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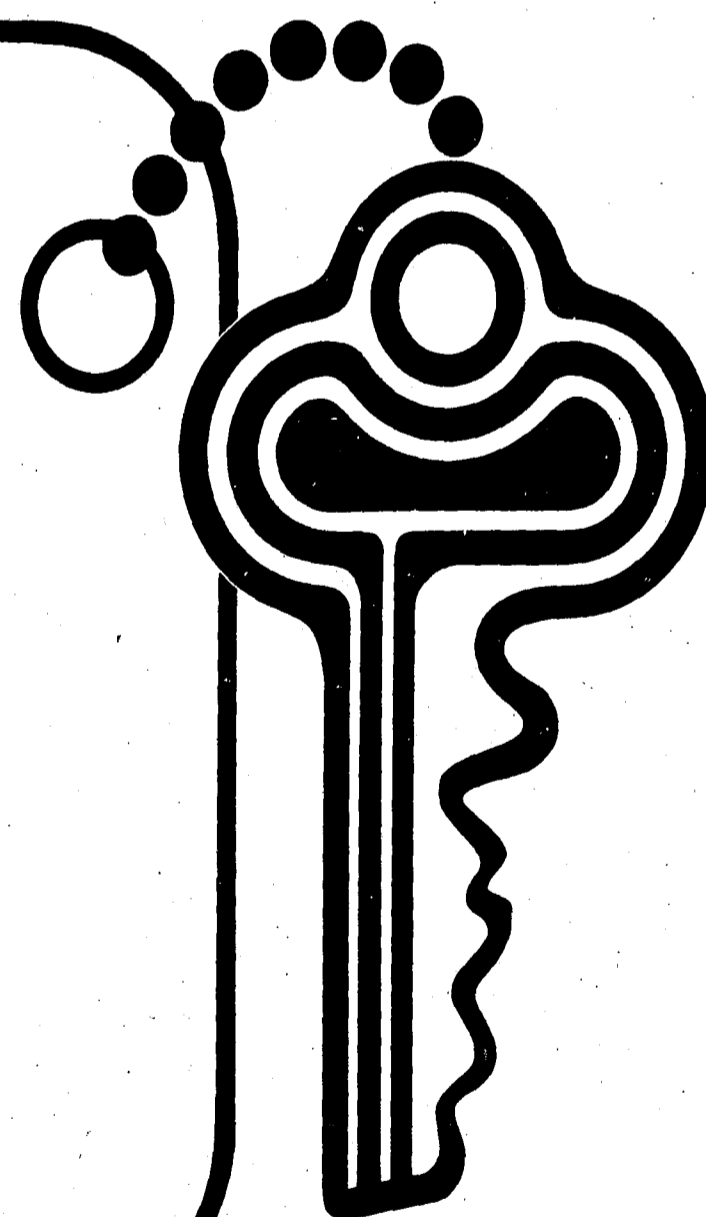
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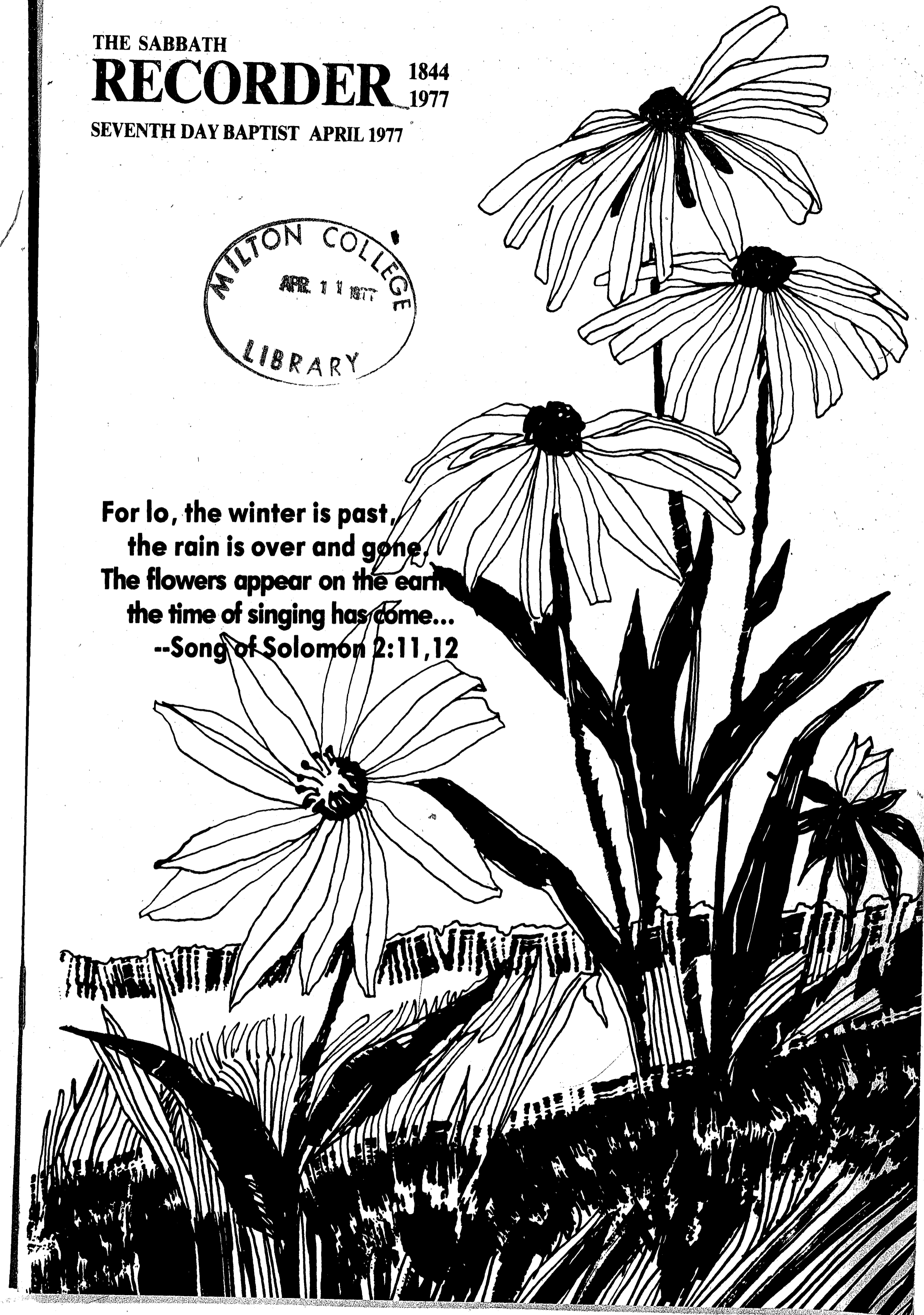


THE SABBATH RECORDER 1844 1977

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



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The Sabbath Recorder

April 1977
Volume 199, No. 4
Whole No. 6,617

A SEVENTH DAY BAPTIST PUBLICATION

Published monthly by the American Sabbath Tract Society, 510 Watchung Avenue, Box 868, Plainfield, NJ 07061. Printed in the U.S.A. First issue June 13, 1844. Second class postage paid at Plainfield, New Jersey. Subscriptions: United States \$6.00; Foreign \$6.50. Single copies 50 cents. Special rates for students, retired Seventh Day Baptist ministers and service persons. Member of the Associated Church Press. The Sabbath Recorder does not necessarily endorse signed articles.

Address all correspondence to:
The Sabbath Recorder, P.O. Box 868,
Plainfield, NJ 07061.

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"It is simply Biblical and theological nonsense to argue that God is pleased when churches, year after year and generation after generation, lose members."

-C. Peter Wagner

The Sabbath Recorder



I certainly appreciated the January 1977 issue of the *Sabbath Recorder*. The cover was especially attractive and also the back page with the SCSC figure watering the plant. My house work seems to wait for me until I read several of the articles. The series by Dr. Horsley take more time so I can digest every thought.

The real object of this letter is the "Commitment to Growth" calendar on page 20. It's an eye-catching page and it is thrilling to see the number of churches involved in this study. I feel we need this Bible study on growth and Christian maturity. The short time the "growth group" in our church has been meeting we have grown in Christian love for each other and for the entire church family. We're working harder and have given up other activities to be a part of this group.

We are becoming anxious to put into action some ideas for church growth, reaching out to the unsaved friends and neighbors as well as possibly helping to start a new church.

I feel there is an outlet for our enthusiasm, we already have the Light Bearers for Christ, trained and working. We can support them in our prayers, with verbal and financial support. They are doing a great job for the Lord across the nation. If we are really anxious to evangelize and grow, we can be at it now. Let's get behind the Light Bearers for Christ and support them in every way.

-Mrs. Vernon Williams
North Loup, NE

My present concern is included in the enclosed resolution. It is the result of ten or more years of thinking and praying about...I do not claim to have the final solution. I only hope what I have written is a somewhat faltering step in a direction that sooner or later must be taken. Let us think it over, mull it over, until we can come up with some-

thing that will satisfy the highest instincts and hopes of Christian man.

RESOLUTION ON WAR

WHEREAS, In the teachings of Jesus we are told to "love one another" and to "love our enemies," and to "go and make disciples of all nations," and

WHEREAS, War is an exercise in direct opposition to these teachings, and

WHEREAS, it contradicts the purpose of God, Who would have us be "our brothers' keepers,"

THEREFORE, We as Seventh Day Baptists (1) Renounce War and preparation therefore as contrary to the love which Christ taught, and as frustrating the will of God and (2) We encourage all nations and peoples to make use of such national and international bodies as can adjudicate and arbitrate among them.

We further declare that,

A. Faith in God drives away fear, while Trust in the good sense of the common people will create friends.

B. A nation that is motivated by generosity and love will have no need for armaments of death, but will make friends rather than enemies so that deeds of kindness will be the only armaments that will be needed. Wheat for Russia, for example.

C. An international organization, such as the United Nations can settle all problems arising from differences among nations, so judicial bodies now do in a single nation.

D. God has, through salvation offered by His Son, Jesus Christ, and activated by His Holy Spirit, offered a way of godly living that shall convince even the nations that claim to be "antireligious," that these are people to be trusted and admired, rather than to be condemned and persecuted.

-Rev. Paul S. Burdick
Waterford, CT

I am concerned about some of the implications of the article "An Accident...in Human History," which appeared in the *Sabbath Recorder*.

Although the author of this article does not outrightly state that he thinks laws should be passed to promote "quiet Saturdays," he seems to be implicitly saying that it is in the best interests of Sabbath-keepers for such proclamations to be made. Harold Lindsell's editorial from *Christianity Today* is cited as one of the sources promoting this idea.

I don't know for sure what all of Lindsell's intentions were in writing his editorial, but I don't like to see him promote an idea which will lead us down the road of religious intolerance. Please notice that the right to religious liberty also includes the right to hold no day as a day of rest and to hold no religion. This is an individual's decision. It seems to me that the proclamation of "quiet Saturdays" is an infringement upon the rights of non-Sabbath-keepers, as our current blue laws are an infringement upon the rights of Sabbath-keepers.

It bothers me to hear religious leaders speaking about the advantages of instituting "quiet Saturdays." I hope they realize the inherent conflict between the proclamation of a national day of rest and the proclamation of religious liberty which our forefathers made. I hope that Seventh Day Baptists aren't remembered by future generations as supporters of a movement which later took away their religious freedom. I am not a prophet of doom, but I am morally opposed to "quiet Saturdays." Thank you for hearing my opinion.

-Gordon L. Bass
So. Lancaster, MA

The compulsory observance of Saturday as a day of rest for all people is as repulsive to me as the compulsory observance of Sunday, and would, despite the statement that it would not cause a church-state problem, be a violation of our traditional principle of separation of church and state. To replace Sunday blue laws with Saturday blue laws would be just as bad and probably worse inasmuch as more people would be subjected to undue burdens of hardships. It would also violate the Lord's teaching known as the Golden Rule. (Therefore all things whatsoever you would that men should do unto you, do you even so to them: for this is the law and the prophets.-Matt. 7:12) The results would be the same even if accomplished under the guise of natural law, conservation, and the common good of humanity.

If it really is necessary because of dwindling resources to compel businesses to close their shops one day a week, let it be a day of their own choosing. While there would no doubt be problems with this suggestion it probably would be better than having the government interfere with our religious days of rest.

God has already set aside the seventh day. (Genesis 2:3 and Exodus 20:11.) Let us who seek to keep His commandments do so on a voluntary basis and not by legislation of secular governments, and for those who wish to keep Sunday or some other day as a holy day, let us not burden them with undue hardships as Sabbathkeepers have been subjected to in the past because of Sunday blue laws.

-Cliff Waters
State College, PA

FROM THE DESK OF
THE EXECUTIVE SECRETARY
W. D. HURLEY

A Spring-Fresh Idea!

I feel the warmth of the sun. See the grass sprouting ... the leaves bursting out on the trees ... the flowers blooming. It makes a person feel good, with anticipation for the days ahead. There is confidence in the coming of spring—new life! **It's a spring-fresh idea!**

Read about the signs of growth among Seventh Day Baptist churches ... new members, new buildings, new programs. Hear the enthusiastic testimony about the richness of experience in bringing new people to Christ. It gives a person assurance about the future. There is now a positive attitude toward growth—a sureness about its coming! **It's a spring-fresh idea!**

Through our Commitment to Growth plan, we Seventh Day Baptists have been acquiring "church growth eyes." As defined by church growth specialists, that refers to a "developed characteristic on the part of churches and individuals who have achieved a sensitivity to seeing possibilities, based on fact gathering and analysis, and who apply effective appropriate strategies to reap maximum results for Christ and the Church."

We have made an exceedingly good start. After "weathering a long winter" of denominational stagnation and decline, we have come into a spring-time of new life and hope. Praise the Lord!

Bible study and prayer, connected with Commitment to Growth, have caused many church members to become "radiant" again in their faith. They have had cause to review the "principles and strategy of yesterday and today which God has blessed to the mighty multiplication of His Church."

The apostle Paul in one of his letters to Timothy (2 Timothy 3) suggested that "It is going to be very difficult to be a Christian." However, he admonishes, "Keep on believing the things you have been taught"; "accept God's salvation by trusting Christ Jesus"; and follow the "whole Bible.... It straightens us out and helps us do what is right. It is God's way of making us well prepared at every point, fully equipped to do good to everyone."

In Acts 6:7 it is recorded: "God's message was preached in ever-widening circles, and the number of disciples increased vastly..." Both qualitative and quantitative church growth are theologically important.

(continued on page 26)

The Sabbath Recorder

I Will Come Again



by Charles J. Bachman

If only the Scriptures could be portrayed as a finely woven damask, there would be revealed a most beautiful picture of God's plan for the salvation of mankind. From the fall of Adam to the last chapter of Revelation, how the golden threads of God's purposes would be intertwined with the silver threads of angel ministry. The inmost design of history would show a mysterious working of the power of God. And all these would be seen working in unison to bring to pass God's ultimate desire. For "The Lord is...not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

The fact that the Bible reveals this master plan, is in itself a stimulus for thought. A plan must have a beginning and an end. Genesis is the point of beginning, despite the fact the Bible reveals this plan of God was designed and "foreordained before the foundation of the world" (1 Peter 1:19,20). The threads of salvation are interwoven throughout both the Old and New Testaments, and find their final fulfillment in the book of Revelation.

"We believe that the Bible is the inspired record of God's will for man." So reads the Seventh Day Baptist Statement of Belief. This inspired record, The Bible, tells us that we as individuals can expect our salvation to be culminated in the coming of our Lord Jesus. Mark states, "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13:26). Both Mark 13 and Matthew 24 are filled with scenes of eschatological importance and fascination. Who can read these two chapters, also 1 Corinthians 15 and 1 Thessalonians 4, without realizing that God is trying to tell us something very important.

