruitful time on their schedule.

I sense a strange problem here. Single women, particularly older widows, are not considered a highly productive group in the church. They are people you do things *for*, not *with*. They have no particular assignment in the church, though many are obviously healthy, wealthy, and wise. Their most serious problem according to others, is that they aren't married, and this somehow incapacitates them to some degree into becoming part of the "with" group. Some are forced into a role for life from which there is no escape. They are widows or singles first, persons second.

Why?

*Item:* The invitation to the supper meeting reads, "Bring your spouse," or if it is from a women's group, "Bring your husband." What does the husbandless woman do? She stays at home.

*Item:* Banquet tickets are \$4.50 each or \$8.00 for two—but the two have to be man and wife.

*Item:* The minister mentions a sudden financial need has come up. "Will all men please remain after church for a short session." Single women earning as much, if not more than some men, go home.



## Pushed Out of the Ark



Requests for volunteers for service projects, not specifically in the domestic area, are often for couples. Many church committees and the diaconate elect only husband-and-wife teams.

After years of such divisive treatment, single women agree it is getting harder all the time to get on board Noah's Ark if you're not one of a pair. In the church, where the single person should feel the most support and loving, she often comes out the loser. In our society marriage is considered the norm, an obligation, and the ticket for entrance into God's community.

"What shall we do with the single women?" asked one Sunday school teacher. "Let's keep them busy," was the quick, unthinking response of a member. One of the single women told me later, "I could have cried right then. If we are busy, it takes us off their hands."

Cynthia Wedel in *Working Women and the Church* writes, "All too often in its history the church has been so absorbed in its own institutional life and activity that it has failed to take account of changes in society until it has lost touch with great groups of people."

One such change in society is the growing number of single persons: unmarried, widowed, and divorced. About 18 million women over 25 in the United States and Canada are unmarried. About 25 percent of these have never married and the others are separated, widowed, or divorced. It is normal for about 10 percent to remain single.

As the life span increases, American women are becoming widows later in life and also spending more years as widows. In 1890 the average woman was widowed in her early 50's, but she also died early. By 1960 the average woman was widowed at almost 64. In 1960 she faced an average of 15 years as a widow, but by 1970 it had increased to an average of more than 18 years. One out of every six women in this country over the age of 21 is a widow. Three out of four wives face widowhood at some time in their lives.

As an experiment. I checked our church roll. Out of approximately 90 resident households, I found about 22 headed by a widow or single woman.

What does this trend mean for the church? Can the church afford to continue thinking of them as a problem? How can it be helped to see this growing body of women

as one of the richest untapped resources for the work of the kingdom?

The development of this potential has been hindered by a number of myths about single women which combine to make them feel like yesterday's tossed salad left uncovered in the noonday sun.

**Myth No. 1:** Single women are a breed apart with unique characteristics and can therefore be treated as a group. They can be herded into one Sunday school class, be invited out for supper as a group, or be offered the opportunity of fellowship as a unit.

Yet if the truth were told, one might find that single women have as much or as little in common as any group of married people. Their jobs, earning power, living arrangement, personalities, and life goals vary with the individual.

True, their single state may force them into seeking each other's company. The widow ghettos of the churches are an unchallenged fact. Lynn Cain in *Widow* writes that after her husband died she discovered this large community of "women who are alone." Widow after widow drops into it and stays there because she has no other social contacts.

**Myth No. 2:** All single women are husband-hunting or are treading water at their jobs and in their friendships, "until I get married."

Not so, say the single women. Husband-hunting is not a priority for all. Some women have fully accepted and enjoy their single status. Others have chosen it for the freedom it grants them for better opportunities for Christian service and vocational advancement.

**Myth No. 3:** All widows are poor, and all single women are rich. A columnist in a church periodical, analyzing the stewardship of the churches, broke down each membership roll into three categories: those below age 65, those over age 65, and the widows. Obviously these latter were too poor to give.

In the Old Testament, widows were poor because of the inheritance laws which passed their husband's estate on to others. In the New Testament they fared little better. On through the ages, particularly in the 18th and 19th centuries when husbands died early deaths, penury and widowhood kept close company. Even today many widows are desperately poor, even in the church. The poorest of the poor is the black, single, old woman. She has

four strikes against her. But many widows are adequately provided for by pension plans, social security, insurance, inheritances, and employment.

On the other hand, single women are considered as having money to spare. "What do you do with all your money?" They tell me it costs as much to keep an apartment and car for one as it does for two. Income taxes are higher and frequently wages lower for the single woman. Some may be rich, but not all.

**Myth No. 4:** To be single means to be neurotic, bigoted, and selfish, with few interests. Any quirk in a single woman's personality is attributed to her single state, but a married man or woman with the same peculiarity is allowed his or her behavior without comment.

**Myth No. 5:** Life owes every nice girl a handsome, adoring husband with two or more beautiful, brilliant children. "How come a nice girl like you never found a husband?" reflects *The Sound of Music* philosophy that if you did something good when you were a child and have a fair amount of good looks and intelligence, life will come up roses with a husband perched on top.

**Myth No. 6:** A different theology applies to single women. If a woman marries, she has clearly found the will of God for her life. The single woman, however, is urged to search diligently for the Lord's calling for her life.

As I talked to single women of all kinds, I sensed deep-seated yearnings some found difficult to articulate.

"We would like to be made a part of married people's lives. I love to get together with families," said another. "I would like to help a mother with her children some evening. I would like people to say to me, 'We are going on a picnic, join us.'"

"They love us in Sunday school, Pioneer Girls, and choir—but at other times, they forget us," said another.

Yet single women need the input of masculine thinking for balanced living. For this they need the help of marrieds, yet some couples hesitate to visit or invite a widow because "the man will have no one to talk to." Some men drop their wives off to go to the ball game or read the newspaper while the women talk. Widows tell me of being invited only when husbands are gone or another

*"I just hate the word 'widow,'" said one woman to me. "Why do I have to be called that for the rest of my life?"*

family is present.

I heard single women express the desire not to be forced to justify their single status. "Aren't you married yet?" deserves no answer, yet today's anti-women liberationist teaching pressures them to believe that the total woman is a married woman.

But even stronger than these yearnings is the longing to be a close member of the family of God. "People don't sense our need of fellowship," said one woman wistfully.

Boyd Reese, a 30-year-old single man, speaks for other singles in *The Post American*: "I myself have found that a great many of the needs I have for belongingness and affection can be met through involvement with a group of Christians that is struggling to be the body of Christ, incarnated, the community of the Holy Spirit. Unfortunately, there is little community struggle present in God's people."

Widows, especially those whose husbands were active pastors, missionaries, and deacons find that after the funeral flowers have wilted, their close association with the working level of the church has also ended.

What makes this type of experience doubly difficult is that a woman cannot speak out in church without being considered aggressive, com-

petitive, a feminist, or even shrewish. Yet without a husband to ask at home, "No news reaches me," said one widow sadly. She mourned the former close involvement in church and conference activities.

The new emphasis on family-centered programs can create problems for the church member who is not in a family. Garry Collins, Christian psychologist and seminary professor, writing in *Eternity* magazine, states that the single adult, the widow, the child whose parents avoid church, and (perhaps more than any of the others) the divorced or separated church member, often feels that there is no place for him or her in a family-centered church.

Yet how can the church find ways to break down barriers and meet needs of all members regardless of family status? How can the church learn to function as the substitute family, providing love and fellowship for those who have no family? How can all singles be brought from the spectators' benches to the playing floor?

As I talk to single women, particularly widows, I sense a need for more church organizations to help them draw on their own resources to become contributing members of church and society. Some struggle too long to get back into the functioning world. Some never make it. Protestant churches need the counterpart of Naim, a Roman Catholic organization which aims to help widowed persons meet their problems and build new lives as persons. Widowhood is not expected to be a permanent role.

A number of secular organizations have been formed to help singles cope with daily problems. Among these groups are Parents Without Partners and the Widow-to-Widow Program of the Widows Consultation Center in New York City, which helps the widow through the grief process and gives direction for the transition to a new role.

But a greater awareness of the special needs of single women would help also. "Where is there a couple who won't mind my sitting with them?" is a universal question with singles. Ask her to sit with you at services or suppers. Better still, invite her to go with you.

Invite the single woman to your home and to outings when the husband is home. Many single persons struggle each year with vacation

plans. Invite her to accompany you on your next trip. Holidays such as Christmas and Thanksgiving are particularly trying. Have you got room for one more at the table? Help singles become part of gangs of people who do things together.

Question the validity of tagging Sunday school classes with "young marrieds" or "couples' class" or of holding "sweetheart banquets" or "husbands' night" if you expect singles to attend. Avoid lumping them into professional or career class unless married professionals also attend.

"I just hate the word *widow*," said one woman to me. "Why do I have to be called that for the rest of my life?" Yes, why? Some people cling to terms like "old maid" and "old girl" and "widow woman" like they do to "colored" and "nigger." These words all belong to the same class of obscenities and keep such people trapped in a limiting role Christ never intended for them.

Many singles are looking for more service opportunities, particularly Bible study and fellowship groups. They are tired of being shunted into the choir or women's clubs. Most women's activities are geared to the interests and skills of women whose training and vocation is home-making. Single women, of necessity, spend most of their time in other areas. Some think they should no more be expected to quilt than an active businessman is expected to paint toys each week.

Above all, single women need encouragement to develop Christ-honoring life-styles, for the urge to live selfishly comes easily enough. Is the church listening to their plea for help?

Economist Sylvia Porter writes, "The trend toward more women-headed households will continue to reach new peaks, for our whole population is living longer and women still are outliving men. It's more than time for us to wake up to this phenomenon in our society, to give it the searching analysis it demands, to find out what it means to all of us." Obviously, any general trend in society is always reflected in church life as well. In the meantime, there is a large group of these women just waiting to be allowed on board. □

Reprinted, with permission, from *The Mennonite*, October 7, 1975. The article is also part of a 1976 book, *Alone: A Widow's Search for God*. Tyndale House, 1976.





By Eugene Lincoln

Good news! You are worth more than ever before, due to the spiraling inflation. Forty years ago, you could have gone to the corner drug store and bought enough chemicals to make a person for .98 cents. Fifteen years ago the price had risen to \$3.50, but now you'd have to shell out a fiver, two quarters, and a dime (plus sales tax, of course).

With blood banks offering as much as \$25 for a pint of your blood, it is not likely that you would offer yourself to be reduced to your basic chemical components for anything like \$5.60.

"I'm worth a lot more than that!" you'd probably insist. In proof of your statement, you'd probably note that you are paid, say, \$5 or more per hour for your services.

What about your kids? Would you part with them for \$5 each? Of course not! No one could name a price that would make you give them

up. What about your wife or husband? Of course you may have said facetiously that you'd be glad to give him (or her) to anyone else who could put up with him (or her). But of course you didn't mean it and you didn't expect anyone to believe it, did you?

Not long ago a family in the southeast part of the United States went to bed as usual, never dreaming that even as they dozed off, some oily rags in the basement had been smoldering. They were all soundly asleep when the rags burst into flame, igniting some boards stacked near them. Soon the flames spread to the first floor.

The family dog, barking frantically, woke them and they rushed out to safety. That is, all rushed out but little Marie. For some reason she had not awakened. Everyone assumed as he rushed out that the others were getting out.

By now flames were coming out of some of the windows. The mother, screaming hysterically, had to be held. "My Marie!" she cried. "My Marie is still in there!"

The firemen had arrived by this time, and they tried to assure her that they were doing everything possible to rescue her daughter. She seemed to calm down, and those who were holding her relaxed their hold.

Before anyone knew what was happening, the mother was rushing into the house. There were gasps from the onlookers.

Moments passed. The flames, now mingled with black smoke and white steam from the water, made it difficult to see the door where she had rushed in.

Then someone in the crowd cried, "There she is! She's coming out—and she has her daughter!"

Sure enough, she stumbled out of the door; her daughter, wrapped in a blanket, was in her arms. Firemen rushed to them to administer first aid. Strangely, the daughter was not burned at all, though she had to be treated for smoke inhalation. But the mother did not fare so well. Burns covered much of her body. She was rushed to the hospital and put in the intensive care area. But

despite extensive treatments she died a few days later.

How much was Marie worth to her mother? Five dollars? A hundred? A thousand? No. Marie was worth her own life.