The question is: Should I involve myself in trying to find out what God is trying to say? Or should I avoid becoming involved simply because others have lost themselves in fantasy and wild imaginations?

The fact is that the Bible is trying to tell us "that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

We have seen the progress of God's plan. History is a witness to the fact, and inasmuch as the beginning is long past (the sacrifice of His Son almost two thousand years old) we must recognize that the end of the plan must be in sight.

We are stimulated by hearing someone sing "The King Is Coming." And momentarily our minds reflect upon what we have learned from the Scripture about the coming King. Perhaps the most prolific writer of our modern times on the subject of the Second Coming, is John Walvoord of the Dallas Theological Seminary. One does not have to agree with him in all he says and writes, and individual thinking on the subject is important, but the stimulus, the involvement in the material, cannot help but convince the reader that something is happening, here and now, that is telling me convincingly, surely "The King Is Coming."

"Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also" (John 14:1-3 NEB). This text has probably brought more peace to perplexed Christians than any other. It not only gives assurance that God is in control of our troubled times, but that we have a way out of the utter quagmire into which the world has fallen. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

Let it be the priority of our lives to investigate more fully the Bible revelations concerning the times in which we live. Our lives may depend on it! In the beginning of God's dealings with mankind He said, "My spirit shall not always strive with man" (Gen. 6:3), and it may be some day real soon that this may come to pass. Considering that mankind is just two heartbeats from God, it could be today or tomorrow for some. In any event it will be for us all, on that bright glorious day when we see "The Son of man coming in the clouds with great power and glory." □



Charles Bachman passed away on Sabbath morning, March 12, 1977. He is now at rest awaiting the coming of the King. The faith that he shared with so many of us lives..... -Editor.

Sabbath, April 23, is the suggested date...

BAPTIST MEN'S WORLDWIDE



DAY OF WITNESS AND PRAYER

OBJECTIVES

BWA MEN'S DEPARTMENT

The men's program has five objectives:

1. Encourage men to realize the importance of getting involved in their local church.
2. Encourage men in every association, union, convention, or country to be involved in aggressive evangelistic lay witness penetration.
3. Encourage men in all areas around the world to set aside one day each year for a Baptist Men's Worldwide Day of Witness and Prayer, to develop a real concern for each other.
4. Encourage close involvement of laymen with their pastors, to work together as a team—that all may feel a part of the work of the Men's Department.
5. Encourage our Baptist men to have local, regional and continental rallies and to organize and promote the World Conference of Baptist Men every five years.

The men also will be asked to give an offering. The offering should be indeed the high point of this entire experience. It should be seen as an act of personal dedication by which we affirm our solidarity with the Baptist family around the world through the outreach and ministry of the Alliance.

The Offering

This offering makes possible an enlarged scope of the work of the BWA Men's Department as it seeks to reach its objectives (as outlined on the following pages).

Its Distribution

It has been suggested that one half of the offering receipts should be sent to the Baptist World Alliance. The balance should be used for the development and strengthening of Baptist men's work in the area in which it is given.

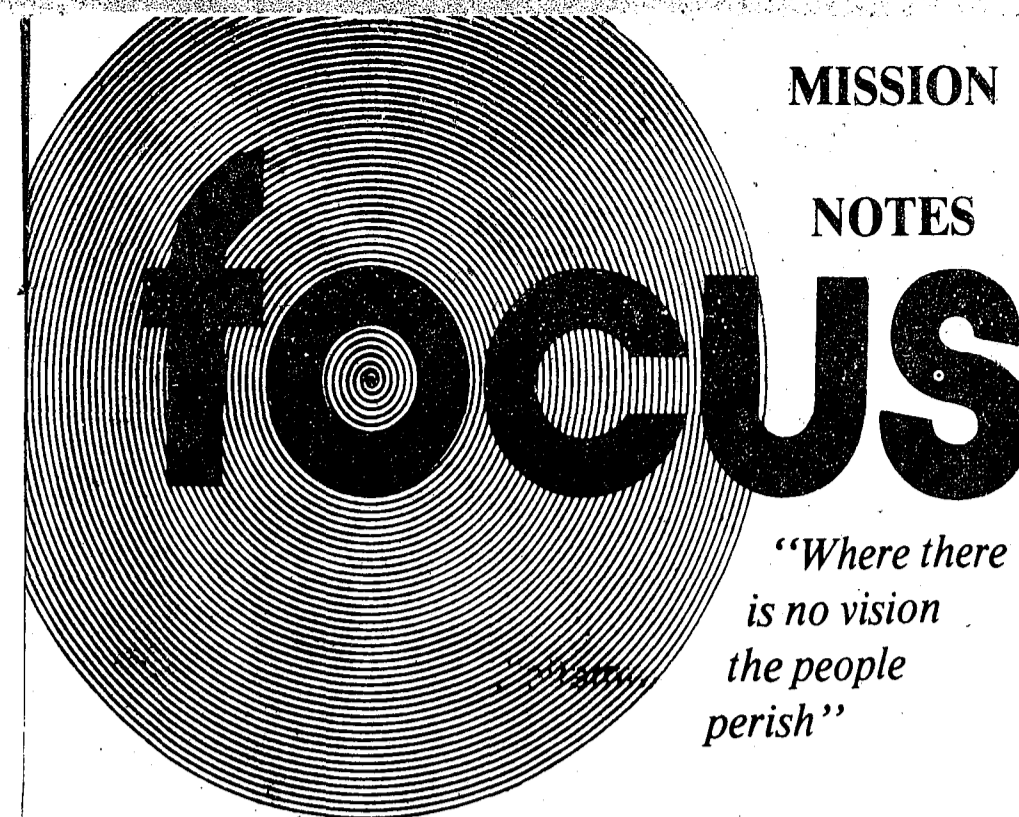
Its Purpose

When continental rallies and the World Conference of Baptist Men meet, men from many countries are unable to attend unless some financial assistance is available. It is desirable to have Baptist men from as many countries as possible to participate in the meetings to bring reports, receive training, and gather information and inspiration. When they return home, they will be expected to report, inspire, and train other Baptist men.

Checks should be made out to Men's Department, Baptist World Alliance, and posted to BWA headquarters, 1628 Sixteenth St., NW, Washington, D.C. 20009 USA, or to your regional vice-president, who will forward it to the BWA office.

Chairman Steeves urges: "May we make this special offering a worthy reflection of our belief in the programs of fellowship, study, and witness carried out by the Alliance in all parts of the world!" □

The Sabbath Recorder



MISSION

NOTES

"Where there
is no vision
the people
perish"

● USA: Crites Mountain, West Virginia, Mission is having a new growth. Though the winter weather has hindered Pastor Clayton Pinder's regular visits, 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.

● PHILIPPINES: Rev. E. O. Ferraren writes, "In order to help the missionaries of the SDB's here in the Philippines and to give a uniform teaching of the doctrines, I am training three young men for missionary work."

● GUYANA: Rev. Leon Lawton reports from Guyana, South America, that he has spent four days in a seminar for the six pastors of that S.D.B. Conference. They are: Sam Peters, supervisor and assistant at Kitty; Jacob Tyrrell, Kitty; Leyland Bowen, Bent Street group in Georgetown; Rickford English, Bona Ventura; Terrence Allen, student pastor at Dartmouth; Ewart Caesar, student pastor at Wakenaam and Parika. He reports that evening Bible studies were attended by some eighteen others.

● MALAWI: A recent letter from Audrey Fuller states, "The last two weeks in January, Mr. Baluwa and Mr. Nantikwa visited in the villages around Mr. Nantikwa's home. He lives on the Chileka highway. Mr. Baluwa walked over there every morning and came home in the afternoon. Some days he had Bible story hour for the children in Chilimom after returning. They found some people that were glad to hear the "Good News" and others gave them a bad time. But they felt very rewarded for their time spent visiting the people. They preached to them

and discussed their problems, praying with those that wanted them to do so; they felt that at least one person was healed but not immediately... Mr. Baluwa's shoes wore out before the time was up, so he left them at the cobblers and went without them." Let us continue to uphold the brethren in Malawi with prayers as they serve the Lord out of love for Him.

● USA: Arrangements are being made for most of our missionary pastors to attend Evangelism Explosion clinics held in their respective area. Let us uphold these men in prayer as they plan and prepare to attend these clinics.

● GUYANA: Rev. Lawton reports on his Sabbath spent at the Bona Ventura church on the Pomeroon River, "We left Georgetown at 7:00 a.m. to travel the 100 miles on the launch and arrived at 6:00 p.m. Sabbath was a full day with Sabbath School at 10:30, lunch at noon and worship at 1:00 p.m. Attendance was over 85 with every seat filled. Several candidates are awaiting baptism at this church."

● INDIA: The Baptist World Alliance Relief Fund sent an additional \$3,000 to the Seventh Day Baptist Conference of India to assist those who lost their homes and churches because of recent cyclone. The Alliance had previously sent \$4,000 in assistance.

● The funds of missionary societies depend not so much on the condition of men's purses as on the state of their souls. Unless a man cultivates a habit of systematic giving when he had not much to give, he will give little when he is rich.

-Samuel Chadwick

A Prayer Reminder for Each Day!

May 1977

Verse for the month: "You can get anything—anything you ask for in prayer—if you believe."

-Matthew 21:22 LB

Pray for....

- 1—Ministers Conference in Daytona Beach, FL
- 2—Women's Board meeting in Denver, CO
- 3—Doug and Jane Mackintosh as they carry on the work in Jamaica
- 4—Kenneth Chroniger, seminary student
- 5—A needy family in your community
- 6—Scattered S.D.B.'s in Europe
- 7—Rev. B. John V. Rao as he serves the Lord in his country, India
- 8—The mothers in your church
- 9—Lawrence Watt, seminary student
- 10—Someone who doesn't know the love of Jesus
- 11—Mr. and Mrs. Sam Peters as they lead the people in Guyana
- 12—Gordon Lawton, who graduates today from seminary
- 13—Retreat at Camp Joy
- 14—Allegheny Association in Alfred, NY
- 15—Southeastern Association
- 16—Those enrolled in the GUIDE Bible course
- 17—The new editor of the *Helping Hand*, Rev. Albert Rogers
- 18—The staff of SCSC training
- 19—Darlene McCall, Missionary Society office secretary
- 20—Eastern Association in Shiloh, NJ
- 21—Our students in seminary
- 22—Annual meeting of the Seventh Day Baptist Historical Society in Plainfield, NJ
- 23—Menzo and Audrey Fuller as they carry on the work of our Lord in Malawi
- 24—The children who will be attending church camp and the V.B.S. this summer
- 25—Ruth Peil, editor of the *Sabbath Visitor*
- 26—The editor of the *Sabbath Recorder*
- 27—Director of Evangelism, Mynor G. Soper
- 28—Your Sabbath School teacher
- 29—The upcoming spiritual retreat of the Washington, D.C., church
- 30—Preparations for Summer Institute, Council on Ministry
- 31—Your pastor and his ministry

NOTICE OF ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 8, beginning at 11 a.m., in the Historical Society library, Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, New Jersey. □



STATE SUPREME COURT RULES IN FAVOR OF CHURCH OF GOD (SEVENTH DAY)

Tax administrators for the State of Colorado refused property tax exemption on the administrative offices and printing plant of the Church of God (Seventh Day). Their decision to tax the facilities of the church was based upon their insistence the church must render benevolent service to the residents of the State of Colorado. Since only a small percentage of the church's national membership resides in the state tax exemption was denied.

The Colorado State Supreme Court, in a recent decision, overruled the tax administrator. The Court said, "Neither the percentage nor absolute number of members of a religious group resident in Colorado can alone be dispositive of their treatment." Even if the church had only 200 Colorado residents as its entire religious group, the court said, "we could not, for that reason alone, deny them a constitutionally mandated exemption. Numbers alone can never serve to evaluate the substance or essence of a religious faith." □

ADVENTISTS SUGGEST MONDAY REST DAY

A Seventh-day Adventist magazine, *Ministry*, has suggested Monday as a nonreligious day of rest for the U.S. *Christianity Today* editor Harold Lindsell had asked readers to "consider the case for quiet Saturdays, but Monday is better," say SDA officials, because "in no way could a law to this effect create a church-state problem, since there is no religious organization in this country that places any religious connotation on Monday, as far as we know." □

BAPTIST ALLIANCE OFFICIAL APPALLED BY UGANDA VIOLENCE

A Baptist World Alliance leader said her that he is appalled by reports of savage violence in the African county of Uganda.

"We as a Baptist World Alliance are deeply committed to the right of all people to life and liberty," said Dr. Robert S. Denny, general secretary of the Alliance which represents some 33 million Baptist Christians in more than a hundred countries.

"The reports coming from Uganda are a severe disappointment to all of us who seek worldwide recognition of human rights and the sanctity of all people before God," he explained.

Denny said that latest reports show a total of 106 Baptist churches with 6,366 members in Uganda, "A very small minority of the country's 12-million population." Uganda's over-all population is believed to be about 50 percent Christian, 35 percent animist, and 15 percent Muslim, an Alliance spokesman said.

Dr. Denny cited a resolution on torture adopted by the Baptist World Alliance Executive Committee, meeting last November in Valley Forge, Pennsylvania (USA). The resolution, one of three statements dealing with concerns of the Baptist people for human rights, reads as follows:

"The Baptist World Alliance declares itself to be utterly opposed to the use of torture, and determined to spare no effort to bring it to an end.

It is a matter of grave anxiety that torture and secret imprisonment are being used by many governments, anti-government groups, and others to extract information, to suppress criticism, and to intimidate opposition, so that throughout the world countless numbers of men, women and children are suffering inhuman treatment.

We believe in the worth of every individual created in God's image, and that no circumstances whatsoever can justify practices intended to break bodies, minds and spirits.

Both tortured and torturer are victims of the evil from which no human being is immune. Baptists, however, believe that the life and power of God are greater than evil, and in that

life and power declare their opposition to all torture.

The Alliance calls on its affiliates, their churches, and members as well as members of other religious organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden." □

-European Baptist Press Service

MOTHERING CHURCHES KEY TO CHURCH GROWTH

CHICAGO, Ill.—"The key to planned parenthood is the parent—the mother church," said Rev. Sherman Williams, speaking to a workshop on church growth at the 35th Annual Convention of the National Association of Evangelicals.

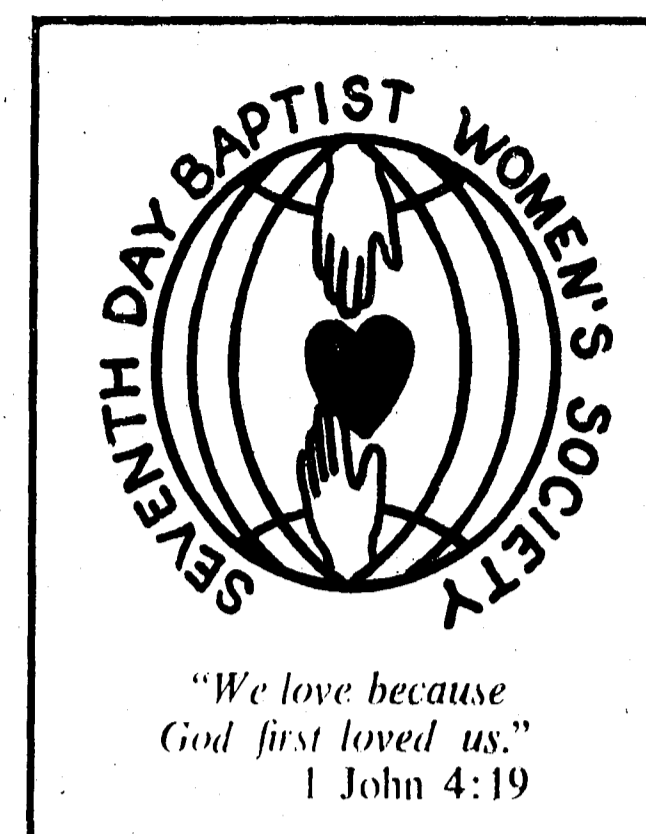
Williams, a pastor in Castro Valley, California, led the workshop sponsored by the Evangelism and Home Missions Association on "The Mother Church and Planned Parenthood," one approach to church growth. "The mother church must be willing to accept the responsibilities of parenthood—for birth and its results, extension growth and expansion growth in the mother church," he said.

Williams outlined principles for planting new churches under the "planned parenthood" concept: 1) prepare the mother church for extension growth 2) survey new areas 3) add new staff members 4) select and motivate members in that area of the community 5) purchase property for the child church 6) set goals for autonomy of the new church, and 7) add new members to the mother church by reaching into its own community. □

U.S.S.R. TO IMPORT BIBLES

The All-Union Council of Evangelical Christians, Baptists, has been given permission by the government of the U.S.S.R. to receive 20,000 Russian Bibles.

The project was arranged by the United Bible Societies, with financial support for the Bibles and their transport costs from the European Baptist Federation. □



REBIRTH

by Madeline Fitz Randolph



The earth is once again being reborn and now more than any other time of year our senses are quickened with the perfume, color changes and sweet sounds. The soil is moist with rain or late snow, small plants are showing themselves and sending out perfume. In some regions the redbud trees give a delicate pink haze to the hillsides, and over all there is a twittering, a busyness and the fluttering and calling of nesting creatures. There is recently a technique being used in television photography that is very effective. The person being portrayed is "frozen" in a characteristic movement before us. Later the image is released to move again. This is the way I would like to catch the Springtime and "freeze" it in all its fresh, new loveliness. Each April I have said to myself: "If only that willow tree would stay just like it is, with the leaves small and delicately golden, it would be so beautiful!" Think of it: the weeds by the roadside would never grow out of control; the milkweed, plantain and pigweed would all stay young and tender to be picked for greens, and thistles would not come to maturity, but would hold the soft purple flower always as a gift for the passerby.

Now, of course, this is all just whimsy, and no one enjoys the maturity of the Autumn with the vegetables, fruits and the approaching "rest time" for growing things more than I do. There is a nest in the eaves just outside my window that has been used for several years by the robins. When it was built there somehow were included several strands of tinsel from our discarded Christmas tree which stood in the back

yard — a feeding station for winter birds. That is a very special nest with a "touch of glitter," and I would be very sorry not to see one or two families of robins occupy it each spring. I realize too, that the leaves on the willow and the ash must grow to full size so that there will be nesting places for other creatures. But there is a real parallel between the rebirth of the earth and the rebirth of our spiritual selves.

At no time does one feel the surge of new spiritual energy and resolve, as when we are born again into the Christian life. We hold the moment to our hearts, and live it over and over, and no matter how many times in our lives we stumble and fall, we gain strength from remembering our time of rededication to God. The spiritual rebirth does not fade away to be buried and decay as do the maple leaves, but rather, our faith is nurtured by the knowledge that we are one with our Maker, and that He has a plan for our lives. □

We have gotten to know Joyce Landorf through her book "Fragrance of Beauty." Here is a word or two about another Joyce Landorf book that has real worth...

The book is entitled "Joyce, I feel like I know you..." and was published in 1976 by Victor Books (paperback). It is based on letters and conversations about life's pressure points, and can be used as a study; for there is a leader's guide available.

When we speak of life's pressure points we could go down the line of chapter headings and feel kinship with the author as she deals in her unique way with these points; friendship—the two-way-street relationship; loneliness—living with it; suffering—part of our calling; divorce—a closed door; singleness—it scares me to death!; dinner hour—disaster or delight; as well as several more.

Joyce Landorf has based her findings on the Bible, using several translations, and this is probably one of the reasons why this book would be a good one for a study group. You can use the Bible constantly as you read through each chapter, to jog your own memory and apply the Word to daily life. So humanly and yet so inspiringly does Joyce handle the questions that are asked of her that you do feel like you "know her."

GRATITUDE

Sometimes, not too often,
we reflect the good things,
and our thoughts always
center around those we love,
and I think about those people
who mean so much to me
and for so many years have made
me so very happy,
and I count the time I have
forgotten to say, "Thank You,"
and just how much I love them.
(from a greeting card)

DIRECTORS RELATE TO LEADERS

At their January meeting the directors of the S.D.B. Board of Christian Education accepted the resignation of David Clarke as executive secretary. The resignation is to take effect June 30, 1977. Clarke based his resignation on personal and family reasons. The directors voted to retain him as consultant until Dec. 31, 1977.

In other matters the directors received the report of Resource Development Committee on plans for the *Helping Hand* under the forthcoming editor Albert Rogers. Rogers succeeds Ms. Jinx K. Stonestrom whose work will close with the Sept.-Nov. 1977 issue of the *Helping Hand*. Terms of the editorship as presented by the committee were adopted by the directors as a whole.

Mrs. Ruth Ann Peil of Verona, N.Y., attended the meeting and presented plans for her first issues as editor-writer of the *Sabbath Visitor*. Upon acceptance by the board at this meeting, she succeeds Mrs. Frances Clarke who had edited the monthly children's paper for six years. Mrs. Peil will edit at least 18 months of *Visitor* issues, from July 1977 through December 1978.

The National Youth Ministries Committee reported negotiations with the national officers located in the midwest regarding program plans and finances. Plans for 1977 Pre-Cons and 1978 directors of the Pre-Cons were outlined. The outgoing chairperson, Pastor Russell Johnson, was thanked for his service. He continues on the committee which is now headed by Mrs. Amanda Snyder.

Bylaw changes were discussed and approved for presentation to the special corporate meeting called for April 17, 1977. The said meeting was advertised in the March *Sabbath Recorder*, with the specific Bylaw changes noted for consideration by corporate members.

The president, Mrs. Mary Clare, presented the list of committee heads



and members as worked out following election of 1977 directors at the October '76 corporate session. Twenty-eight members were present at the January meeting, plus guests, Mrs. Ruth Ann Peil and Mrs. Nina Sholtz, of Verona. Following are the officers and committee heads for 1977:

- President: Mrs. Mary Clare, Alfred Station, NY
- Vice-President: Dr. Burton Crandall, 5 Sayles St., Alfred, NY
- Executive Sec.: David S. Clarke, 33 S. Main St., Alfred, NY
- Treasurer: L. Maurice McCrea, Box 23, Richburg, NY
- Recording Secretary: Mae Lewis, Almond, NY
- Corresponding Sec.: Frances Clarke, 33 S. Main St., Alfred, NY
- Finance Committee: Dr. Burton B. Crandall, 5 Sayles St., Alfred, NY
- Resource Development Committee: Rev. Rex Zwiebel, Alfred Station, NY

'77 EXCHANGE CAMPER PLAN

As proposed by the Camp Committee of the Board of Christian Education last summer, the 1977 Senior High Exchange rotation is proposed as follows:

- Pacific Pines send to Mid-Continent
- Mid-Continent send to Southwestern Association
- Southwestern send to Southeastern
- Southeastern send to North Central
- North Central send to Pacific Firs
- Pacific Firs send to Pacific Pines
- Allegheny-Central New York send to Eastern Lewis
- Eastern Lewis send to Allegheny-Central New York
- Jersey Oaks send to Eastern Lewis

Having heard no objections from camp leaders we propose that 1977 camp directors for Senior High programs make direct negotiations with Exchange Campers. A mailing will come from the board's office helping to finalize such arrangements and suggesting ways of sharing valuable experiences. □

- Church School Program Committee: Doris Van Horn, (Hebron) Coudersport, PA
- Youth Ministries Committee: Amanda Snyder, Alfred Station, NY
- Camp Program: C. Robert Stohr, Richburg, NY
- Life Ventures Committee: Luan Ellis, Alfred Station, NY
- Nominations Committee: Wayne Crandall, Arkport, NY □

NEW TESTAMENT SABBATH VALUES

- SABBATH — a day for:**
1. Habitual worship Luke 4:16
"...as his custom was, he went...on the sabbath day..."
 2. Teaching the Word Luke 4:31
"...and came down to Capernaum, and taught them on the sabbath..."
 3. Ministering to needs Luke 6:7, 9
"...whether he would heal..." "Is it lawful on the Sabbath days to do good, or to do evil?"
 4. Rest from labor Luke 23:56
"...and rested the sabbath day according to the commandment."
 5. Bible study Acts 18:4
"...reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks."



Created Male and Female Affirming Sexuality in the Family

Family Week, May 1-8, 1977

by William Stayton and Joe Leonard (Excerpts from *Baptist Leader*, Feb. 1977. Used by permission.)

"So God created man in his own image...male and female he created them... And God saw everything that he had made, and behold, it was very good."

Today we are faced with some new phenomena that have never been known before in history:

- We are bombarded by sex, mostly exploitive and commercialized, through TV, magazines, and movies.
- Over the last century, the age of puberty has been dropping one year per generation; in the mid-1800's, the average age of puberty was 16; today it is 12.
- Young adults are marrying at an average age of 22; 100 years ago, the average age was 18-19.
- What was once a short transition period of 2-4 years between puberty and marriage is now a major life stage lasting 10-11 years.
- One can now have sexual relations without fear of pregnancy.
- In 1900, life expectancy was 47 years; today it is 71 years.
- The average married couple once lived together 20-25 years; today, the average couple who stays together may expect to spend 50 or more years together.
- Ten percent of our population is over 65; a major concern of these persons is sexuality.

All these new phenomena, unknown before in history, make it clear that there is a need for sex education from a Christian perspective in a way that was not true — in previous generations.



THE CENTRAL ROLE OF THE FAMILY

A Christian perspective on sex education highlights the Christian family's responsibility as the primary sex educator of the next generation of Christians. The majority of parents feel this responsibility keenly.

This is encouraging, for research consistently indicates that persons with a more extensive and thorough sex education tend to be more responsible in their own sexual conduct than persons with little or no sex education. The best antidote to promiscuity is an adequate education in sexuality!

THE FAMILY FORMS VALUES

From a Christian perspective it is also clear that in the family the next generation learns basic attitudes and values. For example, our evaluation of ourselves as male or female persons is powerfully affected by the way our parents treated each other. The quality of parental relationships determines in a major way whether a child comes to see male and female as antagonists in the war of the sexes or as partners praising the Creator through their sexuality.

THE ROLE OF THE CHURCH

How can churches, then, strengthen families so that they will function more effectively in the formation of values? The pertinence of this question is underscored by the research of Harvard educator Lawrence Kohlberg. Kohlberg has studied the development of moral reasoning in children, youth

and adults. He has discovered that all persons move through the same stages of development in moral reasoning. In other words, children of school age reason differently about moral choices than teen-agers, and some adults reason in yet more complex ways than youth. We all grow in our ability to reason about moral choices as we gain in experience. So when parents explain their behavior and the values underlying their choices, children are helped to move from less mature to more mature forms of moral reasoning. Children can understand moral thinking which is more mature than the forms they are using. When exposed to a more adult pattern of moral reasoning, children tend to move in that direction.

Sexuality is one area of life in which our values and our ability to make sound choices are most important. Churches can strengthen families when they help parents and children to communicate honestly and in depth about all aspects of sexuality. Churches can help parents as the primary sex educators of their children by providing opportunities for adults to look at their own sexuality and practice communicating about it with each other. Simply raising the issue of sexuality in a church school class may give families "permission" to talk about it at home.

WHAT CAN THE CHURCH DO?

Fortunately, more and more congregations are taking seriously their responsibility to help provide sex education, especially for youth. Several major denominations have created curriculum resources which offer a Christian context for sexual decision making, in addition to the "facts of life." A helpful catalog of resources for sex education in home and church is, Resource Guide on Christian Education in Sexuality (available for 50 cents through the Board of Christian Education). This guide is annotated so that an informed decision can be made about the suitability of a given resource for a particular church and age group. Seventh Day Baptists participated in the creation of the guide along with seven other denominations. It also contains several helpful essays ideal for provoking discussion and planning in your board/committee of Christian education. □

Separate but Not Sectarian

When I was asked to speak about the Seventh Day Baptists, I added an explanatory phrase to my topic: "separate but not sectarian." A pamphlet published by the American Sabbath Tract Society, "Seventh Day Baptists: Their Place in History," makes this point clear when it notes that Seventh Day Baptists are like most Protestant denominations: they are separate in organization and practice but ecumenical in spirit. The Seventh Day Baptist General Conference was a founding member of the Federal Council of Churches and was affiliated with its successor body, the National Council of Churches, as well as being a founding member of the World Council of Churches. Far from being narrow and exclusive sectarians, the tract informs us that Seventh Day Baptists "regard the Church of God as the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head." Seventh Day Baptists regard themselves as but part of the whole body of God's people.

This nonsectarian aspect of Seventh Day Baptists, to be sure, has not always been the popular perception of them. When any group visibly differs from the larger community and does not conform to the pattern of life of the larger community, the tendency of those not intimately acquainted with the members of the group is to view them as unduly rigid, narrow, and peculiar.

The Seventh Day Baptists are not narrow. They are singular. They are singular in the sense that they are different. But they are different at only one point. As the tract "What and Why Are Seventh Day Baptists" puts it: "The one difference between us and other Baptists is our observance of the seventh day . . . , creation's birthday," we being able to "find no divine sanction for a change in the day" which God him-

"Dr. Winthrop S. Hudson, the James B. Colgate Professor of the History of Christianity at Colgate Rochester Divinity School, delivered the annual Willis Russell Lecture at Alfred University Feb. 14, 1977. The text of his address is reproduced here, not only because he was asked to speak about Seventh Day Baptists, but also because his reputation as one of the leading church historians, and his perspective as one of the few authorities in the broad field of religion in America, eminently qualify him to evaluate the history of Seventh Day Baptists. Dr. Hudson's books include *The Great Tradition of the American Churches*, *The Story of the Christian Church*, *Understanding Roman Catholicism*, *American Protestantism*, and the widely acclaimed *Religion in America*. He has been president of both the American Society of Church History and the American Baptist Historical Society."

-Tom Merchant

self "blessed and sanctified in the beginning of time . . . and of which Christ Jesus declared himself the Lord." This is the point of difference. Seventh Day Baptists may have been a bit more earnest than others in their Christian commitment. Their devotion may have been deeper and their convictions stronger than many members of run-of-the-mill churches. This had to be true for them to survive. But they are not narrow. They have been faithful to what they have believed was required of them by the Scriptures, but they have not made their one point of difference a tight wall of separation between them and other Christians. They have refused to denounce those who did not conform to their own practice as being outside the fold of Christ.

Who, then, are the Seventh Day Baptists? Where and when and why did they originate?

The place of origin was England. The time of origin was in the mid-seventeenth century. The point of origin was the fourth of the Ten Commandments.

The Seventh Day Baptists emerged into view around 1650 as part of the religious ferment produced by the English Civil Wars, by the over-

throw of the established religious order, by the triumph of Oliver Cromwell's "New Model Army," and by the execution of the king. There was religious confusion and chaos everywhere, much to the dismay of many. One pamphleteer complained:

When tinkers preach and women pray
The fiends in hell make holiday.