Now, back to you. Think it over: how much are you *really* worth? How would you feel if someone had given his life to save you from death?

Someone has done that very thing. Almost two thousand years ago the Son of God was willing to leave His perfect home and come down to earth to be among men whom He loved. If that were all the story, it would still be glorious—that the Son of God, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7). It would be an inspiration through countless ages that He taught and healed men for three and a half years.

But wait! That is only half of the story. God's only begotten Son, Jesus, not only *lived among* men; He died *for* men.

To die for one's belief is noteworthy. Socrates did it, and countless others have done it. Some, like Jesus, have been crucified.

But Jesus' death was different. No man—no angel—could have paid the price for sin in man's stead. God had made a law that stated, "the wages of sin is death," and mankind, in the garden of Eden, had broken His law. Through several millenia following, followers of God knew that when they sinned, a sacrifice must be killed to atone for their sin. The sacrifice must be an animal without any blemish; it had to be perfect. This pointed to the sacrifice to be made by the only Perfect One who could satisfy the demands of the law. He died that you and I might live forever.

What should be our reaction to this love? We can disregard it and suffer eternal punishment. We can put off making a decision, and run the risk of waiting too long. Or we can say, "Lord Jesus, thank You for what you have done. I accept you as my Savior. Accept me as one of Your followers." □ Eugene Lincoln is editor of *The Sabbath Sentinel* and lives in Nashville, Tenn.

The Sabbath Recorder

MISSION

NOTES

focus

"Where there is no vision the people perish"

\*INDIA—Rev. B. John V. Rao writes in a letter of January 17, "I have been touring the villages and hamlets that have been hit by cyclones. My personal visits were prompted by my desire to personally supervise the distribution of blankets and the relief work that was being carried on by our workers. The visits were satisfactory and yet left me with the sense of helplessness when the help was not covered fully even with the grant from the Baptist World Alliance; and that less than half the strength of our members were yet to be reached for this help. The people we helped have reconstructed their homes and with the little monetary help we could give, they happily picked up their normal life, thanking our S.D.B. General Conference and Christian Social Action Committee as well as the Baptist World Alliance."

\*USA—The second workshop for COMMITMENT TO GROWTH has been held in many of our churches. Reports have been coming in telling of how the Lord has been leading and blessing. One church has made plans to include Seventh Day Baptist materials in Welcome Wagon packages. Let us pray for one another as we make the plans that are most suitable to our church and community.

\*GUYANA—The annual report from the brethren in Guyana has been received and states the following: "We have completed the first year of a two-year program of preparing two young men for the pastorate and/or other areas of leadership roles. In completing this first year the students are now qualified for the Preliminary Teacher's Certificate in the Evangelical Teacher

Training Association's program." And, "Twice during the year seminars were held for our three regular pastors. Topics covered aimed at strengthening their ministry in the pastorate. We would have liked to have had more of these seminars, but various reasons hindered us from achieving this aim."

\*USA—Arrangements have been made for Dr. John Wimber to be with our pastors at Ministers Conference in Daytona Beach at the end of April. Let us uphold the leaders of this conference in prayer as they make the final preparations.

\*GUYANA—Again from their annual report, "Little groups in each of our local churches are going out not only to visit the sick, but to encourage new members, challenge those who are becoming cold or indifferent, and to share their faith in Jesus, to various families. We are beginning to see results, in that those who once worshipped with us are beginning to return to the house of the Lord. Various factors mitigated against us during the year, so that this program was not fully employed. Continuous rainfall was our biggest hindrance. But the little that was done is encouraging enough for us to use this program again."

\*USA—Most of our missionary pastors will be attending the Evangelism Explosion clinic held in their area in 1977. Let us uphold them in prayer as they attend these sessions.

\*MALAWI—A call has been extended to a young couple for missionary service in Blantyre, Malawi. Please pray for them as they consider this call. We trust that the Lord will lift up the right man for this task.

PRAYER □

CORNER

A Prayer Reminder for Each Day!

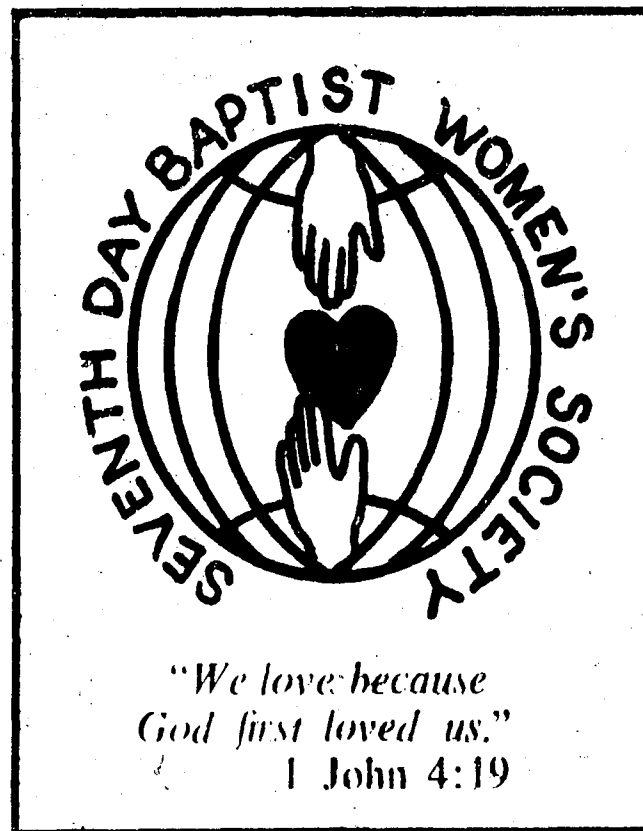
April 1977

Verse for the month: "But I will call upon the Lord to save me—and he will. I will pray morning, noon, and night, pleading aloud with God; and he will hear and answer. Give your burdens to the Lord. He will carry them."  
—Psalm 55:16, 17, 22.

Pray for....

- 1—Pastor Russell W. Havens, Westerly, R.I.—new to SDB's
- 2—Your pastor as he brings the message today
- 3—Sunshine Mountain
- 4—Women's Board meeting in Denver, CO, as they make decisions
- 5—The people in your community as you reach out in COMMITMENT TO GROWTH
- 6—Conference President Delmer E. Van Horn
- 7—Light Bearers for Christ as they are in Richburg, N.Y., ministering
- 8—Fellowship in Omaha, Nebraska
- 9—Your deacons and deaconesses
- 10—Memorial Board Trustees meeting as they make important decisions
- 11—Our future missionary to Malawi
- 12—Menzo and Audrey Fuller, Blantyre, Malawi, Africa
- 13—Sioux Falls, South Dakota, Fellowship
- 14—Our fifty SCSC workers and the churches they will serve
- 15—New York City Church as it plans for its annual banquet
- 16—COMMITMENT TO GROWTH workshops
- 17—American Sabbath Tract Society as it meets and plans together
- 18—Madison, WI., SDB Fellowship
- 19—Brother William White, new contact in Dominica
- 20—Justin Camenga, Western Evangelical Seminary, Portland, OR
- 21—Brethren in Mexico
- 22—New interests in Australia
- 23—Workshop leaders for COMMITMENT TO GROWTH
- 24—Missionary Board meeting, Westerly, RI
- 25—Doug, Jane, and Adam Mackintosh serving in Jamaica.
- 26—Planning Committee as it makes decisions about our denomination.
- 27—Ministers Conference in Daytona Beach, FL
- 28—John Rau and Kenneth Burdick, Trinity Evangelical Divinity School, Deerfield, IL
- 29—U.S. President Jimmy Carter
- 30—Those enrolled in the GUIDE Bible Course





## Shiloh Ladies Benevolent Society

by Madeline Fitz Randolph

"The Kitchen Is the Hub of the Home" has been the theme for all 1976-77 meetings of the Shiloh (New Jersey) Ladies Benevolent Society. Each monthly session has focused on a specific aspect of this multi-purpose room with particular emphasis on Christian family living.

Miss Katherine Davis presented the theme at the September meeting with a preview of coming events given by the ladies who would be responsible for each of the nine monthly sessions. Mrs. Barbra Davis led devotions that night based on Proverbs 31, "The Virtuous Woman."

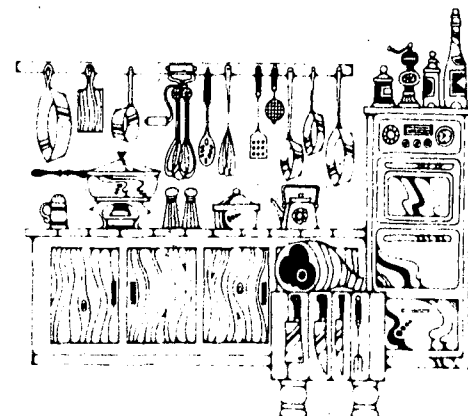
In October, Mrs. Elsa Scull centered our attention around "The Kitchen Window," which she had displayed. Devotions led by Mrs. Erma Fogg discussed the importance of light and Mrs. Scull followed the theme with the history of windows, their uses, and ways of decorating them. The program was then turned over to the audience as each of us described what she keeps on her kitchen window sill and the view she has as she works. The program closed with each homemaker creating a treasure for her window from pine cones, dried flowers, leaves and wild grasses.

Miss Florence Bowden and Mrs. Ella Sheppard used a series of six skits to show how families and other groups can gather "Around the Kitchen Table" to glorify God. In addition to various family scenes, an Executive Committee meeting of the Benevolent Society officers was worked into the

program and the business of the society was accomplished. All participants were especially pleased with the final tableau—Pastor and Mrs. Bond, surrounded by an expanded family of "children," invited us to finish their imaginary turkey dinner with a serving of real pumpkin pie.

A mock radio program was the means chosen by Mrs. Margaret Fogg for us to "Tune into the Sounds of Music" at the December meeting. Needless to say, there was plenty of singing on the program as well as Christmas devotions led by Mrs. Bessie Rainear, thoughts on the importance of music in human society, and a few commercials. A group hymnsing sent members off in the Christmas spirit.

"What does it do? How does it work?" were the questions of the evening at the January session. Following devotions led by Mrs. Billie Dickinson, a humorous skit written by Mrs. Lora Harris depicted an evening in the kitchen of yesterday with Grandmother (Mrs. Tillie Dickinson), Mother (Mrs. Harris), and a bounding schoolgirl named Martha (Mrs. Martie Hitchner), per-



forming their daily tasks using a "wood" stove (made of cardboard), tin utensils, flat iron, and an 1892 recipe for baked calf's head.

On February 9, we had "A Glance at the Bookshelf" with Mrs. Elizabeth Bidwell and Mrs. Rachel Bonham demonstrating the use of the Bible and related books in a kitchen setting.

The theme for the March meeting—"A Time To Serve"—will be put into action under the leadership of Mrs. Janet Mayhew and Mrs. Mary Hitchner when we will be making gifts for others.

Mrs. Margaret Bond and Mrs. Mary Ayars will demonstrate the theme "A Call from Another Land" by showing how the kitchen telephone can be used in spreading the gospel at the April meeting.

In May, Mrs. Charlotte Lupton and Mrs. Nancy Davis will show how the kitchen has been used in "Preparing for the Sabbath." Activities might include anything from taking the weekly bath and shining the only pair of shoes to baking a special treat for a Special Day.

The 1976-77 season of the Shiloh Ladies Benevolent Society will conclude with everyone participating in "My Favorite Recipe," a family picnic to be held June 8 at Jersey Oaks Camp under the direction of Mrs. Ruth Ann Davis and Mrs. Sandy Lupton. □

The year's program for a Women's Circle is a good one if it can be tasted, savored, relished, and assimilated to the nourishment of the body and soul. Such a program was reported upon to your editor by Mrs. Donna S. Bond, and we felt it sparkled with ideas so we wanted to share it in its entirety...

"The General Conference of Seventh-Day Baptists was convened at Plainfield, New Jersey, on the 3rd day of September, 1843. The delegates were generally impressed that the time had come when the denomination should make increased and vigorous efforts to promote the doctrine of the Bible concerning the Sabbath. The following resolutions were therefore submitted by Paul Stillman, of New York, and unanimously adopted.

'Resolved, in view of the imperious duty devolving upon us to publish the truth of God to the world, that it is advisable to make an appeal to the various orders of Christians, in reference to the Sabbath of the Bible, urging them to a thorough examination of the subject, as one of great importance to the cause of God.