With all sorts of groups appearing and disappearing (Quakers and Ranters and Diggers; Antinomians, Muggletonians, and Familists; Seekers and Finders and Levelers), it is difficult to trace the specific antecedents of any of them. By 1650, for example, there were Quakers, but when one attempts to go back beyond this date one enters the shadows with only hints of widespread interest in mystical, spirit-oriented religion. The same is true of Seventh Day Baptists. Their rootage was in the general millenarian excitement of the time and in a widespread interest in Mosaic moral legislation, the observance of which was considered a prerequisite to the inauguration of a truly godly society.

What we do know is that by 1650

there were Seventh Day Baptists in England. We also know that fourteen years later, in 1664, the first Seventh Day Baptist arrived in America, making his way, as one might expect, to Newport, Rhode Island, where earlier Baptists had settled and where religious freedom prevailed.

If we know little of the specific origin of the Seventh Day Baptists, we do know much of the general background out of which they emerged.

We know for, for example, that Protestants regarded the moral law of the Old Testament as binding, in contrast to the ceremonial law, which was not. The ceremonial legislation, with its detailed regulation of life, had been superseded by the advent of Christ and had no place in the new dispensation. The Fourth Commandment, however, posed a special problem, for it was part of the Ten Commandments and the Ten Commandments were regarded as the epitome or summary of the moral law. On the continent, the Protestant Reformers believed that the prescriptions for Sabbath observance were not binding for they represented ceremonial legislation. The moral obligation of the Fourth Commandment was the duty to set apart some stated time for public worship. The continental Reformers were opposed to attaching too much significance to special days. They associated special days with the superstitions of popery. One day was as good as another for the worship of God. Public worship continued to take place on the first day of the week out of custom, they believed, it could just as well take place on any other day of the week, but certainly, there were no special ceremonial regulations. Hence, there developed on the Continent what came to be known as "the Continental Sunday." When the Continental Sunday, with its easy-going ways, was brought to America in the nineteenth century by immigrants, it was regarded by the older inhabitants as a great scandal.

England followed a different course. It was noted that the observance of the Sabbath was enjoined by the Ten Commandments and that the prescriptions of the Fourth Commandment were clear and explicit. Lancelot Andrews in the sixteenth century argued that the Sabbath regulations were still binding, but

he insisted that in the new dispensation they applied to the first day of the week—the Lord's Day—instead of the seventh day. The first day was the Christian Sabbath when all work should cease and the day spent in quiet rest, meditation, and worship. At the end of the century, specifically in 1595, Andrews' views were systematized and popularized by Nicholas Bownde. For three centuries thereafter, first-day Sabbath observance was regarded as England's "chief glory," and it became as characteristic as Scotland and Wales and North America as it was of England.

In addition to Sabbath legislation, the English developed an interest in applying other aspects of the judicial or moral law of Moses.

In early New England the substitution of the Mosaic law for the English common law was seriously promoted. In 1636 the Massachusetts General Court appointed a commission to draft laws agreeable to the Word of God. At their behest John Cotton presented to them a body of laws entitled "Moses, his judicials." The major difficulty was that the Mosaic code did not provide for all the contingencies that had arisen in subsequent centuries. Still the interest in utilizing the law of Moses persisted. Discussion of the subject was revived in 1642, and the New Haven colony did adopt Cotton's "Moses, his judicials" for a short time until the colonial authorities had time to shape general stipulations from the Mosaic code into statute law with Biblical texts appended. In general, however, the belief prevailed that the English common law itself was grounded in the law of God.

In England there was a parallel and simultaneous interest in adopting the Mosaic law. When the Long Parliament met in 1640, England, as well as the colonies, became engaged in what we would call constitution-making. Interest in the reshaping of the law continued throughout the years of the Long Parliament, and it climaxed in 1649 with the execution of the king. The beheading of the king was followed by the summoning of the Little Parliament of the saints, by the drafting of the Humble Petition and Advice, and by the fashioning of the Instrument of Government. In all these attempts to develop a stable government, the interest in the Mosaic law persisted. This interest in Mosaic legislation was heightened by a millennial expectation that Christ

was about to return to inaugurate the new age, the millennium, by setting up His kingdom in England.

The millennial expectation was nourished by several events—by the triumph of the godly in the Civil War, by the dramatic act of executing the king, by the return of the Jews to England after centuries of banishment, by the eclipse of the sun in 1652, and by the meeting of the Little Parliament ("Praise-God Barebones Parliament") in 1653. There were many who believed that the special obligation of England was to replace the common law with the Mosaic law as an appropriate and necessary prerequisite for the coming of King Jesus to rule. As early as 1642 a tract about the rule of "King Jesus" had been published.

This was the situation when Seventh Day Baptists emerged into view in England. There was, first of all, a preoccupation with Sabbath observance and a general acceptance of the view that Sabbath legislation fell within the scope of the moral law and that it had not been abrogated. There was, in the second place, a widespread preoccupation with the adoption of the moral law of Moses as the basis for governing the realm. There was, in the third place, a minute searching of Scripture to ascertain the time, the mode, and the prerequisites for the return of Christ to rule.

Given these circumstances, it is not surprising that some should have discovered that Scriptural evidence for regarding the first day of the week as the Sabbath was practically nonexistent. The obvious corollary to be drawn from this discovery was that the faithful—to be fully obedient and to prepare for the reign of Christ—should reinstitute the seventh day as the divinely ordained Sabbath to be observed in perpetuity. They were also perceptive and astute in noting that, according to Scripture, the Sabbath was to be observed as a memorial to God's act of creation and not his act of redemption. It was a day of rest following six days of labor. It was part of a natural rhythm of life prefigured by the Creator in His own act of creation. The act of redemption was the culminating act of divine grace and mercy but it provided no occasion to obscure, ignore, or forget the act of creation by which the world and all living things came into being.

(continued on page 28)

Sharing The Light in Mexico

by Mynor G. Soper
Director of Evangelism

I had begun to think we were not supposed to go! For over a year we had been planning this trip and now things just weren't working out. Perhaps it was not the Lord's will. After all Mexico was quite a distance away and since we couldn't speak or sing much of the language maybe it was a bad idea. And besides it was undoubtedly going to cost us quite a bit of money since the Mexican people to whom we were going were poor and would not be able to contribute to our expense. In fact they wouldn't even be able to host a group as large as Light Bearers for Christ in their homes. So when we got word in September

that most of the churches did not feel they were ready to home us, and since Pastor Aldave of the Torreon church had become ill, we called off the tour.

The fall tour was now rearranged not to include Mexico. But Pastor Eugenio Aldave is a persistent man. He asked the Lord to heal his leg problems and immediately sent word that they did want us to come. After much asking on their part that we not cancel them out of our plans, we once again rearranged the tour to include them. Once again the team began work on learning music in Spanish.

We were to meet Pastor Aldave at the Mexican Customs at 6:30 a.m. on December 2. Anticipating that it might take at least two or three hours to clear customs we were prepared to drive late that night if necessary. Thirty-six hours later we finally cleared customs. Believe me, after the amount of difficulties and extra cost encountered, we had once again begun to think we were not supposed to go. In addition, we had been repeatedly warned about going as more and more incidents were happening to Americans in Mexico. But the pleading and planning and persistence on the part of Brother Aldave could not be turned aside. When things came to a standstill in the customs, and very little time was left, Pastor Aldave sought the help of a woman we had noticed working there who wore an "I Found It" button. By this we knew she was a Christian. Through her, intercession was made to the officials to permit our entrance. (It seems they were concerned about all of our electronic equipment.) And then at this Christian woman's suggestion and with her leading us we interceded again to an even higher authority—GOD!! Right in the middle of the customs floor, with people milling all around us, we bowed and prayed and this Christian woman led the appeal to our Heavenly Father. And though I could understand only one or two words my Mexican Christian brother and sister

were saying, I felt caught up to the throne of God and I knew right then things were going to work out. And they did! In another two hours we were cleared to go! Praise the Lord! But it had taken the help of many Christian people...like the Christian business friend of Brother Aldave's who had put up 10,000 pesos as a bond.

About the time we pulled out of Juarez we were supposed to be broadcasting over the radio in Torreon. That was the only appointment we missed by the delay, however. By driving all night we got into Torreon just in time to clean up and go to Sabbath school and church. The next few days laid to rest any and all fears team members had about going deep into Mexico, for there we experienced much of the warmest Christian fellowship we had ever known. While their homes were much too small and inadequate to put up a group as large as ours, their hearts took us in and assured us a place there forever. What a blessed experience!

For the five days we were there we conducted at least eight meetings. Two were in a fairly large auditorium; one in a Sunday church in the neighboring city of Matamoros and the rest in the small Seventh Day Baptist church in the old part of Torreon. As a result of the meetings several people committed their lives to Christ. The pastor of the Independent Baptist Church in Matamoros and his wife accepted the Sabbath and hope to lead their church into Sabbath-keeping.

There is no way to tell how many blessings were exchanged during our visit. God certainly blessed all of us. From their reluctance to let us leave and the embraces they gave we knew God had also blessed them through us. And though we were reluctant to leave our new Christian family of about thirty SDB's we once again saw God's love and protection; for the day following, riots broke out in the city over the land reform problems. Torreon has been the center of that controversy since. One day later and we might have been held up indefinitely.

How we praise God for allowing us to bear the Light of Christ in Mexico through music and preaching for a few days anyway. We pray that the love we felt for our Christian friends there might burn brightly in their hearts and help them as they bear the Light of Christ in their great city. □

COUNCIL ON MINISTRY

The Seventh Day Baptist Council on Ministry had its annual meeting in Plainfield, New Jersey, the weekend of February 19-21, 1977. All the members of the council were present for the sessions which focused discussion on the aspects of ministry which General Conference has assigned to the council. The council is made up of Ernest K. Bee, Jr., from Upper Marlboro, Maryland; Florence B. Bowden from Shiloh, New Jersey; Melvin G. Nida of Salem, West Virginia; Elmo Fitz Randolph from Boulder, Colorado; James L. Skaggs from Madison, Wisconsin; and the chairman Kenneth E. Smith from Stony Brook, New York. Dean Herbert E. Saunders, the administrative executive of the Center on Ministry also attended the meetings.

Many areas regarding the training of Seventh Day Baptist ministers, continuing education for local pastors, pastor-church relationships, and other responsibilities of the council were items of interest for discussion. The Council on Ministry recognizes its responsibility to provide leadership in the continuing development and training for our pastors, for continuing influence, direction and assistance to pastors who serve our people, and the growing need to assist churches and pastors alike in developing a strong and vital Christian ministry in today's world.

A great deal of discussion centered on the council's response to the ad hoc committee on restructuring. Focusing attention particularly on the department of nurture proposed, the council is making recommendations to the ad hoc committee for further study and discussion. The importance of ministry is a vital part of the continuing growth and development of our denomination, and it was to that issue that the council directed its overall attention.

Recognizing the extended work of the dean of the Center on Ministry the council developed a specific description of the position and its relationship to the council, the denomination, and the Center administration. Copies of the description are available upon request from the Center on Ministry, Box 868, Plainfield, NJ 07061.

The council recognized the dean of the Center on Ministry for his continued efforts in directing and administering the Center and in his involvement in denominational work. Particular attention was directed to the high visibility of the dean in his extended travels.

The council also recognized Miss Florence Bowden for her dedicated service as the treasurer of the council for three years. Appreciation was expressed for the way she responded to the needs of the council in its financial matters.



The council spent time reviewing the actions of General Conference, taking specific notice of the recommendations sent back to the council. The need of leadership development was discussed at length and encouragement was given to the dean to strengthen the program by suggesting courses in leadership and management offered by the various seminaries our students attend.

The matter of the calling of pastors was discussed and the council ordered a book entitled "Calling a Baptist Pastor" for distribution to churches and pastors. Dean Saunders was requested to do a revision which specifically details Seventh Day Baptist suggestions for calling a pastor. Materials will be available to churches and pastors before the Seventh Day Baptist Ministers Conference the last of April.

Much discussion centered around the students who are currently in the Center program and the continuing recruitment of effective and promising Seventh Day Baptist pastors. The dean was encouraged to continue recruitment policies and appreciation was expressed about the career development program developed for Salem College and in negotiation with other colleges. Students currently in the program are: Dale Thorngate, Methodist Theological Seminary of Ohio, Delaware, Ohio; Kenneth Burdick and John Rau, Trinity Evangelical Divinity School, Deerfield, Illinois; Kenneth Chroniger, Nazarene Theological Seminary, Kansas City, Missouri; Gordon Lawton and Larry Watt, Central Baptist Theological Seminary, Kansas City, Kansas; Larry Graffius and Steven Crouch, North American Baptist Seminary, Sioux Falls, South Dakota; Justin Camenga, Western Evangelical Seminary, Portland, Oregon; and Peter Morris and Rodney Henry, Fuller Theological Seminary, Pasadena, California. Three students plan to enter the program in the fall: Perry Cain a student at Salem College, Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania; Jerry Vaught a student at Milton College, North American Baptist Seminary, Sioux Falls, South Dakota; and Gary Hemminger a student at Los Angeles Baptist College. One student plans to graduate from seminary in May, Gordon Lawton.

The meeting of the Council on Ministry was intense and greatly concerned with the issues surrounding the ministry for Seventh Day Baptists in today's world. There is a continuing need to train well-equipped Seventh Day Baptist pastors in order that the leadership of our people for the future will be secure. With the mandate of General Conference the council continues to address the issues of a stronger and more creative ministry for our people through training, continuing education, and personal involvement in the lives of pastors and churches alike. □



**WE ARE COMMITTED
TO GROWTH
ARE YOU ?**

(photo by Douglas Yarberry)

"God's work in the world today will not be accomplished by timid, pessimistic people who rationalize away defeat. It will only be done by those who are sold out for God!"

"Friend, God wants you and the Christians around you turned on for Him. One of the things He wants to use you for is to reach out in love to unbelievers in your community and bring them to Jesus. He wants you filled with the Spirit...He wants your church to grow!"

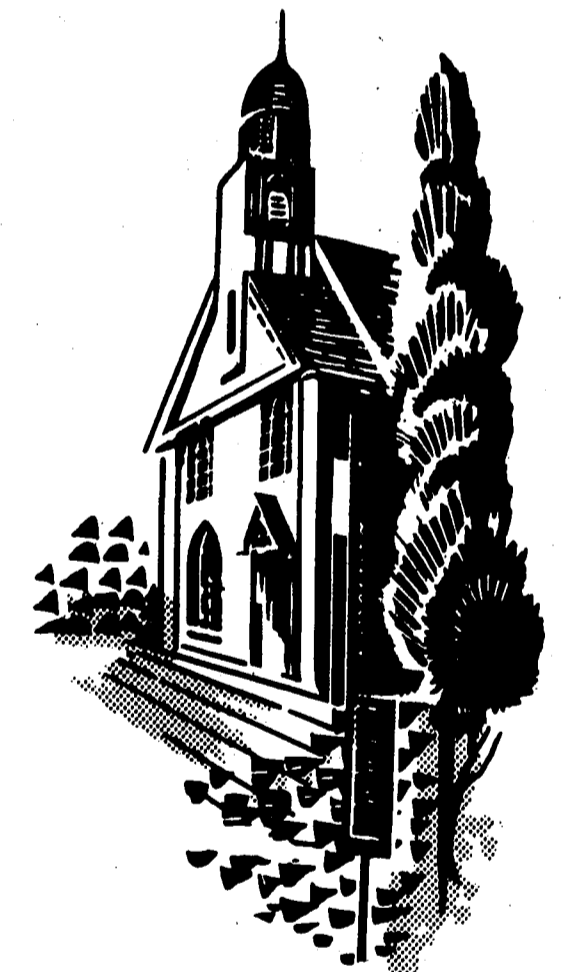
-Peter Wagner

A CHURCH'S VITAL SIGNS

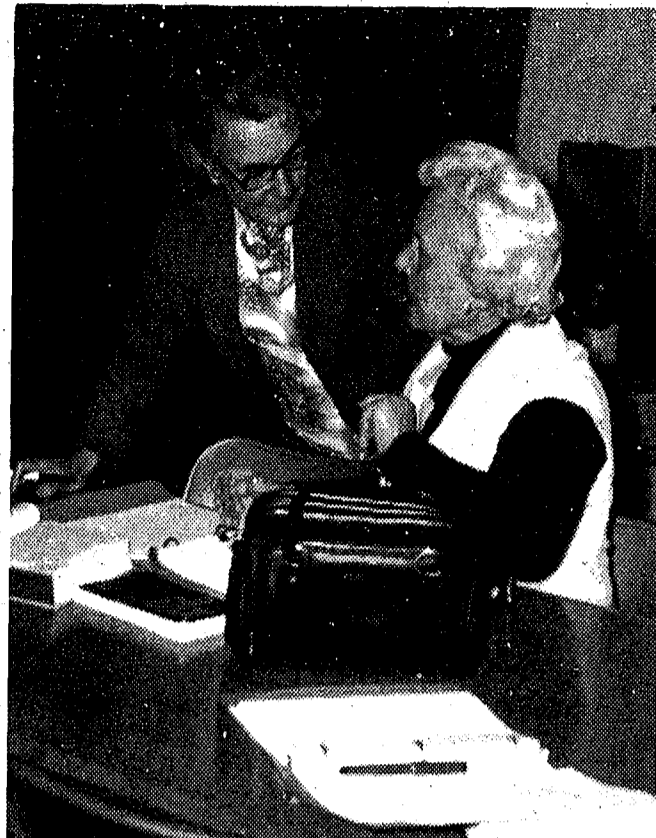
Those involved in "Commitment to Growth" have learned that there are seven vital signs of a healthy church.

1. A dedicated, dynamic pastor leading his church into action for growth.
2. A mobilized laity using spiritual gifts for growth.
3. A church big enough to provide for the needs and expectations of members.
4. The proper balance between celebration, congregation, and cell.
5. A membership made up primarily of one kind of people—with a message offered to all who need God's love.
6. The church using a method of evangelism that works.
7. A church whose priorities are kept straight and according to the Bible.

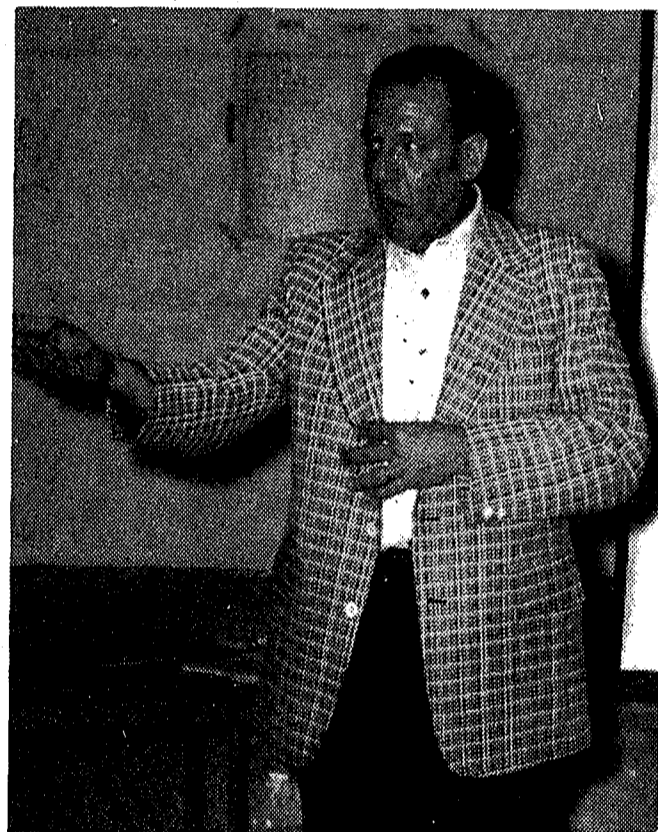
-A detailed analysis of these seven signs is discussed in *Your Church Can Grow*, by Peter Wagner.



**Seventh Day Baptists
Are
"Committed to Growth"**



That personal touch of instruction is always important. Trainer Lorna Austin discusses church growth procedures with Mary Skaggs of Milton, Wis.



God wants the Seventh Day Baptist church "turned on" to Him. He wants you filled with the Spirit...He wants your church to grow. Trainer Bob Austin is convincing in his presentations.



Overhead transparencies help to explain church growth procedures. (Milton photographs—courtesy of Phil Burrows.)

*In Commitment to Growth
we are not simply picking up a
new set of evangelistic tools...
We're letting the Holy Spirit
clothe Himself with the
methods and procedures that
He may work through us.*



The "Growth Forces" of the Albion and Milton, Wis., churches recently met for a session with trainers Bob and Lorna Austin of Dodge Center, Minn. First row: Mabel Cruzan, Lorna Austin, Dale Green; second row: Doris Rood, Evelyn Marsden, Jeanette Appel, Adele Schock, Roselyn Geske; back row: Bob Austin, Addison Appel, Earl Cruzan, Jerry Vaught, Tom Schock, Leland Skaggs, Don Sanford and Brandon Crandall. Insert row: Mary Skaggs, Grace Crandall, Barbara Green and Harriet Burrows.

SERVING THE LORD WITH GLADNESS

by Valerie Crane
Dodge Center, MN



It was my joy to serve in SCSC (Summer Christian Service Corps) last year. Marion Jacob from Battle Creek, Mich., joined me in team "Continuation." We served the Seattle, Wash., church. We both had served before in SCSC in different parts of the nation.

Our training took place in North Loup, Nebr. We had six classes: Bible study, interpersonal relations, chapel, witness/outreach, music, Christian education/camps. Our teachers were the Rev. Leon Lawton, the Rev. Victor Skaggs, Gerry Van Dyke, Pattie Lawton, the Rev. David Clarke and the Rev. Mynor Soper. Fourteen of us took the training.

We flew to Seattle where we were met by Pastor Duane Davis, summer pastor Gary Hemminger and Wade Fisher. After getting settled we had an orientation session and then went to an evening Bible study that was very interesting.

During the next week we prepared fliers to advertise our Bible clubs. We had two clubs, one in the morning and one in the afternoon. We also had a part in the Youth Fellowship meetings as well as evening Bible studies.

On the Fourth of July there was a picnic at the home of the Art Doll family. We planned and led out in some of the games. We enjoyed the fellowship, especially the homemade ice cream.

We assisted in two weeks of Pacific Firs Camp. The first week was Young People's camp. We had some 30 campers and a staff of six. We were happy to see several of the campers lead out in the Sabbath service. At Junior camp we had a staff of nine with 28 enrolled in the camp. Sabbath Day, Gary Hemminger had the sermon. Somehow we discovered that we had lost "an hour" and so started our church service at noon.

The campers didn't seem to mind the change in time (probably because we didn't let them know what had happened)!

Our last week in Seattle was spent conducting Bible Clubs. One day we went to Mt. Rainier to make a movie on the Prodigal Son. That day we got up at 7:00 and it was nearly 39 hours later than we went to bed. Who said SCSC isn't interesting?

One of the joys of serving in SCSC to me is the opportunity of meeting and working with so many people. Truly SCSC is a blessing to those who serve in the projects. "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interest, but also for the interests of others" (Philippians 2: 3-4). □

A SABBATH MORNING PRAYER

Our Father,

We come to you in this very present time, in this teeming moment - in which somewhere a person is being born, and somewhere else someone is dying; in which some people are getting sick, and others are getting well; some people are frantic, others are bored stiff. We know that in this very moment some people are crying for sorrow, while others are crying for joy; some are finding what they're looking for, others are losing what they had. In the world now there is war going on in some places, while in other places there is peace, or at least the absence of war. At this very time, many people are forgetting the Sabbath, while we here are remembering the Sabbath, to keep it holy.

Father, we know that there are sins within us which want to be confessed and forgiven. Help us to get them out, and rinse them away.

We give thanks to you, Father, we give thanks for our favorites - for favorite times and places, for favorite people, favorite books and TV shows, for favorite passages of Scripture, passages which inspire and encourage us, and which challenge us.

In all things we look to Jesus - the author and finisher, the Source of our life and the Goal of our life, the beginning and the end, the A and the Z.

We look to Jesus, a man such as we would be.

In His name we make our prayer, Amen.

-Alan Crouch

Daytona Beach, FL

The Church In Action

NEWS FROM THE CHURCHES

CHURCH ATTENDANCE INCREASES

MILTON, WI—Our annual church dinner and business meeting was held January 9 at the church with a good attendance. Election of officers was as follows:

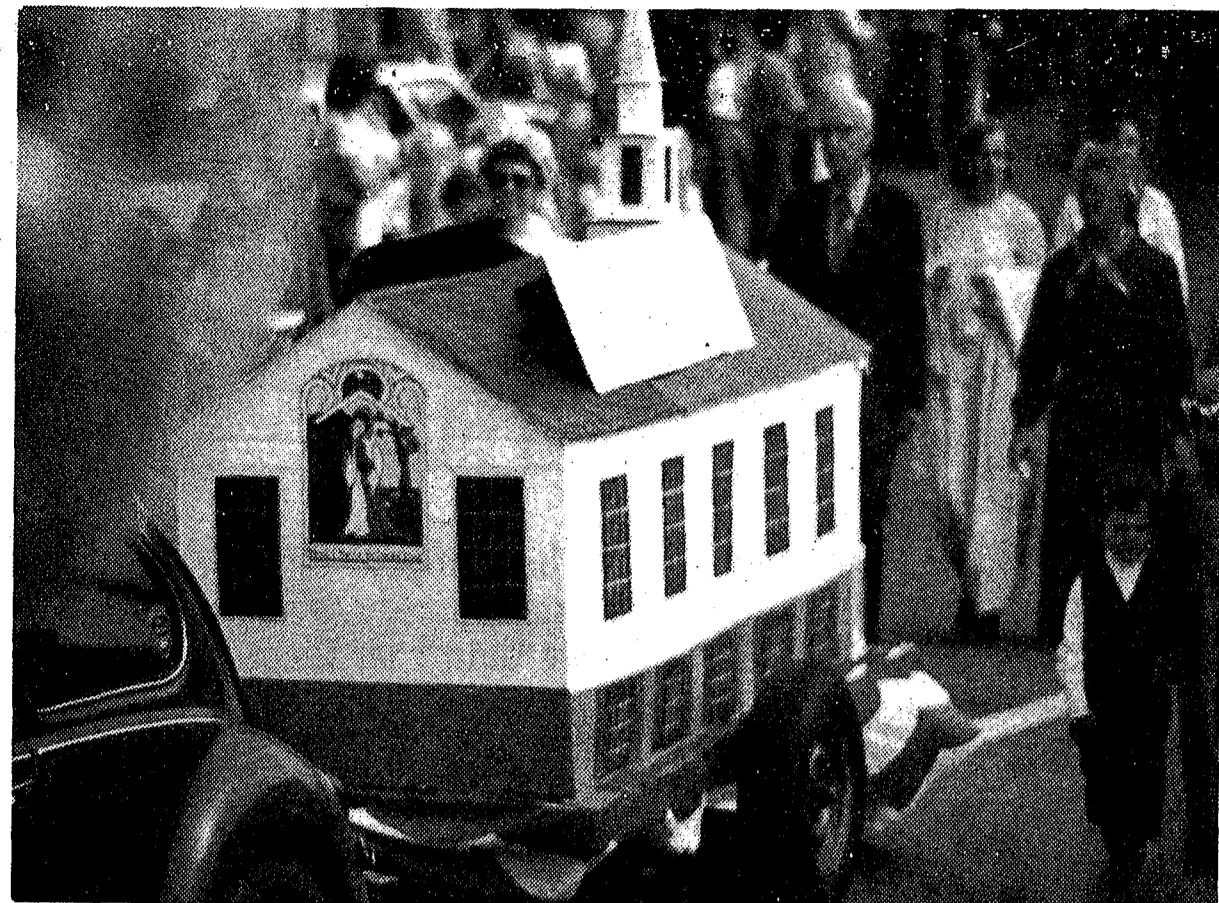
President—Don A. Sanford, Vice-President—Jon Cruzan, Clerk—Adeline (Mrs. K. S.) Howard, Treasurer—Ronald K. Ochs, Financial Secretary—Mary (Mrs. Leland) Skaggs, Trustees—LeRoy Hoff and Walden Lippincott, S.S. Supt.—Dale Green, Education Committee—Ruth Ann (Mrs. Gary) Hess, Ruth (Mrs. Milton) Van Horn, and JoAnn Leach, Camp Committee—Renee (Mrs. Ronald) Ochs, Advisory Board—Erlo Nelson. The rest of the committees will be selected by the trustees.

Annual reports of the pastor, clerk, financial secretary, treasurer, standing committees, and organizations were given showing a very active year with the church. Our total membership is now 400 with an average attendance of 10 more than last year.

A recommendation for the Property Committee that more storm windows be installed on the church was approved. A recommendation from the trustees that the church support the Church Growth program and approved a special fund be set up to receive and disburse contributions for Church Growth projects.

It was voted to renew a license to preach to Kenneth Burdick for one year. Philip and Harriet Burrows were accepted into our diaconate.

The pastor was granted four weeks vacation and it was moved a summer pastor be employed. Under budget



"Happy Is the Nation Whose God Is the Lord." So read the sign on the replica of the Pawcatuck S.D.B. Church in the Westerly, R.I., Bicentennial parade. Marching behind the float were several church members in Bicentennial dress. The church is a landmark in downtown Westerly.

(photo—courtesy of Barbara Barber)

concerns—the Ministerial Retirement was increased in our budget to \$1960 instead of \$980. It was announced that the suggested target for OWM for 1977 for Milton will be \$21,000.

Much enthusiasm has been shown since our Growth Force has been meeting. Many are growing spiritually and we can see and feel a new interest in many areas. New cell groups or circles of concerns have been formed since the first of the year. Praise the Lord! □

OUTREACH IN FARINA

FARINA, IL—The Farina Seventh Day Baptist Church is striving to reach out into the community in the following ways. A Community Library has been opened to the community in the S.D.B. Parish House. Sponsored by the Women's Club and the Farina Town Council, the library is open each Thursday afternoon from 2:00 to 4:00 p.m. During the summer there will be a children's story hour which is being planned by Mrs. Lila Saunders, wife of the pastor of the S.D.B. church. A community chorus of about thirty members is beginning work on an Easter Cantata, John W. Peterson's "No Greater Love" which will be presented at Easter time. This group is sponsored by the Farina Ministerial Association of which Pastor Saunders is president. The chorus is being organized and directed by Lila Saunders. The Farina

church believes that this kind of community involvement and service in the community is one of the most effective ways that we have of extending our witness and stimulating growth. Opportunities for witnessing become unlimited. □

—Francis D. Saunders

SENATOR RANDOLPH NAMED RESOURCE RECOVERY MAN OF THE YEAR

WASHINGTON, D.C.—In special ceremonies held on March 8 at Hyatt Regency Hotel, Senator Jennings Randolph was named first "Resource Recovery Man of the Year" by *Resource Recovery* magazine.