'Resolved, in accordance with the object of the foregoing resolution, that a committee be appointed to prepare an address to our brethren of the Baptist Denomination, to be issued under the sanction of the General Conference.'

"Thomas B. Brown, Paul Stillman, and Nathan V. Hull, were appointed a Committee for the above purpose, who subsequently presented the following address, which was unanimously approved by the Conference; and measures were taken for its publication, and extensive circulation among the order of Christians particularly addressed."

### AN ADDRESS TO THE BAPTIST DENOMINATION OF THE UNITED STATES, ON THE OBSERVANCE OF THE SABBATH: FROM THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE,

"BRETHREN OF THE BAPTIST DENOMINATION.— You are a great and growing people. Your influence is felt throughout the length and breadth of our land. We rejoice in your prosperity. 'May the Lord make you to increase and abound in love one towards another, and toward all men.' In your prosperity we behold, in a measure, our own. Your baptism is our baptism. Your church government is our government. Your doctrinal principles are ours; and there is nothing which constitutes any real ground of separation, except the great and important subject we now urge upon your attention. . ."

In last month's *Sabbath Recorder*, 'From the Desk of the Executive Secretary' came a message about the timeliness and the timelessness of effort to share the Sabbath concept with our fellow Christians. It is one of the aspects of historical study to be constantly reminded of the parallels in human experience through the ages, and the recent interest in "Quiet Saturdays" is no exception. As a matter of fact, the *Address* to Baptists referred to above pre-dates the World's Parliament of Religions mentioned by Dr. Hurley by 50 years, yet much of the 24-page pamphlet could be used verbatim in any article or discussion today.

There is not room in the *Recorder* to reproduce the *Address*, so as a service to Seventh Day Baptists and other readers, your Historical Society will provide a photocopy of the 134-year-old pamphlet to anyone sending his name and address and a donation of \$1.25 to cover the expense of photocopying and mailing to: S.D.B. Historical Society, Box 868, Plainfield, NJ 07061. It is sincerely hoped that this service will stimulate a reevaluation and rededication concerning the Sabbath on the part of Seventh Day Baptists, and a resultant increased witness to non-Sabbath-keepers.

"How necessary that both man and beast should rest one day in seven. How evident that they cannot endure uninterrupted toil. How perfectly well established, that, if doomed to constant labor, they sink under the premature exhaustion of their powers."

"Quiet Saturdays" . . . 1843. □



# Seventh Day Baptist Ministers

Seventh Day Baptist Church, Daytona Beach, Florida

## LEADERSHIP WORKSHOP



Dr. Gilbert A. Peterson is the director of the School of Christian Education at Trinity Evangelical Divinity School in Deerfield, Illinois. He was a faculty member at the Philadelphia College of the Bible from 1960-1968 and academic dean from 1969-74. He was also director of Christian Education in the Reformed Church from 1956-60. He has authored two books and several articles for major Christian magazines. He is married and the father of four sons.

The 1977 sessions of the biennial Seventh Day Baptist Ministers Conference will be held at the Daytona Beach Seventh Day Baptist Church, Daytona Beach, Florida, on April 27-May 3, 1977.

Responding to the action and desires of the Seventh Day Baptist General Conference in session in August, the Center on Ministry has planned a program centering attention on a Workshop in Leadership for Christian Pastors. Workshop leaders will be: Dr. Kenneth O. Gangel who will introduce leadership principles from a Biblical base; Dr. Gilbert Peterson, who will discuss principles of leadership and their practical application; and Dr. Kenneth E. Smith, who will conduct a workshop on financial budgeting, and stewardship promotion. Dean Herbert E. Saunders is directing the conference.

Members of the Planning Committee, which will be in session April 24-27 will join the pastors for the seminars and participate in the Ministers Conference program.

Highlights of the conference will be worship together each day, budgeting and leadership workshops, devotional Bible studies on the book of John, sharing times, and daily prayer. Several pastors are being asked to participate in the program of the conference.

The Center on Ministry would encourage churches to send their pastors to the conference. It is an opportunity for pastors to share together in personal experiences of mutual benefit. Continuing Education funds of the Council on Ministry are being used to support qualified and excellent leadership for the workshops, and expenses for the conference itself will be kept to a minimum. This will *not* be a vacation for your pastor, as the conference is being scheduled to make maximum use of the time available. But the benefit your church will receive from your pastor's attendance will certainly justify the expense of sending your pastor to the conference.

## STEWARDSHIP WORKSHOP

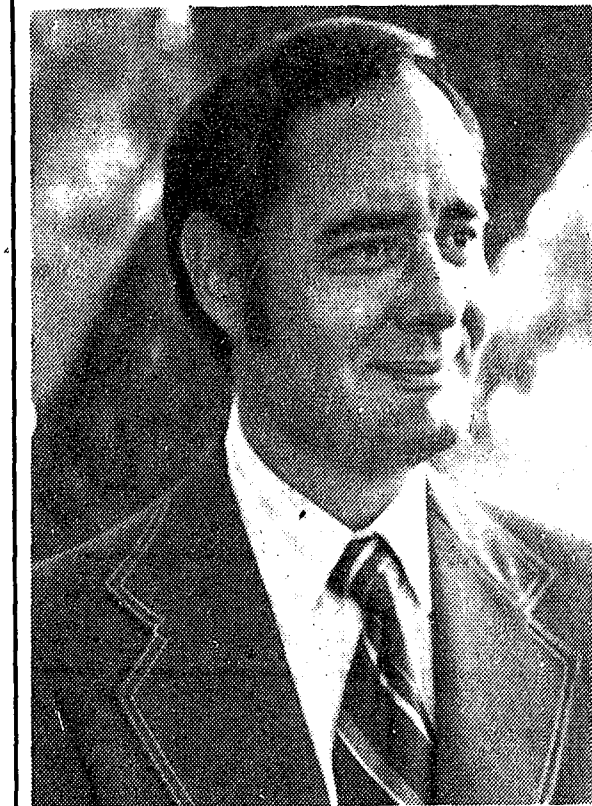


Dr. Kenneth E. Smith is vice-president for Development and Public Relations at Dowling College, Oakdale, N.Y. Dr. Smith was president of Milton College from 1968 to 1973, and served as dean of the college from 1965 to 1968. He taught philosophy and religion at Milton prior to his administrative assignments. He served as pastor of the Denver Seventh Day Baptist Church, 1957-1963, and the Albion and Milton Junction churches, 1952-1957. The Smiths live in Stony Brook, and attend the Plainfield church.

# Conference

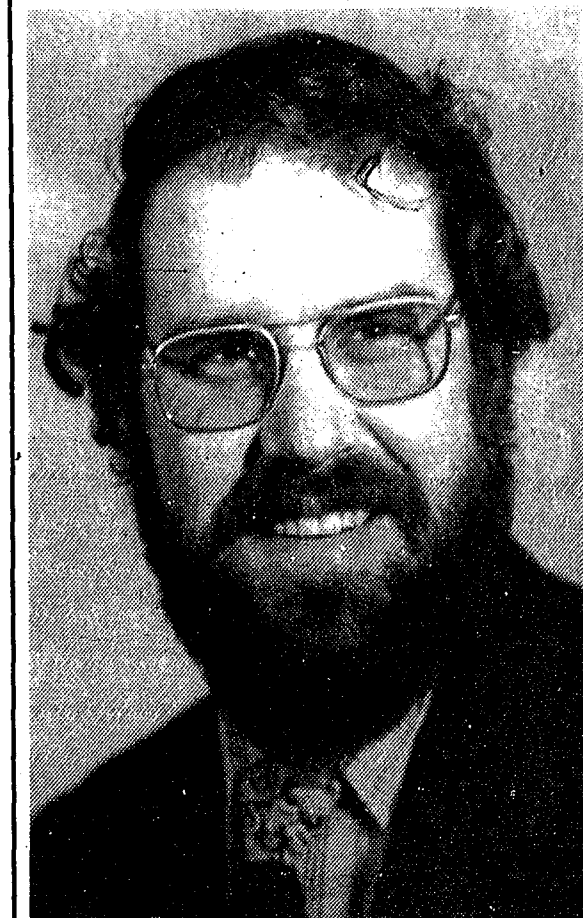
April 27-May 3, 1977

## LEADERSHIP WORKSHOP



Dr. Kenneth O. Gangel is the president of Miami Christian College in Miami, Florida. He has served as a pastor, professor, and administrator since 1957. He has authored ten books among which are: "Leadership for Church Education," "Competent To Lead," and "So You Want To Be a Leader!" A member of the Baptist General Conference he has written over three hundred articles in major Christian magazines. He is married and the father of two teen-age children.

## DIRECTOR



Rev. Herbert E. Saunders is the dean of the Seventh Day Baptist Center on Ministry in Plainfield, New Jersey. He served as a parish pastor for twelve years before assuming his present responsibilities. He is the author of *The Sabbath: Symbol of Creation and Re-Creation*.

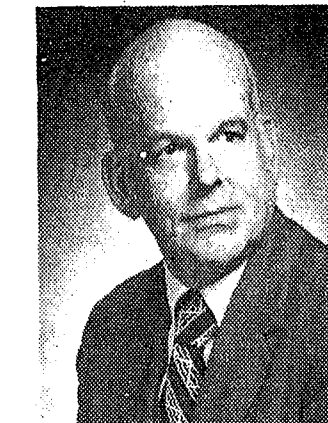
## OTHERS PARTICIPATING



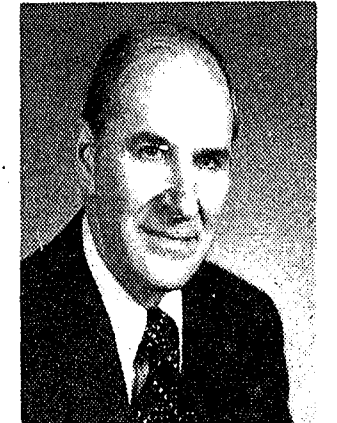
Marion C. Van Horn  
Host Pastor  
Daytona Beach, FL



Edgar F. Wheeler  
Pastor  
Denver, CO



S. Kenneth Davis  
Pastor  
Battle Creek, MI



Alton L. Wheeler  
Pastor  
Riverside, CA



Russell W. Havens  
Pastor  
Westerly, RI



J. Paul Green  
Pastor  
Salem, WV



Elmo F. Randolph  
Pastor  
Boulder, CO



L. Wayne Babcock  
Pastor  
Dodge Center, MN



Earl Cruzan  
Pastor  
Milton, WI



Charles H. Bond  
Pastor  
Shiloh, NJ

AND OTHERS





### HIGH COURT ACCEPTS SECOND SABBATH CASE

WASHINGTON.— The U. S. Supreme Court announced here it will decide after all whether employers must make special arrangements to accommodate the religious views of Sabbatharians regarding working on Saturdays.

Just two weeks earlier, the high court, in a 4-4 tie vote, affirmed a lower court ruling which held that employers must make such concessions. That action, however, failed to establish a firm precedent for other similar cases.

A 1972 amendment to the Civil Rights Act stipulates that employers must not dismiss or refuse to hire any individual for religious reasons, including anyone whose religion requires strict observance of the Sabbath. The amendment was introduced by Sen. Jennings Randolph (D-W. Va.), a Seventh Day Baptist. Ever since passage of the amendment, the courts have been besieged with claims of discrimination against Sabbatharians.

The new case the high court agreed to hear involves an employee of Trans World Airlines (TWA) at Kansas City International Airport. Larry G. Hardison, a mechanic, joined the World Wide Church of God in 1968, more than a year after going to work for TWA.

Hardison, who also belonged to the International Association of Machinists and Aerospace Workers,

worked out an agreement with his supervisors and his union's steward allowing him to be off from sundown Friday to sundown Saturday, the time his church required him to observe the Sabbath.

The agreement held until Hardison, who had recently been married, took advantage of his seniority privileges by choosing to work a day shift at another TWA building at the airport. By changing jobs, however, Hardison lost some seniority at the new site. As a result, he was denied the privilege of taking off every Saturday. After missing three consecutive Saturdays when he was expected to work, Hardison was fired.

A U. S. district court agreed with TWA, denying that the company had refused to make efforts to accommodate Hardison's religious preferences. Later, however, the Eighth Circuit Court of Appeals reversed the lower court, holding against TWA.