The award has two basic purposes: (1) it honors the person who has contributed the most to the advancement of resource recovery during a given year, and (2) it focuses attention on the need for accelerating implementation of resource recovery on a nationwide scale, by recognizing the examples set by national leaders.

The award was given on the Senator's birthday and he was surprised to have his entire family in attendance. Representing Seventh Day Baptists at the award luncheon were Dr. K. D. Hurley, executive secretary; Rev. Leland Davis, the Senator's pastor; and Mrs. Dorothy Parrott, chairperson of the Conference's Christian Social Action Committee. □

INVITATION SOUTHWESTERN ASSOCIATION

The 86th session of the Southwestern Association will meet with the Paint Rock Seventh Day Baptist Church June 16 to 19, with Dan Butler as president. Meals and lodging will be provided by the host church, with parking space available for "campers."

The theme of the Association is "Labor in Love," with Scripture, 1 Thess. 1:3 and Acts 18.

The Paint Rock church has called our pastor, Robert Harris, to ordination which will take place during the Association meeting, provided the vote of the Council is favorable.

We invite anyone who might be vacationing in this area to come and fellowship with us. There is excellent fishing and boating nearby, and motels with reasonable rates. Come and enjoy our wonderful scenery and also get acquainted with fellow Seventh Day Baptists. □

—Clara Beebe

CAMP HARLEY NEEDS ANOTHER CABIN

The trustees of Camp Harley Sutton are convinced of the need for another dormitory cabin to accommodate the growing use of the camp. Additional sleeping space is needed to meet New York State health specifications. Don Pierce, Nelson Snyder and Mrs. Madge Sutton are working on plans and cost estimates.

A new cabin similar to Stearns (log) dormitory is being considered, although it needs to be more fire resistant. The steel construction of Crandall dorm, erected most recently, has not proved entirely satisfactory. Renovation of the third and smallest cabin, Davy Crockett, is to be done this spring by volunteers. Burdick lodge is used entirely for central facilities and crafts. The present capacity of the camp is 22 of one sex and 15 of the other.

Camp Harley Sutton is owned and operated by the Allegheny Association of Seventh Day Baptist Churches and serves community agencies as well as church related programs. Contributions for the proposed new cabin may be sent to Mrs. Thelma Stearns, Treas., Box 134, Shinglehouse, PA 16748. □

YOUTH FELLOWSHIP

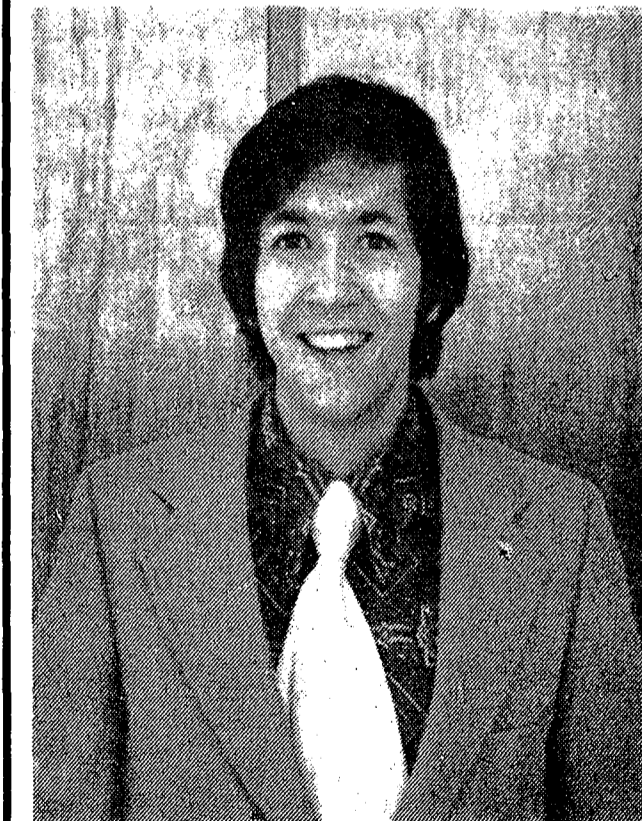
Hi! We're the new National Seventh Day Baptist Youth Fellowship officers—

Tom Goodson — President, Greg Lewis — Vice-President, Joni Goodrich — Secretary, and Karen Seager — Treasurer. Rochale Goodson is the editor of the *Beacon*, our National YF publication. Tom and Rochale live in Fouke, Arkansas; Greg and Karen live in Little Rock, Arkansas; and Joni lives in North Loup, Nebraska. Pastor John Camenga of Little Rock, is our advisor.

We'd like you to be thinking about coming to Pre-Con and Conference in Arkansas this year. Pre-Con will be Aug. 3-7, 1977 at the College of the Ozarks, Clarksville, Arkansas.

We find it a pleasant but challenging task to plan activities for you at Conference. If you have any ideas, please send them to Tom Goodson, Box 223, Fouke, Arkansas 71837. We are having a "Logo" contest. If you have a design for a National Youth Fellowship symbol, send it to Tom Goodson. The winner will be suitably rewarded.

One thing we'd like you to remember — DUES! Dues are \$5.00 for individuals and \$7.00 for families. If you send in a family membership, list each person so all may have a vote in national activities. Each person should send the money, name, address, and church you're attending to Joni Goodrich, Box 176, North Loup, NE 68859. Part of the



Gordon Lawton, who will graduate in June from Central Baptist Theological Seminary in Kansas City, Kansas, has accepted the call to pastor the First Hopkinton Seventh Day Baptist Church in Ashaway, R.I.

dues help to pay for the *Beacon*, your newspaper. Since the *Beacon* is yours, please send contributing articles—like reports about your YF activities, poetry, thoughts on your faith, etc., to Rochale Goodson, Box 223, Fouke, AR 71837. Only members of the National SDBYF will receive future *Beacons*. The first issue will be a general mailing.

That's it for now. Keep us in your prayers so that we might plan great Conference activities for you.

In Christ's love,
Tom Goodson
Greg Lewis
Joni Goodrich
Karen Seager □

NORTH LOUP ACTIVITIES

NORTH LOUP, NE—Church worship services from late September to Christmas were conducted by a number of individuals and groups during the continued leave of absence of Pastor Victor Skaggs. Mr. and Mrs. Bob Austin of Dodge Center, MN, brought the message September 25 and met with the Commitment to Growth team during the weekend. Others bringing messages, some more than once, were Jim Goodrich, Rev. Mynor Soper, Bernard Keown, Larry Graffius, Steve Crouch, Rev. Ruth Moorer and Rev. Ron Roemmich, both of United Methodist churches. Services were also held by "Light Bearers" and by the Youth Fellowship. These were all appreciated.

Highlights of fall activities: The Mid-Continent Association meeting at Nortonville, KS, was attended by the Light Bearers and some members of our congregation. The theme was "God Is Greater" with Clifford Bond presiding. Present officers are Ed Hansen of Denver, president; Mrs. Kent Wheeler, Nortonville, secretary-treasurer (Mrs. Wheeler replaces Phil Burrows who has moved to Wisconsin).

The film "Invasion" was sponsored by the Christian Education Committee and was shown at the North Loup Community Hall.

The Light Bearers for Christ presented a concert at our church October 30, then left for their fall tour. When they finished that tour just before Christmas they returned to their homes for the holidays. We love this group of dedicated young folks. Leaving the group at this time were Patty Burdick and Theresa Clement.

Other fall activities were the Lord's Acre Turkey Supper, the Ingathering, Dr. Grace Missionary Society bake sale for a Lord's Acre project, the joint Thanksgiving service with the United Methodist congregation, the joint Dr. Grace Missionary Society and United Methodist Women Christmas luncheon and program. Advent Wreath services were held each Sabbath in December. The Sabbath School Christmas Program was held Sunday evening, December 19. An offering was taken for the Nebraska Children's Home in Omaha. A social time followed with a food shower for Pastor and Mrs. Skaggs.

Pastor Victor and Ardale Skaggs returned home December 19. On Christmas Day Pastor Skaggs had a message for us. Part of it was "Every Man Heart Lay Down," which he has given every Christmas since coming to North Loup. A quote from his sermon is, "You can't invite people to warm their hands unless you have a fire." Music consisted of anthems by the choir and a solo by Rex Clement. We are thankful that Pastor Victor and Ardale are back with us.

The new year began with a Communion service on Sabbath morning, January 1. Two tables, flanking the Communion table, made by J. L. Williams of Kearney, were dedicated that day. They were given by the Williams family in memory of Mr. and Mrs. Henry Williams, Melvin Williams and Beth Williams Severance.

The present Light Bearers for Christ team was introduced January 8. They are Patty Lawton, Steve and Lisa Thorngate, Dan Richards and Dawn Soper (now Mrs. Richards); and new members: Cathy Brown and John Gallagher, both of Milton, WI; and Doug Warner of New York State. Wesley Rice of El Paso, Texas, arrived later.

The annual church meeting was held January 9. It was voted to ask Larry Graffius to be an assistant to Pastor Skaggs during the summer months of 1977. He has accepted. The wedding of Dawn Soper and Dan Richards was a January 22 event. God bless them!

Dr. Grace Missionary Society continues to be active. Recently they made a quilt for a family who lost their belonging in a fire. They tied another quilt at the February meeting. Women of the Bible are used as a basis for study lessons. Grace Mayo is our oldest church

member. She recently had her 99th birthday. At present she is with her daughter in California.

Mr. and Mrs. Bob Austin of Dodge Center, MN, were here the weekend of February 5 and met with the local Commitment to Growth team. The Men's Sunday morning prayer breakfasts are again being held in homes.

Some of our people attended the Central Nebraska Sunday School Convention in Grand Island February 7-8. Dr. Earl Rodmacher, president of Western Conservative Baptist Seminary of Portland, OR, was the featured Bible Hour speaker. Workshops were held in fields of teaching and ministry.

"Light Bearers for Christ" gave a concert at our church February 9 with a good attendance. They left on tour the next morning. May God be with them as they sing and witness! □

-Bertha Clement

PASTOR DAVID PEARSON INSTALLED AT PLAINFIELD

PLAINFIELD, N.J.—In spite of additional snow, 100 members and visitors attended the installation service for Pastor David Pearson on February 5, and what an exciting day it was! Dean Herbert Saunders conducted the inspiring service, and Rev. Pearson, Mrs. Bettie Pearson, and Miss Joanna Pearson were

received as new members. Rev. Leon Lawton, executive vice-president of the Missionary Society, presented an evangelistic meditation on "Our Task in Today's World." Special music was furnished by the children's choir and by a men's chorus, directed by Mrs. Barbara Saunders.

Pastor Pearson was welcomed by Mrs. Ruth Parker, moderator, and Rev. Willard Bicket, United Church of Christ minister. The Rev. Kenneth Smith of Stony Brook, L.I., was the welcome from the Eastern Association. Pastor Donald Richards of Marlboro gave the charge to the church, and Executive Secretary K. Duane Hurley gave the charge to the pastor, to which he earnestly responded. A buffet dinner, in charge of Mrs. Saunders and Mrs. Shireen Hurley, was served to all who could stay.

We have appreciated the assistance that Perry Cain of Salem College has given to our pastor and to our Growth Force since he arrived early in January. Among other things he has helped communicate church growth principles to the church by means of original cartoon displays. On February 26 he conducted an innovative service on the meaning of worship, and when and how to worship. He plans to attend Eastern Baptist Seminary next year.

-Ruth Hunting Parker

FOURTEEN SERVING ON CHURCH GROWTH FORCE

BATTLE CREEK, MI—We are having very cold and snowy weather here, as probably many of you are. Some weeks quite a few of our members were unable to attend church services because of the weather or illness. On January 29, after an especially heavy snowstorm, only a "handful" could attend the Sabbath service; but the day was a special one, and the "handful" rejoiced as Walter Squier was baptized. He became a church member the next Sabbath.

To encourage more visitors and consequently members to join with us, some new ideas are being tried as a result of our Growth Force studies. Our Coordinating Council has approved our church's participation in the Evangelism Explosion Plan for the next three years. The plan developed by Dr. James D. Kennedy includes many phases in promoting church growth. Our particular plan will include: classes for Evangelism Explosion trainees; special Visitors' Sabbaths coinciding with meals of sharing after the worship services; an adequate system of registering church visitors; and new member classes scheduled twice a year. Weekly bulletins are now being mailed, especially to visitors but to church members also, prior to Sabbath services.

Fourteen of our members compose our church's Growth Force. The group met each Sunday evening for the exciting and revealing Bible studies and discussions before and after our first workshop here in Battle Creek on September 19. Conference President Delmer Van Horn is the trainer for our workshops. Our second workshop was held January 8 and 9 here, as before, with the forces from White Cloud and Columbus joining us. Our group is now securing traffic flow charts and census tracts to determine if our church is located in the best possible place for church growth.

Our church is so proud of a fellowship that has grown—to become a full-fledged church—the Ohio Fellowship. Twenty of our members including our pastor represented our church on December 11 at the organization of the First Seventh Day Baptist Church of Columbus, Ohio. Our Pastor Ken had been meeting with the fellowship bimonthly, and some of their charter members



It's more than "Commitment to Growth" in Texarkana, Ark. It is "Action!" Seven new members have been added to the church in 1977. The three newest members are: Mrs. Randy (Dianna) Davis, Mrs. Selby (Melba) Beckham, and Mrs. William (Norma) Stone. (Photo courtesy of Douglas Yarberry.)

were former members of our church.

Raising money for their Pre-Con and Conference Fund keeps our youth busy. This year their goal is to raise \$1,000 to send Y.F. members to Arkansas. Thus far they have raised over \$400. In November they held another spaghetti supper and during the Christmas season sold calendars and candles. A recent project is "contracting" to shovel snow. As a service project, they are shoveling the sidewalks at the church and the parish house as necessary during this snowy winter. Y.F. meetings are held each Monday night following the youth choir practice. The youth are currently singing under the direction of Wendell Thorngate for the morning worship service the first Sabbath of each month.

Our young adult group, the Sabbath Keeper Seekers, meets monthly after church for a luncheon, Bible study, and short business meeting. The group, with an average attendance of 14 is currently using the David C. Cook "Congratulations, You're Gifted," Curriculum on finding and using spiritual gifts.

Programs for our Ladies' Aid Society's meetings this year are to be varied in topics and will include guest speakers and skits. Bake sales held at the local Sears store seem to be the best way of raising funds for the group. Proceeds from one bake sale were donated toward the church's white gift to a ministerial student. Proceeds from another sale to be held in June will be given for the SCSC program. Many members of the Ladies' Aid sew regularly for the Charitable Union and tie

quilts also.

Our church continues to sponsor "Project Philip," a Bible distribution program to hospitals, businesses, and motels, with some of our members faithfully placing Bibles. We continue to receive requests for the Bible studies suggested in leaflets in the New Testaments. Again this year, we are taking part in the World Vision International Love Loaf Program, using the plastic "loaf-of-bread" coin banks for our sacrificial gifts. The banks are to be turned in on Resurrection Sabbath, April 9.

As we approach spring and the Easter season, we remember anew the promise of new life in the earth and in Christ. May all Seventh Day Baptists experience new life and growth in this year of Commitment to Growth, 1977. □

-Karen Thorngate, Correspondent

DENOMINATIONAL DATELINE

May 13-15

Allegheny Association
Alfred Station, NY

May 15

Sabbath Renewal Day

May 20-22

Eastern Association
Shiloh, NJ

NEW RESOURCES

GROWTH CASSETTES

Two 28-minute sessions on Church Growth which include principles, questions and answers, personal experiences, and new growth ideas/concepts. Taken from the highly successful films HOW TO GROW A CHURCH and REACH OUT AND GROW.