In a written brief submitted to the Supreme Court, lawyers for TWA argued that the 1972 amendment to the Civil Rights Act violates the federal Constitution by establishing religion. The amendment, they said, has the "direct and immediate effect of advancing religion." In addition, it "patently require(s) pervasive and excessive government entanglement with religion," they stated. The union, which has sided with TWA in the case, argued in a separate brief that the entire seniority system is undermined by the 1972 amendment in favor of religious factors.

On the other side, attorneys for Hardison deny TWA's allegation that accommodating their client's religious needs would require "bumping" other employees with more seniority. They claim further that TWA had alternatives which would not have violated the company's collective bargaining agreement with the union while providing for Hardison's needs.

Hardison's primary argument is that Congress was right in passing the 1972 amendment in recognition of the free exercise clause of the First Amendment. TWA counters by arguing that the law amounts to an unconstitutional establishment of religion.

The case is likely to be settled sometime next spring.

—Baptist Public Affairs

### AMERICANS UNITED SUES H.E.W. OVER COLLEGE GIVEAWAY

Americans United for Separation of Church and State filed suit in U.S. District Court for the District of Columbia to block the U.S. Department of Health, Education and Welfare from turning over a 77-acre property with 70 buildings in Valley Forge, Pennsylvania, to Northeast Bible College. The college, presently located in Green Lane, Pennsylvania, is a school for training ministers, missionaries, and religious education workers of the Assemblies of God denomination, uses religious criteria for admitting students and hiring faculty, and makes extensive religious demands on students.

The 77-acre campus and buildings, formerly Valley Forge Army Hospital, is worth \$1.3 million, according to an HEW spokesperson. HEW Deputy Assistant Secretary Gerrit D. Fremouw told Americans United that Northeast Bible College would not earn unrestricted title to the land until it had contributed "to the public benefit" for a period of thirty years. The land transfer is supposedly contingent on the seminary's expanding to become a liberal arts college with a nonsectarian curriculum.

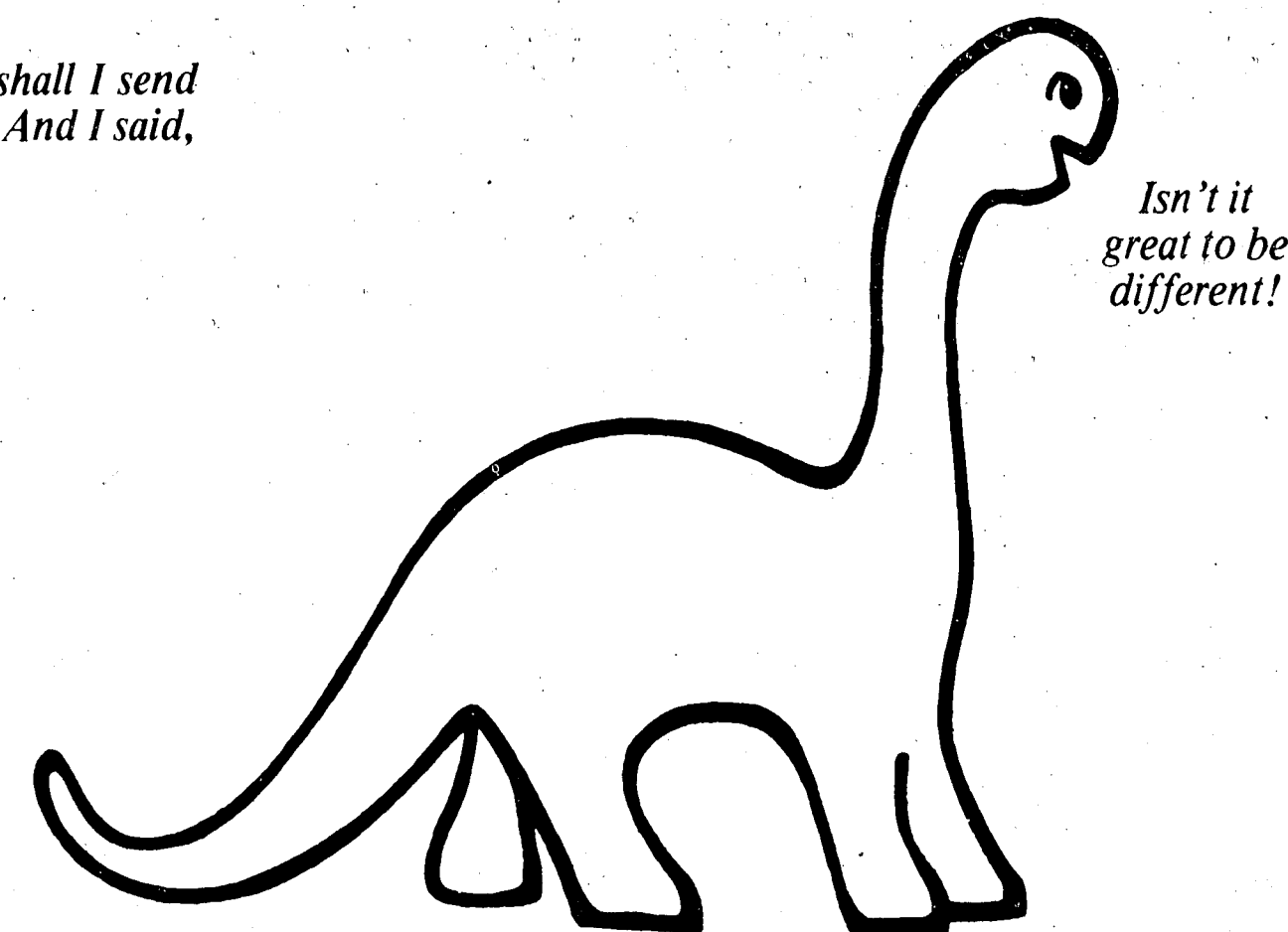
Americans United contends in its suit that the transfer of federal property to a clearly sectarian institution violates the First Amendment.

Americans United executive director Andrew Leigh Gunn said that the filing of the suit "shows Americans United's concern for the religious distinctives and autonomy of church-related colleges, which will inevitably be diluted and compromised by involvement with government." Gunn added, "We see encouraging signs that church officials are now aware of the restrictions and controls that inexorably follow governmental largesse. We believe there is a spirit of reassessment in many church-related colleges, which will ultimately result in a renaissance of commitment to spiritual values and denominational distinctives in hundreds of church colleges."

"We also believe," Gunn added, "that taxpayers of many diverse religious traditions should not be compelled to subsidize sectarian education, directly or indirectly."

"Then I heard the Lord asking, 'Whom shall I send as a messenger to my people? Who will go?' And I said, 'Lord, I'll go! Send me!'" Isaiah 6:8

## Summer Christian Service Corps



There are many ways to bring honor and glory to God. And there is a special way for each of us to serve.

Not all of us are called to preach and teach, to be missionaries or evangelists. But God does call each of us to witness to what He has done in our lives. When I remember how He loves me and accepts me just as I am, how He forgives me and gives me yet another opportunity to serve Him, regardless of my failure; when I think of the times He has given me new glimpses into His love, and shared a part of Himself with me through His word, and through others that have fellowship with Him, it makes telling others about Him easy and exciting.

SCSC is a wonderful vehicle for all of us to use to share Christ with others. Your church can work hand-in-hand with a team for the summer. You can plan summer camps, vacation Bible schools, Bible clubs, small group studies, prayer and praise evenings—use your God-given ingenuity for new ways to use a team. You can individually use your money to support a worker, or perhaps there is a young person in your church that your congregation could sponsor, not only with your money, but your prayers and encouragement.

Perhaps you would like to be *host church* for the training sessions in June. An opportunity to watch these wonderful young men and women "grow up in Christ," right before your eyes, in nine power-packed days and nights. Do ask God if He would use you in this way.

To you young people who are high school graduates, do consider a summer of dedicated service. It can truly change your whole life. It is an opportunity to make really close friends, a chance to give of yourself, and a way to find out just how much you are made of. You will be truly amazed at what it will do for you. But most of all it is a chance to give honor and glory to God. SCSC is a demanding responsibility, but the rewards far exceed the sacrifices.

### GIVE A SUMMER TO THE LORD

I would also urge veteran SCSC workers to consider another summer of service. Knowing what is expected of you, and the year or two of maturing that you have had can make the corps so much more effective.

We need young people who are really willing to give their very best. We need people with vision and stamina. Are you that person? What an opportunity to grow and become all that God has in mind for you to be. Remember that what you learn in SCSC will be valuable in any job or situation you find yourself in for years to come.

Time is growing short and if we are to reach our "impossible" goal for fifty workers for this summer, we need to be taking positive steps very soon.

"FOR GOD HAS SAID, 'I WILL NEVER NEVER FAIL YOU NOR FORSAKE YOU.'"

Get your application from:  
Dr. K. Duane Hurley  
P.O. Box 868  
Plainfield, N.J. 07061

Gifts may be sent to:  
Women's Board  
c/o Mrs. Jane Bottoms  
1118 Ravenwood Rd.  
Boulder, CO 80303

Your questions and inquiries may be sent to:  
Mrs. Jerome VanDyke  
12 Cornell Drive  
Longmont, CO 80501

Deadline for workers and projects is April 30, 1977.





## TOGETHER IN YOUNG ADULT MINISTRY

About 300 representatives of over twenty-seven denominations who are actively concerned about ministry among young adults met at Barry College in Miami Shores, Fla., Jan. 6-10, 1977. Our denominational representation in the delegate list was noted by many who spoke to Education Secretary David Clarke. He was able to share with about twenty his convictions about ministry, including the Sabbath's impact on society and church.

From many standpoints, delegates expressed determination that the churches could help channel the deep-rooted passion for spiritual vitality among young adults—especially if ministry is *with* young adults and *through* them into the church and world. In many ways the conference made real the conviction that dedicated imagination and flexibility are crucial factors in the church's ministry *to* and *with* young adults.

Some delegates expressed anxiety that the very exclusiveness of considering only one segment of the population might lead to paternalistic forms of ministry. Others responded—through the small group process—that paternalism would be avoided if emphasis on **TASKS** in ministry was used, not just emphasis on **NEEDS** as leaders labelled them.

Dr. Margaret Mead spoke to the opening session with a breadth of wisdom and the warmth of religious insight derived from her vast study of persons and families in many cultures across the earth. Confirming a stress that many brought to the consultation, Dr. Mead urged inter-generational programs, especially in the church's young adult ministry. She pointed out, with many examples, how humanity loses its goals and dreams when there is no direct

relation between children and adults in communities or movements.

Dr. Mead regretted the new boredom with changing for change's sake, and the current "honesty kick" in which "parents (or youth) claim they're as bad as possible." As an alternative she urged commitment to active community-building and exemplifying personal idealism. She inspired a thoroughly religious approach to the seemingly unsearchable fragmentation of American life.

Besides this keynote address, the conference heard Dr. Daniel Levinson of Yale University and Dr. Bob Ross of the University of Minnesota. Small workshops, worship fellowship on campus and "plunges" into local programs with young adults rounded out the program.

Dr. Levinson brought insights from teaching and research at Yale and other colleges to help delegates appreciate the kinds of transition occurring in the 18-45 years. He gave many helpful suggestions in serving those "novice-adults" who must establish some sort of life-structure while at the same time keeping his/her choices open to personal skills that blossom in the young adults' vigorous lives.

Dr. Ross reviewed the major catalogs of what goes into the psychology and religious development of young adulthood. Putting some of our sloganeering to a challenge, he gave perspective to the drives and lifestyles that often frighten church leaders and play into the hands of advertisers.

He urged leaders to plan for such simple but significant characteristics as natural groupings that progress into different motives and styles through "transitional adulthood."

Note, he said, the differences between "teens talking up a storm" in a large group, and the same size group of early twenty-year-olds joining in three's or four's to quietly but fervently discuss their newly-forming autonomy as adults.