Free use to SDB churches/groups. Write to:
Audiovisual Library, P.O. Box 868,
Plainfield, N.J. 07061.

Another service of your Tract Society!

**MOTHER-DAUGHTER
BANQUET HELD**

MILTON, WI—Ninety mothers and daughters gathered at the Milton Seventh Day Baptist Church on Saturday evening, February 12, for a Mother-Daughter Banquet sponsored by the Men's Fellowship of the church. Seated at tables decorated by a Valentine motive, they were served a dinner of cranberry juice, ham, mashed potatoes, salad, corn, rolls, tea, milk, coffee and ice cream. Jared Van Horn served as M.C. Prizes were given to Mabel Nelson as the oldest mother present, to Jennifer Brown as being the youngest daughter present and to Madge Coon and Caroline Gray for being the mothers with the most daughters, each of them having four daughters. The program featured Gerald Cox of Janesville with a magician's show, and Brandon Crandall and Ron Ochs with two duets accompanied by Brandon on the guitar. The program concluded with an original poem by Jared Van Horn.

One four generation family and several three generation families were present. Jon Cruzan was in charge of the event and was assisted by men of the fellowship in the kitchen and the dining room. □

NEWS NOTES

● The Nortonville, KS, church is currently advertising the Seventh Day Baptist home Bible course, *GUIDE*, over cable television in Leavenworth, KS.

● The church in Texarkana, AR, reports seven new members since the first of the year. Their attendance is now averaging 40. "With God leading we feel we cannot be stopped from growing more and more, for love begets love."

● The Milton, WI, church reports: "Our attendance for 1976 averaged 142. This is ten more than 1975. Let's keep our attendance growing!"

● The Schenectady, N.Y., church recently ordered 100 sets of lessons and 1,000 enrollment cards for the course, *GUIDE* to Bible Understanding. The church plans an active enrollment campaign in April and May.



Mrs. Goldie Brissey

● Camp Harley Sutton in Alfred, N.Y., has the following schedule for the summer: Primary Camp, July 5-7; Senior Camp, July 10-17 (Youth from the Central New York Assoc. will join for this camp); Junior High Camp, July 17-24; Junior Camp, July 24-31.

● The Schenectady, N.Y., church plans to have a booth at the Saratoga County Fair in Ballston Spa, N.Y. The Milton, Wis., church plans to sponsor a booth at the Rock County Fair. If your church is interested in fair booth work write to the editor for a free copy of "Fair Booth Witness."

**NEW BOOKS AVAILABLE FROM
THE MILTON HISTORICAL
SOCIETY**

Furrows of the Land by Nellie Furrow Daland, the story of one Seventh Day Baptist family's westward migration, which was reviewed in the January 1977 *Sabbath Recorder*, is available from the Milton Historical Society for \$5, including postage.

The Society also has recently produced a *Bicentennial History of Milton*. The 119-page volume includes a resume of Bicentennial activities, the history of the village of Milton, the history of Milton Junction, and a short history of the city since 1967, when the two villages merged. Cost is \$6.75, including postage.

Orders should be sent directly to: Milton Historical Society, Milton, WI 53563 □

WHERE 2 + 2 = 84

SALEM, WV—For her 84th birthday this year, Mrs. Goldie Brissey of Salem, W. Va., was surprised with a party by a small group of her friends. It isn't that her friends are so small in number—just in size.

The party was held at the Van Horn elementary school in Salem and the average age of the celebrants present was somewhere between six and seven. There was enough birthday cake to feed about 25 people, a hearty chorus of "Happy Birthday" and a card presented to her, signed by each of the well-wishers in attendance.

Mrs. Brissey, a member of the Salem Seventh Day Baptist Church, is a foster grandparent in the Foster Grandparent Program sponsored by the Commission on Aging. For the past two years she has been working four hours daily with the second grade class in Salem.

Some of the activities Mrs. Brissey oversees are leading the Pledge of Allegiance, singing "America," reading stories when the teacher is busy, assisting with individual art projects, and individual tutoring when necessary for children with special needs.

A teacher herself for seven years and the wife of the late principal of the junior high school in Salem, Mrs. Brissey has the classroom in her blood. When the opportunity came to work at Van Horn elementary school it was a welcome one for her.

The classroom placement of foster grandparents has had an added benefit aside from giving the grandparents the opportunity to remain active and employed and to perform a service for the schools in which they work. It has allowed them to carry the experience of aging into the classroom and to share that experience with the very young in a positive manner.

Mrs. Goldie Brissey at age 84 is the oldest foster grandparent in the West Virginia program that includes some 66 other grandparents in several counties. The program is sponsored by ACTION, a federal agency. —adapted from *Age in Action*, Nov.-Dec., 1976.

● Dedicated Service Worker Diane Thorngate spent the month of March in Alfred, N.Y., where she was employed by the Board of Christian Education.

**YOUTH RETREAT HELD
IN HOLLAND**

February 18, 19, 20 was the weekend for our Youth Retreat in Harlem. From all directions we came to the church for a weekend of sharing our faith. Your reporter was able to stay for only one day so the report will deal with the activities on Sabbath.

Frits Nieuwstraten was the speaker of the worship service and he spoke about Genesis 3. The service was not only for the young people, but for the members of the Harlem church as well. In the opening prayer we asked God's blessing and guiding for each individual around the world. In our songs we asked God to make us channels of His blessing so that others may see His love through us.

Joop and Lenie Sanders from the church in the Hague sang a song about the radiance of the Cross and the brightness of Christ's love. In his sermon Frits asked the question which we often ask: Why does God permit us to suffer? Why does God not help at the very same moment when things go wrong for us? It's easy to say: this is God's will, but it is far more important when we try to see the reason of all things. Yes, I know it may take a long time, but when we wait upon the Lord we will at His own perfect time see the reason of our past sufferings. Some of our suffering is caused by our own choice. God allows us to make a free choice and it is up to us to follow God's laws or not. However, can we blame God when things go wrong after we decided to follow someone else's law?

Satan doubted if he, and we, have to obey God's laws. It was he who told Eve to eat from the tree. We can judge for ourselves: was Satan's law better than God's law? When God saw the mess we made, He sent down His Son to reconcile us with Him again. We can fix the broken relationship by accepting the reconciliation of Christ. If we keep God's laws we receive guiding through His Word and we will have ETERNAL LIFE. The message was closed with the hymn, "The Old Rugged Cross."

As part of the service Ruth Lek read a poem about the newspaper and magazine columns in which the reader can write his or her problems. Why do we write our problems to people who are not able to change the situation instead of telling them to the One who is able and willing to

SHARE—note the difference, not BEAR—all our pain and sorrow. The afternoon was spent in the forest and we enjoyed God's nature while walking and climbing trees.

The evening was used to make a new tablecloth with decorations of camp and other youth activities. The decorations had to be cut from pieces of fabric. Between the meetings there was plenty of time for talking and sharing in a personal way.

After hearing about the disaster in India and the damage to many churches, the Dutch Conference decided to send some financial help. In the meantime the churches were asked to raise more money for future help. Amsterdam is thinking about adopting a church and helping them on a more personal basis, with letters to keep the people interested. It became very clear to me that not many people in our Dutch churches know about the existence of so many SDB's in countries around the world. Many of you who read this article live in those countries: why don't you write me about your church so I can share it with fellow SDB's in Holland. Sabbath, March 5, we had a prayer meeting in Amsterdam with a pretty good attendance. We had so much to be thankful for and the praise is so often forgotten in the middle of many other problems.

Pastor Jaap Nieuwstraten of the Harlem church is having some health problems and has to slow down a little. Mrs. Mulder-Bosch, a sister of Cornelis Bosch the pastor of the Amsterdam church, has been in the hospital for more than two years now and suffers much pain. Her faith is weak because she does not understand why God allows all this suffering in her life. Please pray for her and maybe you can send her a card. The address is: VERPLEEGHUIS DE DRIE HOVEN, L. CRISPIJN-STRAAT, AMSTERDAM, HOLLAND. From my own experience I can tell you a letter or card can do a better job than the best doctor. Some of you may know Mr. Rijkers. He is a member of the Amsterdam church and is in an old folks home in the province of Sealand. After a very difficult time in his life he is praising the Lord and is green and fresh in his faith. We have prayed for him very much and the Lord has answered our prayers in a wonderful way. May we all keep very close to the Lord in the last days of our journey on earth. God bless you. □

—John Farenhorst

NORTH JERSEY CHURCH NEWS

BASKING RIDGE, N.J.—We were happy to have Pastor and Mrs. Charles Graffius of Salemville, Pa., with us one weekend in March. Pastor "Chuck" brought the message after which we enjoyed a meal and fellowship together.

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—J.B.

SHARE

**We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.**

—John Fawcett

**MOTHER-DAUGHTER
BANQUET HELD**

MILTON, WI—Ninety mothers and daughters gathered at the Milton Seventh Day Baptist Church on Saturday evening, February 12, for a Mother-Daughter Banquet sponsored by the Men's Fellowship of the church. Seated at tables decorated by a Valentine motive, they were served a dinner of cranberry juice, ham, mashed potatoes, salad, corn, rolls, tea, milk, coffee and ice cream. Jared Van Horn served as M.C. Prizes were given to Mabel Nelson as the oldest mother present, to Jennifer Brown as being the youngest daughter present and to Madge Coon and Caroline Gray for being the mothers with the most daughters, each of them having four daughters. The program featured Gerald Cox of Janesville with a magician's show, and Brandon Crandall and Ron Ochs with two duets accompanied by Brandon on the guitar. The program concluded with an original poem by Jared Van Horn.

One four generation family and several three generation families were present. Jon Cruzan was in charge of the event and was assisted by men of the fellowship in the kitchen and the dining room. □

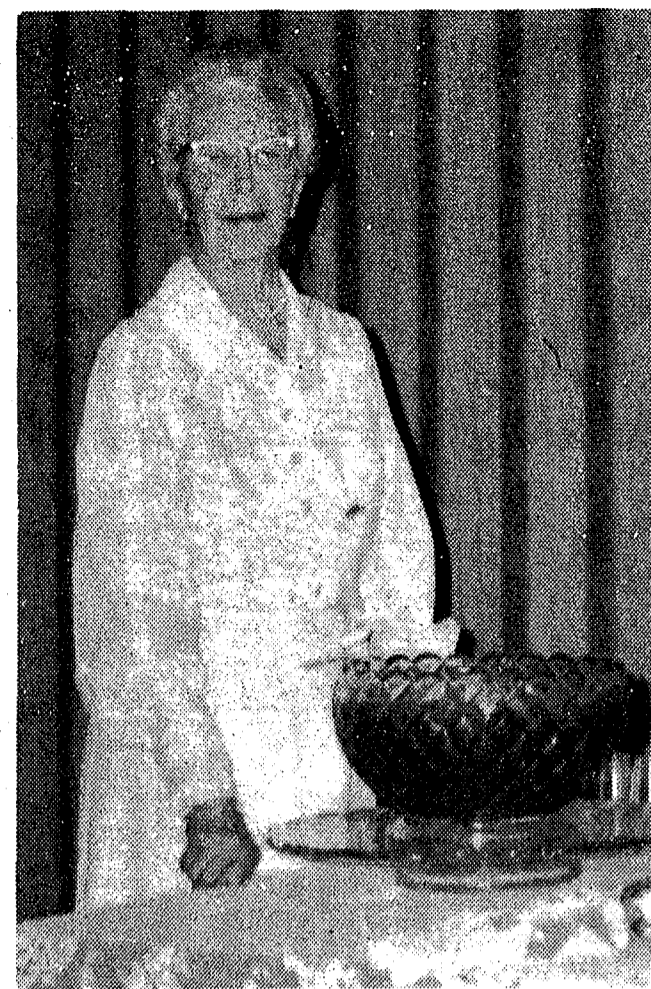
NEWS NOTES

● The Nortonville, KS, church is currently advertising the Seventh Day Baptist home Bible course, *GUIDE*, over cable television in Leavenworth, KS.

● The church in Texarkana, AR, reports seven new members since the first of the year. Their attendance is now averaging 40. "With God leading we feel we cannot be stopped from growing more and more, for love begets love."

● The Milton, WI, church reports: "Our attendance for 1976 averaged 142. This is ten more than 1975. Let's keep our attendance growing!"

● The Schenectady, N.Y., church recently ordered 100 sets of lessons and 1,000 enrollment cards for the course, *GUIDE* to Bible Understanding. The church plans an active enrollment campaign in April and May.



Mrs. Goldie Brissey

● Camp Harley Sutton in Alfred, N.Y., has the following schedule for the summer: Primary Camp, July 5-7; Senior Camp, July 10-17 (Youth from the Central New York Assoc. will join for this camp); Junior High Camp, July 17-24; Junior Camp, July 24-31.

● The Schenectady, N.Y., church plans to have a booth at the Saratoga County Fair in Ballston Spa, N.Y. The Milton, Wis., church plans to sponsor a booth at the Rock County Fair. If your church is interested in fair booth work write to the editor for a free copy of "Fair Booth Witness."

**NEW BOOKS AVAILABLE FROM
THE MILTON HISTORICAL
SOCIETY**

Furrows of the Land by Nellie Furrow Daland, the story of one Seventh Day Baptist family's westward migration, which was reviewed in the January 1977 *Sabbath Recorder*, is available from the Milton Historical Society for \$5, including postage.

The Society also has recently produced a *Bicentennial History of Milton*. The 119-page volume includes a resume of Bicentennial activities, the history of the village of Milton, the history of Milton Junction, and a short history of the city since 1967, when the two villages merged. Cost is \$6.75, including postage.

Orders should be sent directly to: Milton Historical Society, Milton, WI 53563 □

WHERE 2 + 2 = 84

SALEM, WV—For her 84th birthday this year, Mrs. Goldie Brissey of Salem, W. Va., was surprised with a party by a small group of her friends. It isn't that her friends are so small in number—just in size.

The party was held at the Van Horn elementary school in Salem and the average age of the celebrants present was somewhere between six and seven. There was enough birthday cake to feed about 25 people, a hearty chorus of "Happy Birthday" and a card presented to her, signed by each of the well-wishers in attendance.

Mrs. Brissey, a member of the Salem Seventh Day Baptist Church, is a foster grandparent in the Foster Grandparent Program sponsored by the Commission on Aging. For the past two years she has been working four hours daily with the second grade class in Salem.

Some of the activities Mrs. Brissey oversees are leading the Pledge of Allegiance, singing "America," reading stories when the teacher is busy, assisting with individual art projects, and individual tutoring when necessary for children with special needs.

A teacher herself for seven years and the wife of the late principal of the junior high school in Salem, Mrs. Brissey has the classroom in her blood. When the opportunity came to work at Van Horn elementary school it was a welcome one for her.

The classroom placement of foster grandparents has had an added benefit aside from giving the grandparents the opportunity to remain active and employed and to perform a service for the schools in which they work. It has allowed them to carry the experience of aging into the classroom and to share that experience with the very young in a positive manner.

Mrs. Goldie Brissey at age 84 is the oldest foster grandparent in the West Virginia program that includes some 66 other grandparents in several counties. The program is sponsored by ACTION, a federal agency. —adapted from *Age in Action*, Nov.-Dec., 1976.

● Dedicated Service Worker Diane Thorngate spent the month of March in Alfred, N.Y., where she was employed by the Board of Christian Education.

**YOUTH RETREAT HELD
IN HOLLAND**

February 18, 19, 20 was the weekend for our Youth Retreat in Harlem. From all directions we came to the church for a weekend of sharing our faith. Your reporter was able to stay for only one day so the report will deal with the activities on Sabbath.