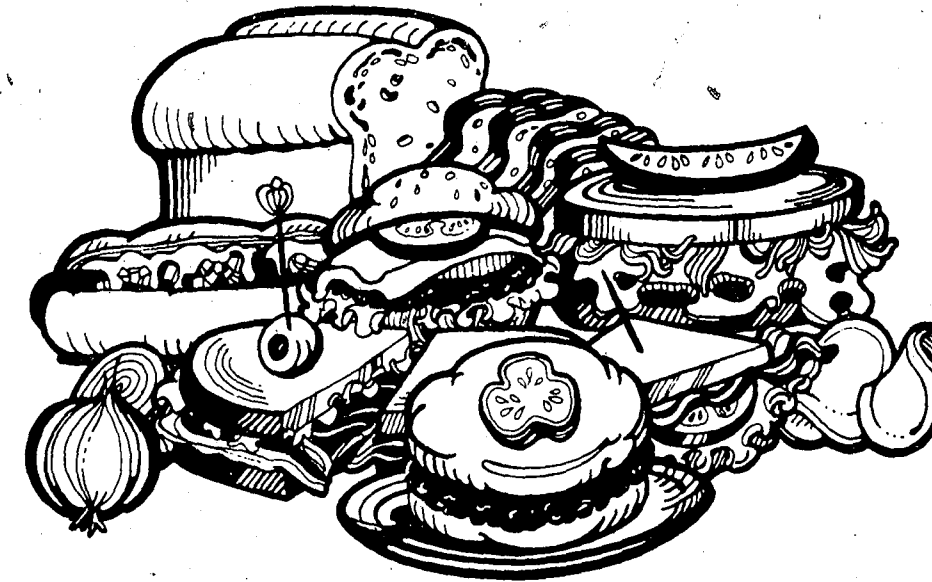
Learning to **TRUST** one's own emotions is more significant for plans for ministry than what is often labelled "**SELF-CONTROL**." Young adults are moving toward deep commitments that need the church's empathetic leadership toward Christ's character.

Ross summarized his suggestions for young adult ministry through the church with such ideas as: "forget numbers and programs and concentrate on persons, groupings; raise religious questions openly without denying your own religious beliefs; be open and accepting of experimentation and change."

The consultation was scheduled so each delegate could share in at least four workshops that brought leaders from all parts of the country and Canada to tell about their young adult ministry projects and answer questions in the small groupings. Insights from the workshop experiences were brought to the whole group in two general sessions. Some of these insights were shared in the opening paragraph above.

The night after the Sabbath was used to visit Miami institutions involved in young adult life. Dave Clarke visited, with about ten others, a "hotline" control center, a home for runaway youth (16-21 years), and a counselling center for ex-convicts, drug addicts, etc.

Just to give an idea of the variety of small groups one delegate could share, Clarke attended these work-



## More than Bread

It is that time of year again when Jews, Protestants, and Catholics join together in One Great Hour of Sharing.

Even though we set aside March 19 as one day of observance we must constantly be aware of the human suffering that One Great Hour of Sharing endeavors to alleviate.

It is difficult for us to realize the scope of the situation:

"Sixty percent of the world's four billion are estimated to be malnourished, physically underdeveloped and poorly educated."

"Twenty percent of the world's people are believed to be starving at this very moment."

"Two years ago, the people in underdeveloped nations were paying 80 percent of their incomes for food. The price of food has tripled in the last year."

Packets that were sent to our churches by Church World Service suggest that we forego treats that we might enjoy and place the money we would pay for these treats in a contribution for OGHs.

Any funds that are given to this project must be so designated. Undesignated funds are not used in this manner. It is entirely separate from the Seventh Day Baptist United Relief Fund.

SDBURF monies are almost always sent to areas where a disaster has occurred. These monies are usually channeled through Baptist World Alliance, World Vision, or through the Seventh Day Baptist World Federation (India).

About twenty million dollars per year are raised through One Great Hour of Sharing. This not only provides billions of pounds of food, medicines, tools and seeds but makes

possible the resettlement of refugees, long range health and sanitation programs, agricultural and irrigation projects to improve the economy and living conditions of people everywhere, and tries to combat the root causes of hunger and distress.

Church World Service has a ready-to-move unit that includes "prepackaged hospitals complete with electric generators, x-ray equipment, surgical instruments, and supplies. Blankets, millions of purification tablets, tons of clothing, are also on hand for ready shipment."

J. Harry Haines, executive-director UMCOP, in an article *Give Us This Day Our Daily Bread* asks the question, "Does the Christian Community have any different answers than the secular world?"

His answer to the question is, "Our motivation for response to a hungry world can be nothing less than compassion. And compassion will lead to involvement. To care is to share. To live simply so that others simply may live."

When the churches of America are motivated by compassionate involvement miracles will begin to happen. Our paternalism and tokenism will be replaced by an identification as we pray, "Give us this day." Mahatma Gandhi once said, "To the hungry, God comes in the form of bread." Bread for my neighbor, therefore, cannot be a spiritual question while for me it is a material one. Bread for my neighbor, justice for my neighbor, liberation for my neighbor. And it will come as we care and as we share together. □

—Dorothy Parrott  
Facts and quotations taken from World Hunger Fact Sheet #6, Editor: John J. Mullen, Director, Church World Service Promotion



# The Church In Action

NEWS FROM THE CHURCHES

## REV. DUANE DAVIS ATTENDS CHURCH GROWTH CLINIC

The Rev. Duane Davis of the Seattle Seventh Day Baptist Church participated in the church renewal clinic sponsored by the Evangelism Explosion Foundation at Calvary Lutheran Church, Portland, Oregon, January 21-26, 1977. These clinics are an outgrowth of the innovative and resourceful ministry of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida. Coral Ridge has the distinction of being the fastest growing church in its denomination (Presbyterian Church in the United States) for more than seven consecutive years. During its short 16 years of existence, Coral Ridge Presbyterian Church has grown from seventeen to over thirty-three hundred active members.

The members of Coral Ridge have been sharing the secrets of their astounding success by means of clinics held around the world throughout the church year. The Portland function was one of several U.S. clinics to be held this year. Others in this country will be held at Florida, California, Georgia, Alabama, and Saskatchewan, Canada.

Some 63 ministers, wives, and laymen from eight denominations were on hand to investigate the community outreach program. They came not only from the greater Portland area but also from all over Oregon, Washington, California, Idaho, Montana, and Vancouver, B.C., Canada. □



Those participating in the Kansas City workshop were: John Rau, Clifford Bond, Dale Thorngate, Gordon Lawton, Kenneth Chroniger, Kenneth Burdick, Larry Graffius and Steven Crouch.

## MINISTERIAL WORKSHOPS HELD IN CALIFORNIA - MISSOURI

In keeping with the desire of the Seventh Day Baptist denomination to provide fellowship and personal contact among students preparing for the Seventh Day Baptist ministry, weekend sessions on January 8 and 15 were held under the leadership of the dean of the Center on Ministry, Herbert E. Saunders. All eleven students gathered to participate in a workshop on leadership and management conducted by the dean.

Three students, Justin Camenga, Rodney Henry and Peter Morris; a prospective ministerial student, Gary Hemminger; a guest, Gabriel Bejjani;

and pastor Alton L. Wheeler joined together in Riverside, California, for an experience in sharing and discussion.

Eight other students, Kenneth Burdick, John Rau, Larry Graffius, Steven Crouch, Dale Thorngate, Kenneth Chroniger, Gordon Lawton and Larry Watt, along with local pastor Clifford Bond, shared in a similar experience in Kansas City, Missouri.

The workshops focused attention on the principles, Biblical and experiential, of leadership and its meaning in the life of the church. What makes a leader? What do the Scriptures relate in regard to the role of leadership? What are the characteristics of a good leader and how does he motivate and encourage

The California workshop included: Peter Morris, Gary Hemminger, Justin Camenga, Rodney Henry (top), Alton Wheeler and Gabriel Bejjani.



The Sabbath Recorder

his congregation? What spiritual gifts are evident in the exercise of good leadership? How can one apply leadership principles in administering a local church? These and other questions of equal importance were discussed and considered. The nine-hour sessions provided opportunity for interpersonal dialogue and helped to develop understanding among the participants. Each student brought unique and important perspective to the overall discussion.

The weekend workshops were part of a thirteen state south and west tour which Dean Saunders conducted from January 2-20 visiting churches, fellowships, pastors, seminaries and students. □

## SOUTHWESTERN ASSOCIATION

The Eighty-sixth Session of the Seventh Day Baptist Southwestern Association is to be held with the Paint Rock, Ala., church, June 16-19, 1977, sessions beginning on Thursday night. Dan M. Butler of Paint Rock is the president, and has announced the theme, "Labor in Love." □

—Mrs. Clifford A. Beebe

## BYLAWS VOTE PLANNED

On April 17 at 2:00 p.m. at the Alfred S.D.B. Parish House, all members of the Corporation of the Seventh Day Baptist Board of Christian Education will vote on Bylaws changes clarifying membership and voting requirements. All SDB delegates to the Houghton Conference are eligible to vote.

Proposed Bylaws are: Art. III. changed to read—All members of the Corporation shall be entitled to vote at such annual or special meeting.

Art. IV, Sec. 3 changed to read—Notice of all annual and special meetings shall be given by publishing of the time and place and object in at least one issue of the *Sabbath Recorder* in advance of the meeting.

Art. IV, Sec. 4 changed to read—A quorum shall consist of five accredited delegates to the Seventh Day Baptist General Conference convened immediately prior to an annual or special meeting, and an additional four members of the corporation. Such quorum shall represent at least three churches.

For information on what these proposed Bylaws change, see the 1975 SDB Yearbook, pp. 11-h to 15-h. □

March 1977



Pictured from left to right are: (back row) Robert Wheeler, Russell Wheeler, Jody Looper, Jill Burgess, Chris Trower, Kelli Wheeler, Toni Wheeler and Chuck Sowers; (front row) Keeley Wagner, Lee Wagner, Jan Burgess, Steve Osborn, Steve Looper and Jamie Trower.

## WHIRLYBIRDS STUDY FIERY TONGUED

Thirteen "Whirlybirds" enjoyed a visit from the local fire chief on December 4 at the Nortonville S.D.B. Church. He brought the township firetruck to the churchyard and explained its use to the children. Whirlybird leaders, Muriel Osborn and Vivian Looper, then led the group in a lesson on "Fiery Tongues" and explained how tongues can be like a small flame—something said that seems harmless can grow and grow until it damages or destroys. □

—Billie Wheeler

## MICHIGAN CHURCHES TO MEET

The Michigan Seventh Day Baptist Churches will meet in Battle Creek April 23, 1977.

Richard Shepard, a member of Commission, will be the featured speaker at the morning worship service. After the fellowship dinner served in the church social room, the afternoon session will include a singspiration led by Wendell Thorngate, a denominational interests presentation by Dick Shepard, and a youth program.

The evening meal will be served in the social room and following that the formal sessions will end with a vesper service led by the youth and then the business meeting.

Youth activities are planned to follow the business session. □

—George Parrish

## REACH OUT AND GROW!

**A new color film to inspire.. motivate..challenge church members to meaningful commitment and involvement in their church and to REACH OUT AND GROW!**

Based on Biblical strategy for evangelism/church growth, the film presents priorities....principles.... practical applications.

Featured in the film are Dr. Donald McGavran, Dr. Win Arn, Dr. Robert Munger, Dr. Arthur Glasser and C. Peter Wagner. Viewers discover the opportunity of evangelism through their church...the necessity of discipleship and how their gifts are essential for growth and outreach. The film brings a new awareness to the church to reach out, make disciples, and grow.

Color/30 minutes/Rental \$25.00.  
Order from:  
**CHRISTIAN COMMUNICATION**  
333 E. Foothill Blvd.  
Arcadia, CA 91006 □



**250 ATTEND  
CHRISTMAS SERVICE**

ASHAWAY, R.I.— At present the Ashaway church is without a pastor and has been since last September. The pulpit has been filled by ministers and laymen from our area including our Seventh Day Baptist ministers, Pastors Lawton and Harris. Dr. Kenneth E. Smith spoke to us also in November and a time of fellowship followed with a dish-to-pass dinner. In addition to our morning worship, we meet for Sabbath School which is for all ages and for prayer usually on a Monday evening in someone's home. Starting on December 18 a prayer breakfast was held in the church rooms before Sabbath School. This is especially for the men of the church but all are welcome. It is planned to do this once a month. We are also hoping and praying that other prayer groups will be started in the near future. A day of prayer and fasting was observed by some of the church membership on the last Sabbath in October. This was part of a national observance and was coordinated by Food for the Hungry, Inc. The money given went to Food for the Hungry and prayers were offered for our country as the people were about to go to the polls.

Our women's group met for their annual Christmas party in December. The money from our white Christmas gifts went for two gift subscriptions to the *Sabbath Recorder*, to one of our ministerial students for family medical expenses, and to the Women's Board for the SCSC work. Money was also voted for the India Relief Fund. A Christmas program was held on Sabbath night, December 18, with each class of the Sabbath School taking part and the children from the Rockville Sabbath School taking part also. A tree, refreshments and fellowship followed. A Christmas Eve Community Service, which was planned by Beverly Austin and Pastor Heller of the Babcock Presbyterian Church, was held in our church. It was a beautiful service of celebration with nearly 250 in attendance.

Our annual church business meeting was held on Sunday afternoon, Jan. 2. The following officers were elected:  
President - F. Arthur Brayman  
Vice-President - James Waite  
Clerk - Virginia Crandall  
Treasurer - Helen Brayman  
A program of calling by note, phone, or in person, is being promoted

in connection with the "church growth" plan. Several from our membership are participating in the studies on "church growth." We ask you to pray for us that we may be faithful to our Lord and also as we seek pastoral leadership. □

-Mrs. W. B. Bowyer

**PAINT ROCK ELECTS OFFICERS**

The Paint Rock, Alabama, church, which has always held election of officers in June, has recently changed to correspond to the Conference year. At the annual meeting January 9, the following were elected:

Moderator, Edward Lawrence; clerk, Linda (Mrs. Robert) Harris; treasurer, Grace (Mrs. M. J.) Rabatin; trustees, Dan M. Butler, Bert Welch, Phillip Butler. At the Sabbath School election, Clifford A. Beebe was chosen superintendent, and Linda Harris secretary-treasurer.

The church has chosen Dan M. Butler and Edna (Mrs. F. O.) Sutton to the diaconate, and plans will be made soon for their ordination. □

**BIBLE SOCIETY ADVISORS  
TO MEET**

NEW YORK -Mr. John D. Bevis, publishing director of the American Sabbath Tract Society, will represent Seventh Day Baptists at the American Bible Society's National Advisory Council in New York April 12-14, 1977.

Over 100 church leaders will attend the National Advisory Council. These men and women will help plan the future activities of the American Bible Society in bringing God's Word to the nation and the world in the next quarter century. The theme chosen for the Council is "God's Word in Today's World."

The American Bible Society, founded in 1816, is a nonprofit, nondenominational, religious organization whose sole purpose is the translation, publication and distribution of the Holy Scriptures without doctrinal note or comment. □

-Gordon Lindsey

**GUIDE to Bible Understanding**

**A home Bible course for all ages. Something "good" to share with others... Send for enrollment cards.**

**A TRIBUTE  
DEACON WARREN A.  
RANDOLPH**

What could have a more authentic ring of Salem, Salem College, and the Seventh Day Baptist Church than that parentage and those names. Salem-born and reared (resident of Salem all his life), student at Salem College (nearing graduation when his father was taken sick), raised in the Salem church (recognized early as the congregation chose him to be a leader), Warren left college to take over his father's farm and for some forty years operated it and a dairy successfully. Everyone in Salem knew Warren, at least they knew the red truck with the black letters "Randolph's Ayrshire Dairy" that went regularly up and down every street in town. Warren ran the farm and the dairy into the period when small farms and individually-run businesses began to be squeezed out in our changing American economy. He probably worked too hard and worried too much until fourteen years ago a stroke forced him to stop all work.

Chances are people had called Warren a confirmed bachelor for a number of years until he proved them wrong and married Eva. We honor her today especially for the long and loving service she has given over many years of illness, first to Warren's mother and then to Warren himself.

For many years this church was served by five strong deacons: Ross Seager, Orla Davis, Harley Bond, Thurman Brissey, and Warren Randolph. Warren was the first to lose his health yet the last of this stalwart group to pass from among us. The fact that he continued to have the church, its work and its people, very much at heart was most evident to those who enjoyed his participating in meetings of the diaconate which were held at his house in recent years.

"I have fought the good fight,  
I have finished the race,  
I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will award to me...."

2 Timothy 4:7, 8a □

-Rev. Paul Green



We are happy to introduce to our readers the Russell W. Havens family of Westerly, R.I. They are: Teresa, Timothy, Lori, Russell and Paula. Pastor Havens is now serving the Pawcatuck church.

**NEWS NOTES**

● The *Sabbath Recorder*, in addition to serving American Seventh Day Baptists, now also goes to the following countries: England, France, Germany, Netherlands, Sweden, Switzerland, Ghana, Nigeria, South Africa, Rhodesia, Malawi, Mozambique, Kenya, Tanzania, India, Burma, Philippines, Korea, New Zealand, Australia, Brazil, Guyana, Jamaica, Mexico, and Canada.

● Seventh Day Baptists in Madison, Wisconsin, meet each Friday evening at 7:30 at the First Baptist Church on North Franklin Avenue.

● Crites Mountain, West Virginia, Mission is having a new growth. Though the winter weather has hindered Pastor Clayton Pinder's visits regularly, there are, reportedly, several who have made a commitment to Christ and others who have assumed more leadership in the absence of their pastor. We PRAISE THE LORD for this and need to pray for our brethren at Crites Mountain.

● Dr. Winthrop Hudson, professor of Church History at Colgate-Rochester Divinity School, delivered the annual Willis Russell Lecture at Alfred University on Feb. 14. His paper was entitled: "Seventh Day Baptists: Separate But Not Sectarian."

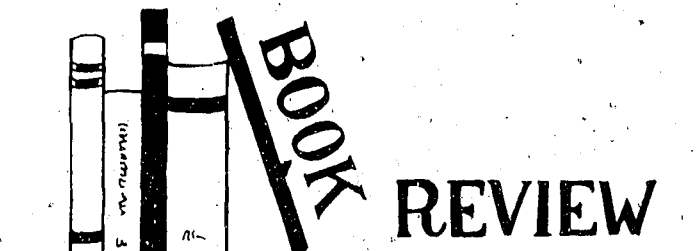
● Seventh Day Baptists are now meeting each Sabbath in Eastern Tennessee. For more information write to: William F. Palmer, Rt. 5, Box 477, Carr Estates, Blountville, TN 37617.

● The Riverside, California, church has a new assistant pastor. Gabriel Bejjani, formerly of Lebanon, joined the spiritual leadership staff of the church in February.

● Pastor L. M. Vumah of the Rhodesia Mission of SDB's recently visited the Mill Yard church in London. The church expects that Pastor Ralph Cann of Ghana will join them for their conference sessions in the summer. The Mill Yard church has aided missions in Africa for many years.

● Miss Rochale Goodson, a member of the Fouke, Ark., church is the new editor of the *Beacon*. Her first edition will go in the mail in early March.

● Miss Diane Thorngate is serving in dedicated service at the headquarters building in Plainfield. Miss Thorngate of Monterey, Calif., is a member of the Milton church.



**ADVENTURES IN PRAYER  
Catherine Marshall**

-Nonfiction-\$1.75-Ballantine Books.

Catherine Marshall is known to millions of readers as the author of *A Man Called Peter*. Acclaimed as "possibly the best Christian writer today," she blends a deep sense of faith with an eye for detail and a love of humanity, eloquently expressing the religious yearnings of people everywhere.

Catherine Marshall leads readers deep into the secrets of her heart in *Adventures In Prayer*, an exquisite guide to meaningful prayer in the modern age. In eight well-crafted chapters, Ms. Marshall presents eight types of prayers, each of which has led her through a time of need or despair to a greater faith and understanding of Jesus. The secret of an answered prayer, she explains, is the proper attitude toward the Divinity, "the prayer of a child quite simply running to its father for help. This is what we would rediscover in an age of perplexity—how do we run to the Father?"

Catherine Marshall is also the author of *Christy*, *Beyond Ourselves*, and *Something More*. After the death of her husband Peter Marshall (who was Chaplain of the Senate), Catherine Marshall wrote *A Man Called Peter*, which later became a bestseller and was made into a successful film. □

● The first anniversary of the New York City S.D.B. Church organization will be recognized during March and April. In March a special service with Light Bearers for Christ participating and Director of Evangelism Mynor G. Soper speaking, is to be held at a Baptist church in Brooklyn. Pastor Socrates Thompson will have a service of baptism for new members that have come to Christ through the witness of this church. In April there will be an afternoon concert and dinner, with Senator Jennings Randolph as the speaker. This will be an event in seeking to raise funds for their Building Fund. Let us remember our brethren in prayer.



## ACCESSIONS

ALBION, WISCONSIN  
A.A. Appel, Pastor

By Baptism:  
Vicky Lynne Appel  
BOULDER, CO  
Elmo Fitz Randolph, Pastor

By Baptism:  
Carol Ham  
Scott August  
Richard Nusom

By Letter:  
Robert Nusom  
Madeline Nusom  
COLUMBUS, OH  
Dale D. Thorngate, Pastor

By Letter:  
Doris (Mrs. William) Spaur

## BIRTHS

BUTLER.—A daughter, Laura Grace, on January 1, 1977, to Phillip and Becky (Stuart) Butler of Huntsville, Alabama.

CALISE.—A son, Matthew Francis, to Phil and Cynthia (Brissey) Calise of Morgantown, W. Va., on Jan. 20, 1977.

FATATO.—A son, Eugene Anthony, to Paul Gene and Sherry Lynn (Angel) Fatato of Battle Creek, Michigan, on November 12, 1976.

HARRISON.—A son, Joshua Paul to Wendy Harrison of Westerly, R.I., on January 26, 1977.

JACOB.—A son, Douglass Stephen, to John and Sandra (Rock) Jacob, Jacksonville, Florida, on January 25, 1977.

ROBERTSON.—A daughter, Jessica Marie, to Ralph and Sharon K. (Jones) Robertson of Kalamazoo, Michigan, on January 14, 1977.

## MARRIAGES

CARICATO-LEWIS — Marse F. Caricato, son of Michael and Frances Caricato, and Melanie J. Lewis, daughter of Philip and Jean (Bonham) Lewis, were united in marriage in the Riverside, Calif., Seventh Day Baptist Church, on December 5, 1976, with Pastor Alton L. Wheeler officiating. They now reside in Riverside.

COLE-WHITLOCK — Jeffrey Cole, son of Jack and Joan Cole, and Kathryn Whitlock, daughter of Thomas E. Whitlock, were united in marriage in the Riverside, Calif., Seventh Day Baptist Church, on Nov. 6, 1976, with Pastor Alton L. Wheeler officiating. They now reside in Riverside.

WILLIAMS-BOND — Steven D. Williams, son of Harold and Shirley Williams, and Robin M. Bond, daughter of Leland Bond and Dorothy Manfredi, were united in marriage in the Los Angeles Seventh Day Baptist Church on October 23, 1976, with Pastor Alton L. Wheeler officiating. They have established residence in Ontario, Calif.

ALLEN.—Josephine E., daughter of H. Ellsworth Hoffman and Rachel Rainear Hoffman, was born in Shiloh, New Jersey, June 14, 1892, and died in Holly Hill, Florida, December 13, 1976, after an illness of several months.

Most of her active life was lived in the Shiloh area where she was active in the church, grange and Pocahontas. However, after the death of her husband she moved to Florida where she and her sister, Mrs. Leona Jeffrey, made their home together.

She is survived by two sisters, Edna B. Dickinson (Mrs. Charles) of Shiloh, and Mrs. Leona H. Jeffrey of Holly Hill, Florida, and one brother, John Hoffman, Exeter, R.I.

A memorial service was held in Daytona Beach, Florida, where she attended the Seventh Day Baptist church, Rev. Marion C. Van Horn, pastor. The body was then flown to New Jersey where services were held in the Shiloh Seventh Day Baptist Church on Friday, December 17, 1976, with the Rev. Charles H. Bond officiating. Interment was made in the Canton Baptist Cemetery, Canton, N.J. —C.H.B.

BASSETT.—Ella L., daughter of Wm. J. and Odessa Blanchard Langworthy, was born January 10, 1890 in Alfred, N.Y., and died at the Jones Memorial Hospital in Wellsville, N.Y., January 20, 1977.

The widow of Milford Bassett, Ella taught in the high schools of Alfred and Whitesville. Her former students, many of whom were in attendance at the memorial service, testified to her God-given ability to challenge every pupil to do his best to learn the daily lessons. She was a faithful member and deaconess of the Independence Seventh Day Baptist Church for twenty years, and joined the Alfred Station Seventh Day Baptist Church when the two churches merged in 1975.

She is survived by her daughter, Mrs. E. Willis Jewett (Barbara), of E. Detroit, Mich.; and a sister, Mrs. W. H. Olmstead of Oakdale, N.Y. There are four grandchildren and four great-grandchildren.

Farewell services were held in the Alfred Station Seventh Day Baptist Church with her pastor, the Rev. Rex E. Zwiebel, officiating, assisted by one of Ella's students, the Rev. David S. Clarke. Burial will be in the Alfred Rural Cemetery.

—R.E.Z.

BROOKS.—James T., son of Burtus and Harriet Gavitt Brooks, was born on Sept. 29, 1882 and died January 24, 1977 in Waterford, CT, at the age of 94.

Mr. Brooks was the oldest living member and longest term member of the Waterford Seventh Day Baptist Church at the time of his death, having joined in 1897. Those who knew him, especially at the end, were familiar with his sweet spirit and sense of joy in the Lord.

He is survived by two daughters, Mrs. Marjorie Coe and Mrs. Mildred Condinio; four sisters, Mrs. Hancy Burdick, Mrs. Damaris Getchell, Mrs. Martha Paxton, and Mrs. Mary Sanctuary; one brother, Oliver Brooks; and by a number of grandchildren, great-grandchildren, nieces, and nephews. He was preceded in death by his wife, Annette Fitchett Brooks in 1954.

Funeral services were conducted at the Waterford Seventh Day Baptist Church on January 26, 1977 by his pastor, Dale E. Rood, with burial in West Neck Cemetery, Waterford.

—D.E.R.

CLARKE.—Merl Bartley, son of Roscoe Andrew and Mary Eleanor Pierce Clarke, was born at the home farm at Alfred

Station, New York, February 25, 1900, and died at his home in Alfred, New York, on the afternoon of January 31, 1977.

He retired from farming in 1965. Merl was a faithful worker in the Alfred Station Seventh Day Baptist Church, giving most generously from his income. He was baptized and joined his church when twelve years of age. Only illness or too severe weather ever kept him from Sabbath School, worship services, or the business meetings.

He is survived by his sister, Rena Clarke, with whom he had been living since retirement.

Farewell services were held in the Alfred Station Seventh Day Baptist Church on February 2, 1977 with his pastor, the Rev. Rex E. Zwiebel, officiating. Interment will be in the Maplewood Cemetery near Alfred Station.

—R.E.Z.

CRUZAN.—Roy, 88, son of the late John L. and Isabel Fisher Cruzan was born in Colorado, and died on Sabbath, January 29, 1977, in his home near Shiloh, New Jersey. His wife, Stella Clement Cruzan, preceded him in death.

Mr. Cruzan has been a self-employed farmer all his life and continued this work when he moved with his family to South Jersey from North Loup, Neb., thirty-five years ago. He lived a quiet life, and attended both the Shiloh and Marlboro Seventh Day Baptist Churches.

Surviving are: three sons, the Rev. Earl Cruzan, Milton, Wis., Frank Cruzan and Bert Cruzan of Bridgeton; and a daughter, Mrs. Edwin Werkheiser of Shiloh; thirteen grandchildren and thirty great-grandchildren; also a brother, Ira Cruzan, White Cloud, Mich.; and two sisters, Mrs. Edith Larkin, California, and Mrs. Nema Allen, Florida.

Funeral services were held at the Garrison-Sray Funeral Home, Bridgeton, N.J., on Wednesday, February 2, 1977, with his pastor, the Rev. Charles H. Bond, assisted by the Rev. Donald Richards, conducting the services. Interment was made in the cemetery at the Shiloh church.

—C.H.B.

DICKINSON.—Edna B., 87, daughter of H. Ellsworth Hoffman and Rachel Rainear Hoffman, was born in Stow Creek Township, N.J., October 22, 1889 and died Feb. 1, 1977 in the Bridgeton Hospital where she had been a patient three weeks. However, she had been in failing health for the past two years.

She was the wife of Charles W. Dickinson, who survives her. Mr. and Mrs. Dickinson would have observed their 64th wedding anniversary, Feb. 16.

Mrs. Dickinson was a member of the Shiloh Seventh Day Baptist Church, which she attended faithfully as long as she was able. She was a past president of the Benevolent Society, and was active in the Shiloh Grange and WCTU.

Surviving, in addition to her husband are: two sons, Oliver C. Dickinson, Boonsboro, Md., and Everett H. Dickinson, Shiloh; three daughters, Mrs. Chester (Rachel) Bonham, Bridgeton, Mrs. Leland (Gertrude) Davis, Washington, D.C., and Mrs. William (Ann) Richardson, Shiloh; sixteen grandchildren and ten great-grandchildren; also a brother, John B. Hoffman of Exeter, R.I., and a sister, Mrs. Leona Jeffrey, Holly Hill, Fla.

Funeral services were held in the Shiloh church on Friday, Feb. 4, 1977, with her pastor, the Rev. Charles H. Bond officiating. Interment was made in the church cemetery.

—C.H.B.

Paul the apostle spoke of the household of Stephanas, first converts in southern Greece, as "devoted. . .to the service of the saints" (1 Corinthians 16:15). The American Sabbath Tract Society is devoted to the service of the church. Its purpose is to serve pastors, churches, individual members and new contacts in all phases of our outreach ministries.

The society serves in many ways. It communicates the program of the denomination to the church through *THE SABBATH RECORDER*. It furnishes resources and leadership for evangelism through the printed page. It is a part of the Seventh Day Baptist Our World Mission program. And all it does flows from a commitment to help persons grow in their relationship with God and the church.

The American Sabbath Tract Society

# DEVOTED SERVICE

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*The Sabbath Recorder*  
GUIDE — Bible Course  
Tracts and Booklets  
News Service  
Audiovisual Services  
Sabbath Promotion  
Seminars



OWM BUDGET RECEIPTS FOR JANUARY 1977

	January OWM	1 mo. total OWM and Reported Boards		January OWM	1 mo. total OWM and Reported Boards
Adams Center NY	\$	\$ 10.00	Salemville PA	\$	\$ 40.00
Albion WI	87.98	97.98	Schenectady NY		
Alfred NY	489.25	599.25	Seattle WA	139.16	149.16
Alfred Station NY	290.40	300.40	Shiloh NJ	827.77	852.77
Ashaway RI	616.75	666.75	Stonefort IL		
Associations and Groups	251.86	1,555.24	Texarkana AR		
Battle Creek MI	1,225.50	1,245.50	Verona NY		
Bay Area CA	88.40	98.40	Walworth WI	260.00	260.00
Berea WV			Washington DC	634.00	664.00
Berlin NY	210.79	220.79	Waterford CT		
Boulder CO	420.11	420.11	Westerly RI	1,000.00	1,046.11
Brookfield NY			White Cloud MI	105.45	105.45
Columbus OH		38.00	Total Budget	\$13,819.99	\$16,462.64
Dallas-Ft. Worth TX			Non-Budget	365.00	
Daytona Beach FL	289.04	309.04	Total To Disburse	\$14,184.99	
Denver CO	846.40	931.40			
DeRuyter NY			JANUARY DISBURSEMENTS		
Dodge Center MN	571.04	581.04	Board of Christian Education	\$ 1,318.11	
Farina IL	78.20	108.20	Christian Social Action	546.03	
Fouke AR			Council on Ecumenical Affairs	111.72	
Hebron PA	115.75	125.75	Council on Ministry	809.84	
Hopkinton RI			General Conference	3,093.66	
Houston TX	207.00	207.00	Ministerial Retirement	1,598.17	
Individuals		2.00	Missionary Society	4,619.88	
Irvington NJ	1,200.00	1,200.00	Tract Society	1,720.48	
Kansas City MO	60.55	60.55	Trustees of General Conference	171.86	
Leonardsville NY			Women's Society	195.24	
Little Genesee NY	193.76	193.76	Total Disbursements	\$14,184.99	
Little Rock AR					
Los Angeles CA	600.00	610.00	SUMMARY		
Lost Creek WV		50.00	1977 Budget	\$260,215.00	
Marlboro NJ	370.32	370.32	Receipts for one month:		
Middle Island WV	60.00	60.00	OWM Treasurer	\$13,819.99	
Milton WI		300.00	Boards Reported	2,642.65	16,462.64
Milton Junction WI	45.00	55.00	To be raised by December 31, 1977	\$243,752.36	
New Auburn WI		72.00	Percentage of year elapsed	8.3%	
New York NY			Percentage of budget raised	6.3%	
North Jersey NJ	118.01	118.01	One month:		
North Loup NE	440.00	601.16	Due	\$21,684.59	
Nortonville KS	247.00	267.00	Raised	16,462.64	
Paint Rock AL	145.00	145.00	Arrears	\$ 5,221.95	
Plainfield NJ		80.00			
Richburg NY	78.50	78.50			
Riverside CA	1,507.00	1,507.00			
Rockville RI		40.00			
Salem WV		20.00			

Gordon Sanford  
OWM Treasurer

**March 18**  
Editor John D. Bevis  
Salem, WV

**April 10**  
Memorial Fund Trustees  
Plainfield, N.J.

**April 17**  
American Sabbath Tract Society  
Plainfield, N.J.  
Board of Christian Education  
Alfred, N.Y.  
New York City Church

**DENOMINATIONAL DATELINE**

**Anniversary Dinner**  
Speaker - Senator Jennings Randolph  
Brooklyn, N.Y.

**April 24**  
Missionary Society  
Westerly, R.I.

**April 24-27**  
Planning Committee  
Daytona Beach, FL

**April 27-May 4**  
Ministers Conference  
Daytona Beach, FL

**August 7-13, 1977**  
General Conference Sessions  
College of the Ozarks  
Clarksville, AR  
Theme: "Daring the Impossible"  
Plan now to attend

Children's  
Page

# The Artist Who Forgot Four Colors



Once upon a time a very beautiful church was being built, and before it was done all the people said, "Now the time has come to have the very finest artist in the world to make us a wonderful picture in glass for a window."

A very wise committee chose the artist and asked him to make a picture with Jesus and children.

So the artist took his paints and his brushes and a big sheet of white canvas and painted and painted. He worked until he knew he had made the very best picture he had ever painted. There was Jesus, and all around Him were the dearest, happiest children you can imagine.

The artist was very happy with his work, and when it was all done he sent for the committee to see it. He wanted them to be sure they liked it before the picture was made into a glass window.

After he called the committee he went to bed. He went to sleep, still very happy over the picture in his studio. In the middle of the night he heard a little noise in the room where his picture stood. He listened, and there it was again! Quickly he jumped out of bed and ran to the door of the studio. There was a stranger using his paints and brushes, painting on his picture.

The artist ran to the stranger saying, "Stop, stop! you are ruining my picture! The committee is coming tomorrow and what will they think!"

The Stranger answered, "When I looked at your picture I saw that you had ruined it yourself. I am fixing it for you. Why did you use only one color for the

children's faces? Who told you that all children's faces are white?"

The artist looked surprised, "No one ever told me, Sir, but I always thought of it that way."

The Stranger smiled kindly, "Now you see you were wrong. Jesus loves children of every color. See how much better the picture looks?"

As the Stranger spoke he disappeared. Then the artist knew that it must have been Jesus himself who had visited the room. The artist was pleased with himself that he could guess where the children came from. It seemed that he stood a long time looking and loving the picture better as he looked.

All of a sudden he woke up, to find the morning sun shining in the window. He rushed into the studio, and there stood his picture—exactly as it had been, with all the faces as white as yours! Then he knew that he had had a dream, but such a beautiful dream.

Quickly he took his paints and painted one child yellow, one red, one brown, one black and left one child white. As he finished painting the last child in the picture there came a knock on the door. It was the people from the church.

As they stood looking at the picture one lady said, "Isn't it wonderful! It shows that Jesus loves all the children in the world." □

Adapted from - FRIENDS IN GOD'S WORLD  
Judson Press  
Mary Clare



**DID CHRIST'S RESURRECTION CHANGE THE SABBATH?**

Many of our friends who worship on Sunday do so, they say, in honor of Christ's resurrection. In a recent editorial a leading theologian wrote: "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." This same belief has been stated and restated for years, that to honor Christ as Savior and Lord we should worship on the day of His resurrection. Many, but not all, Seventh Day Baptists believe that Christ did not rise from the tomb on the first day of the week, but rather "late on the Sabbath" or what we now know as Saturday afternoon.

*Sign of the Messiah*

Jesus told those who doubted that He was indeed the Messiah, that there was one sign, in addition to His miracles, that would prove His claim. This is the so-called "sign of Jonah." We read in Matthew 12:38-40 the following:

*"Then certain of the scribes and of the Pharisees answered, saying, Master we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth."*

Thus the Savior Himself gave as a sign of His true identity the statement that He would be in the tomb three days and three nights just as was Jonah in the belly of the fish. Jonah was a type of Jesus in the earthly tomb.

It is rather impossible to have Jesus crucified on Friday, resurrected on Sunday morning and somehow obtain "three days and three nights."

In his study "A Harmony of Passion Week," the Rev. Loyal F. Hurley made an extensive study of this question. He carefully traces and documents the events of the week preceding the crucifixion and writes:

*"And in the evening he cometh with the twelve" (Mark 14:17). This would be Tuesday night, but since it was after sundown we must call it Wednesday, Nisan 14... First He washes the feet of them (the disciples) all, including Judas. That humbles the eleven and makes them ready for His message... Then He announced the traitor as the 'one to whom I shall give a sop when I have dipped it.' Rather than the last sop, as many interpret it, I believe it to have been the first sop, which always consisted of bitter herbs dipped in salt water as a symbol of the bitterness and tears of Egyptian bondage. That was the bitter end of Judas' discipleship with his Master. As soon as Judas went out our Lord said, 'Now is the Son of Man glorified...' Later He went out into*

*Gethsemane for His agony of prayer; was betrayed with a kiss; arrested and given the mockery of a trial; and crucified on Nisan 14 which was Wednesday... Following His death the world was shrouded in that supernatural darkness of which writers in Rome and Egypt speak, and then the divine God-man quietly dismissed His spirit into the keeping of the Father. Two friends beg for His scarred body and tenderly lay it in the tomb. "And that day was the preparation and the Sabbath drew on" (Luke 23:54)."*

*The Passover Sabbath*

Christ died on the fourteenth day of the first (Hebrew) month which was the same day on which the Passover lamb was slain under the old covenant. This could happen on any day of the week however, the day following the killing of the Passover lamb was always a "sabbath" day (see Lev. 23:5-7).

By this we can see that the day following the crucifixion, which Luke called "the Sabbath" (Luke 23:54) was a Sabbath, but not the seventh-day Sabbath. The crucifixion day was the preparation day for the Passover Sabbath to follow. Thus Christ was crucified on Wednesday which was followed by the "Passover Sabbath" on Thursday.

*When Was the Resurrection?*

When we read the various Gospel accounts of the resurrection we note that the actual resurrection is *not* described. Rather, only the opening of the tomb is mentioned and the discovery of the empty grave is reported. At every visit - the tomb was empty - Christ was not there!

Matthew 28:1 describes a visit of the women to an empty tomb. It does not describe the resurrection. The visitors came to Christ's grave "late on the Sabbath." We know that during that time days were reckoned from sunset to sunset, therefore this visit was just before sunset on the seventh-day Sabbath as the first day was approaching at sunset. They found that at sunset on the Sabbath day the tomb was *empty* - Christ had arisen.

*No Change in the Sabbath*

Many who observe Sunday as their day of rest and worship feel they are honoring the resurrection of Christ. Some say that this sanctions Sunday observance. However, Christ did not arise on Sunday; He was in the grave three days and three nights, as he said, and arose late on Saturday (Sabbath) afternoon.

Even if it could be proven that Jesus arose on Sunday that would not be a basis for a change in the Sabbath commandment and the institution of a new day of worship. There is no text nor hint given in the New Testament that the resurrection day was to be observed as a special holy day.

Today we celebrate the death, burial and resurrection of our Lord each time we observe the Communion service. The most important thing is that He did arise - that He was victorious over sin and death - and that He is coming back to reclaim those for whom He lived and

The Sabbath Recorder

died! What a glorious promise.

And we are told that when we are with Jesus we will continue our worship on the Sabbath day, "For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord; so shall your descendants and your name remain. From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord" (Isaiah 66:22, 23 RSV).

Christ's resurrection did not change the Sabbath. Someday we shall join Him as together we join in worship of our Father God on His holy day. I want to be a part of that worship service - don't you? □

**PRAYING FOR THE PRESIDENT**

The inauguration of President Jimmy Carter was accompanied by much public prayer. A private prayer service was held at the Washington First Baptist Church preceding the inaugural ceremonies. Some two hundred members of the Carter-Mondale and cabinet families were present to hear the Rev. Nelson L. Price urge: "Misplaced priorities have often been the downfall of a country... Let the spirit of Heaven permeate the spirit of Washington with a new spirit of prayer."

Also participating in the service was the Rev. John M. Adams, father of Joan Mondale. Both the Vice-President and his wife are ministers' children. The Rev. Adams read Isaiah 61:1 and concluded with Esther 4:14 - "Who knows whether you are come to the kingdom for such a time as this?" He then applied the text to the new administration.

Some 5,000 gathered to pray at the Lincoln Memorial and to hear the Rev. Bruce E. Edwards of the First Baptist Church of Plains declare: "The man for whom we pray is himself a man of prayer... who seeks God's leadership."

Thus Jimmy Carter becomes President with the hopes and prayers of millions of Americans. In the coming days he will be tested; he will face many trying problems, many situations which would seem to defy human understanding or solution. Certainly he needs our prayer support. We can give thanks that we have a leader who is known as "a man of prayer."

America has suffered much in the past years. At the beginning of his inaugural address President Carter paid high tribute to the outgoing President Gerald R. Ford when he said: "For myself and our nation, I want to thank my predecessor for all he has done to heal our land."

Certainly this "healing process" will be remembered as one of the greatest accomplishments of President Ford. The process must be continued. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chronicles 7:14).

Let us pray for this healing. Let us pray for our leaders that they may lead us in a new spirit of national unity and purpose and that the "American dream" may be rediscovered and shared. □

March 1977

**LIGHT BEARERS EASTERN TRIP**

The Light Bearers for Christ are off again on an exciting concert-filled tour which will lead them to the East Coast, up to New England, and back to Nebraska by the first week of May.

The "Light Bearers" are a team of young adults dedicated to the proclamation of the "Good News" of Christ's love in this generation. Their ministry of music is geared evangelically to appeal to persons of all age groups. From hymns and choruses to contemporary selections of this day, "The Light Bearers" endeavor in their programs to show to all that Jesus Christ is just as real today as He was when He walked here on earth. They are nationally known for their appearances in churches, camps, schools, colleges, prisons, and radio and television.

Light Bearers for Christ, Inc., is an independent, non-profit Christian evangelistic organization. It was organized in 1972 by Rev. Mynor G. Sope, president, and a Board of Directors. They maintain a training center at headquarters in North Loup, Nebraska, to train individuals in the ministry of personal evangelism.

The team and staff covet your prayers as they begin this Eastern tour. -Wesley Rice

The tentative schedule is as follows: March 1, Washington, D.C., SDB Church; March 3-10, Marlboro, N.J., area; March 11, SDB church, Shiloh, N.J.; March 14, SDB church, Plainfield, N.J.; March 15-16, SDB church, Westerly, R.I.; March 17-20, SDB church, Waterford, CT; March 23, SDB church, Berlin, N.Y.; March 24, SDB church, Schenectady, N.Y.; March 25-26, SDB church, Basking Ridge, N.J.; March 26, SDB church, New York City; March 27, SDB churches, Brookfield-DeRuyter, N.Y.; March 30, Verona SDB Church, Verona, N.Y.; April 2, SDB church, Adams Center, N.Y.; April 4, SDB church, Alfred, N.Y.; April 5, SDB church, Richburg, N.Y.; April 8, SDB church, Hebron, PA; April 9, SDB church, Little Genesee, N.Y.; April 13-15, SDB churches, Salemville, PA; April 16, SDB church, Columbus, OH; April 18, SDB church, Battle Creek, MI; April 19, SDB fellowship, Lansing, MI; April 21, SDB church, White Cloud, MI; April 22, SDB church, Albion, WI; April 23-28, SDB church, Milton, WI; April 28, SDB fellowship, Madison, WI; April 30, SDB church, New Auburn, WI; May 5, SDB church, Dodge Center, MN; and May 13-15, SDB fellowship, Sioux Falls, S.D. □



The Light Bearers for 1977 includes: Dawn Richards, Pattie Lawton, Cathy Brown, Lisa Thorngate, Dan Richards, John Gallagher, Doug Warner and Steve Thorngate. Also Wesley Rice of El Paso, TX, (not pictured) who is in charge of much of the staff work at the North Loup, NE, headquarters.



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1977 Summer Institute  
June 13-July 1, 1977

Center on Ministry  
Plainfield, N.J.

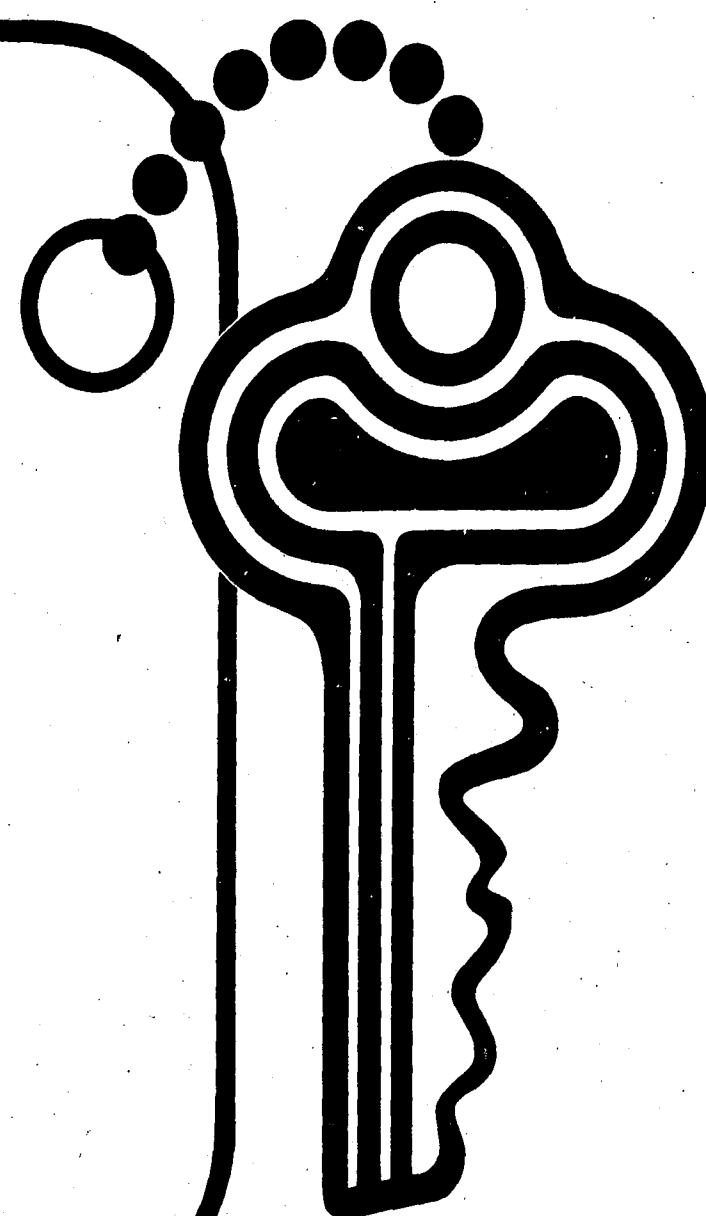
DEAN HERBERT E. SAUNDERS, LECTURER

### TEXTS:

*THE SABBATH* by Ahva J. C. Bond  
*THE SABBATH* by Abraham Joshua Heschel  
*THE LORD'S DAY* by Paul K. Jewett  
*SPIRITUAL SABBATHISM* by Abraham Herbert Lewis  
*THE SABBATH: DAY OF DELIGHT* by Abraham E. Millgram  
*THE SABBATH: SYMBOL OF CREATION AND RE-CREATION*  
by Herbert E. Saunders  
*SPACE-AGE SUNDAY* by Hiley H. Ward

Interested in attending? Write:

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THE SABBATH  
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1977

SEVENTH DAY BAPTIST APRIL 1977



For lo, the winter is past,  
the rain is over and gone,  
The flowers appear on the earth,  
the time of singing has come...  
--Song of Solomon 2:11,12