Frits Nieuwstraten was the speaker of the worship service and he spoke about Genesis 3. The service was not only for the young people, but for the members of the Harlem church as well. In the opening prayer we asked God's blessing and guiding for each individual around the world. In our songs we asked God to make us channels of His blessing so that others may see His love through us.

Joop and Lenie Sanders from the church in the Hague sang a song about the radiance of the Cross and the brightness of Christ's love. In his sermon Frits asked the question which we often ask: Why does God permit us to suffer? Why does God not help at the very same moment when things go wrong for us? It's easy to say: this is God's will, but it is far more important when we try to see the reason of all things. Yes, I know it may take a long time, but when we wait upon the Lord we will at His own perfect time see the reason of our past sufferings. Some of our suffering is caused by our own choice. God allows us to make a free choice and it is up to us to follow God's laws or not. However, can we blame God when things go wrong after we decided to follow someone else's law?

Satan doubted if he, and we, have to obey God's laws. It was he who told Eve to eat from the tree. We can judge for ourselves: was Satan's law better than God's law? When God saw the mess we made, He sent down His Son to reconcile us with Him again. We can fix the broken relationship by accepting the reconciliation of Christ. If we keep God's laws we receive guiding through His Word and we will have ETERNAL LIFE. The message was closed with the hymn, "The Old Rugged Cross."

As part of the service Ruth Lek read a poem about the newspaper and magazine columns in which the reader can write his or her problems. Why do we write our problems to people who are not able to change the situation instead of telling them to the One who is able and willing to

SHARE—note the difference, not BEAR—all our pain and sorrow. The afternoon was spent in the forest and we enjoyed God's nature while walking and climbing trees.

The evening was used to make a new tablecloth with decorations of camp and other youth activities. The decorations had to be cut from pieces of fabric. Between the meetings there was plenty of time for talking and sharing in a personal way.

After hearing about the disaster in India and the damage to many churches, the Dutch Conference decided to send some financial help. In the meantime the churches were asked to raise more money for future help. Amsterdam is thinking about adopting a church and helping them on a more personal basis, with letters to keep the people interested. It became very clear to me that not many people in our Dutch churches know about the existence of so many SDB's in countries around the world. Many of you who read this article live in those countries: why don't you write me about your church so I can share it with fellow SDB's in Holland. Sabbath, March 5, we had a prayer meeting in Amsterdam with a pretty good attendance. We had so much to be thankful for and the praise is so often forgotten in the middle of many other problems.

Pastor Jaap Nieuwstraten of the Harlem church is having some health problems and has to slow down a little. Mrs. Mulder-Bosch, a sister of Cornelis Bosch the pastor of the Amsterdam church, has been in the hospital for more than two years now and suffers much pain. Her faith is weak because she does not understand why God allows all this suffering in her life. Please pray for her and maybe you can send her a card. The address is: VERPLEEGHUIS DE DRIE HOVEN, L. CRISPIJNSTRAAT, AMSTERDAM, HOLLAND. From my own experience I can tell you a letter or card can do a better job than the best doctor. Some of you may know Mr. Rijkers. He is a member of the Amsterdam church and is in an old folks home in the province of Sealand. After a very difficult time in his life he is praising the Lord and is green and fresh in his faith. We have prayed for him very much and the Lord has answered our prayers in a wonderful way. May we all keep very close to the Lord in the last days of our journey on earth. God bless you. □

—John Farenhorst

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A Spring-Fresh Idea

(continued from page 4)

Denominational reorganization and the subsequent reports from the Task Force and the Ad Hoc Committee have challenged "the status quo attitude" in our midst and have guided many churches, boards, and agencies to think positively about future growth. We are urged to "get on the grow!" God wants His lost children found.

So it is imperative for us to move from the easy inspiration of Bible study, fact-gathering, and joyous contemplation about growth to the hard-but rewarding-reality of bringing people into a saving relationship with Christ; helping them to become active as reproducing Christians; and, with them, working toward the establishment of new churches.

Church growth concepts make it incumbent upon us to be innovative and adventurous; to be more flexible and adaptable.

Dr. Win Arn, president of the Institute for American Church Growth, writing in the January/February 1977 issue of *Church Growth: America*, lists three characteristics of people with Church Growth Eyes:

1. *They endeavor to see the world from God's perspective: People outside of Jesus Christ are really lost, and God urgently wants them found.*

2. *They endeavor to examine and research why some Christian works are fruitful, why others impotent... why some results last and others do not.*

3. *They endeavor to devise bold plans and strategies under the guidance of the Holy Spirit, which produce actual, factual growth of the church... growth which brings people into churches as disciples and responsible members... growth which is measurable in one year and five years... growth which reproduces itself in new disciples.*

Here, then embodied in the church growth eyes concept is the "spring-fresh idea" among Seventh Day Baptists. It is a re-inspired-and let us pray—a perennial approach to a personal and denominational life-style: a people committed to and active for Christ.

John F. Alexander, as author of *The Other Side*, writing about "evangelism in breadth and depth," says:

"What God wants is not simply an oral confession. He wants something deeper... a completely transformed life... If we are to fulfill the Great Commission, we must present the gospel not as easy-believism, but as life-transforming discipleship...."

To believe this, and live it with such conviction and dynamism that it is contagious, is our blessed privilege. The resurgence of this kind of life among Seventh Day Baptists is very exciting and encouraging.

Let us not lose the "bloom of spring" in our Christian experience! □

OBITUARIES

BACHMAN.—Charles Joseph, son of Charles J. and Louise Bachman, was born January 18, 1916, in Paterson, N.J., and was called to rest on Sabbath morning, March 12, 1977, in Pompton Plains, N.J.

He owned and operated Ryco Textile Mill in Paterson, N.J. He served as vice-president of the Oakland Lions Club, and was a charter member of the Canal Society of New Jersey.

For many years he was a member of the Seventh-day Adventist church, serving in the 1950's as a lay-pastor and singing evangelist. He has had a long association with Seventh Day Baptists, attending from time to time the Plainfield church as well as Conference sessions.

He became active with the North Jersey Seventh Day Baptist Fellowship and was a charter member when the North Jersey church was organized on November 22, 1975. He served as lay-pastor of the church until his death.

This past year he taught the Sabbath School lesson at the General Conference sessions held at Houghton, N.Y. He and his wife, Ruth, were selected as trainers for the Commitment to Growth program. They served as trainers for the Schenectady and Berlin, N.Y., churches until forced to resign because of his health. He had been called upon to preach in several S.D.B. churches.

A frequent contributor to the *Sabbath Recorder*, he had a keen interest in church history. His scholarship and spirituality were evident in his writings as well as in his sermons. He supported S.D.B. missions and carried on an extensive correspondence with those who were interested in the denomination in several countries.

He is survived by his wife, Ruth Bayles Bachman; one daughter, Helen (Mrs. John) Norman of Sparta, N.J.; one son, Charles J., Jr., of Wayne, N.J.; one sister, Mrs. Helen Braithwaite of Elmwood Park, N.J.; four grandchildren; and a host of friends.

Funeral services were conducted by the Rev. Herbert E. Saunders and Elder Woodrow Whidden at the Moore's Funeral Home in Wayne on March 15. Interment was at the North Hardyston Cemetery in Sussex County. —J.D.B.

FORD.—Susie M. Seager was born May 31, 1892, at Lost Creek, West Virginia, and died Jan. 19, 1977, at Grantsville, West Virginia. Her parents, Rev. Lely D. and Bianca Maxson Seager, served several Seventh Day Baptist churches. During

her childhood she lived at Lost Creek, Berea, and Middle Island, West Virginia; and Farina, Illinois. She attended Salem College, where she studied music and prepared for teaching. She married Glenn L. Ford and they lived near West Union, West Virginia, where he was a school teacher and farmer. In 1928, they moved to Buckhannon, W. Va., where he served as Upshur County Extension Agent until his death in 1949. Susie taught school and served as Upshur County hot lunch supervisor. She lived on their farm near Buckhannon until 1961, when she moved to Indianapolis, Indiana, where she lived until the last year of her life.

Surviving are three daughters: Mrs. Doris Holpp, Wilkesboro, N.C., Mrs. Laura Morrison, Grantsville, W.V., and Mrs. Gleneva Murray, Buckhannon; three sons, Carroll L. and Lowell S. Ford, both of Indianapolis, Ind., and Samuel L. Ford, Toledo, Ohio; sixteen grandchildren and ten great-grandchildren. One daughter preceded her in death.

While she was active in a Baptist church at Buckhannon and a Methodist church at Indianapolis, she kept her membership in the Salem Seventh Day Baptist Church and maintained a lifelong interest. Here is part of the letter she wrote to the church last June:

"Since I cannot be with you in person I want to send greetings on this the 75th anniversary or celebration of the church. It is with pleasure that we read the church covenant each year and at each reading we are amazed at the promises we are making to the church and to God our Father—to whom be glory now and forever. Although we are 'away members' we feel close in fellowship and appreciate the many kindnesses shown us. We can say that God has been good to us through the years and we know that His gracious continuing love can never fail."

A memorial service was held on January 21, 1977, at Poling St. Clair Funeral Home in Buckhannon, W. Va., with Rev. Paul Green, conducting. Burial was held at Heaveners Cemetery. —J.P.G.

HENRY.—Ernestine Jacobi Henry, the daughter of Gustave and Amelia Jacobi, was born April 7, 1893, in Ardoch, North Dakota, and was called to rest on February 22, 1977, in Chico, California. She was married to Robert S. Henry in 1916, and he had passed away in 1970.

Since childhood she had committed her life to the Lord, and throughout her extended years she had felt led of the Lord especially to work with, counsel and witness to young people.

She is survived by six children, Robert Henry, Donald Henry, Patricia Keyser, David Henry, Paul Henry and Daniel Henry; by two sisters, Geraldine Russell and Ruth Coe; by two brothers, Jack Jacobi and Kenneth Jacobi; by twenty-seven grandchildren and twenty-two great-grandchildren.

Funeral services were conducted at the Riverside Seventh Day Baptist Church, and at the Evergreen Cemetery in Riverside, California, on February 25, by Pastor Alton L. Wheeler. —A.L.W.

LEWIS.—Allie B. (Dealing) Lewis, 93, was born in Adams, N.Y., September 2, 1883, and died in her home, at Battle Creek, Mich., on February 27, 1977, after an illness of six weeks.

In 1908 she graduated from Alfred University, N.Y. In 1909, married Welcome B.

Lewis also a graduate of Alfred University who was working in Battle Creek as a research chemist for Dr. John Harvey Kellogg at the Battle Creek Sanitarium and who later earned a doctor of medicine degree.

Mrs. Lewis was employed for several years as a teacher of several of the children reared by Dr. and Mrs. Kellogg.

She was the eldest member of the Seventh Day Baptist church here, a missionary benefactor and active in the church for nearly 65 years. She taught in the children's division for more than 20 years and a Sabbath School superintendent of both the children's and adult departments. She helped to start Christian Endeavor.

Mrs. Lewis was a trustee; a member of the Board of Christian Education; president and treasurer of the Ladies' Aid Society of the church. She was also on the National SDB Young People's Board and the National Woman's Board. She was a member of Church Women United.

Dr. and Mrs. Lewis supported Seventh Day Baptist foreign missions, donated funds to build the Lewis Medical Dispensary in Makapwa, Malawi, Africa, and to the SDB Crandall High School in Kingston, Jamaica.

After the death of their son, Welcome B. Lewis, Jr., Mrs. Lewis administered his memorial scholarship fund to help medical and ministerial students through college and the balance of the fund was donated to help build a lodge at the church's Holston Camp at Cotton Lake.

Surviving Mrs. Lewis are two daughters, Mrs. LeRoy (Arabeth) DeLand of Bellevue and Mrs. George (Madelene) Parrish of Battle Creek; five grandchildren, and four great-grandchildren.

Services were held at the Farley Funeral Home with her pastor the Rev. S. Kenneth Davis officiating. Interment was at Memorial Park Cemetery. Should friends desire, memorial contributions may be made to the Allie B. Lewis Memorial Fund at the Seventh Day Baptist Church, Battle Creek, Michigan.

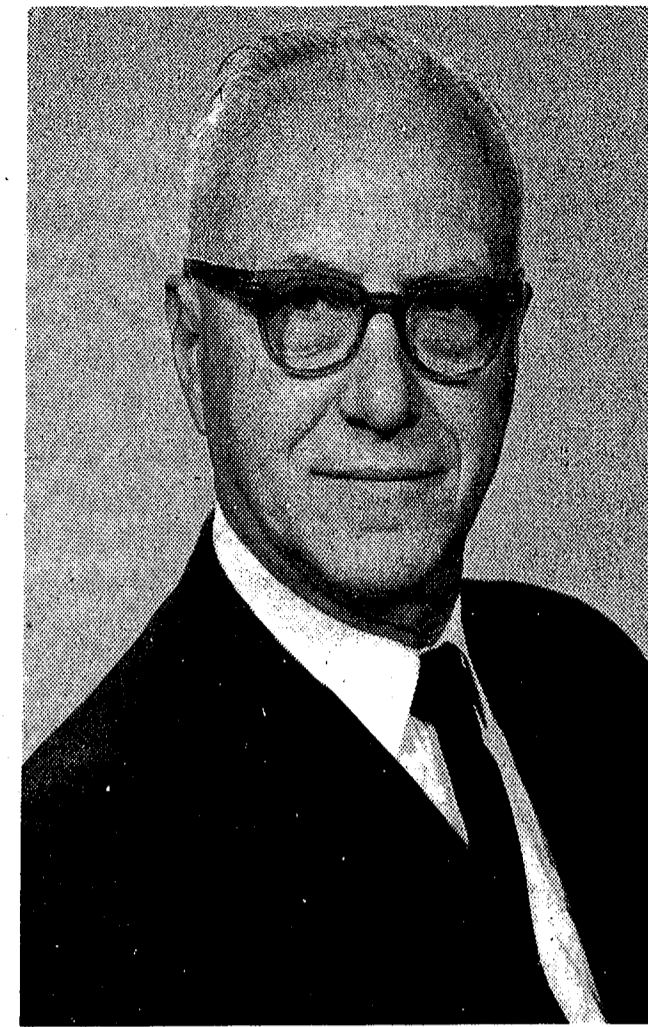
Just the day before the funeral of Mrs. Lewis, on February 28, 1977, the stepmother of George Parrish, Mrs. Clarence (Dora) Parrish was laid to rest in Hick's Cemetery with Elder LeRue Cook, of the Adventist church, officiating. —S.K.D.

SEAGER.—Dr. Lloyd D., of Little Rock, Ark., died Feb. 12, 1977 at the age of 74. Son of the Rev. Lely D. and Bianca Maxson Seager, he was born July 26, 1902 at Farina, Ill., where he grew up. He attended Milton College, the University of Wisconsin and St. Louis University School of Medicine. (See life sketch elsewhere in this issue.)

Dr. Seager was president of General Conference in 1950, served on Commission, and represented the denomination at the World Council of Churches general assembly held at Amsterdam, Holland, in 1948. He was a deacon, trustee and a charter member of the Little Rock, Ark., Seventh Day Baptist Church.

Survivors include his widow, Oma Pierce Seager, whom he married August 24, 1927, at Fouke, Ark.; a son Irving Seager, Little Rock; and two daughters, Mrs. Miriam Braswell of Atlantic Beach, Fla., and Mrs. Loretta Durst of Issaquah, Washington; and also eight grandchildren.

Funeral services were conducted by his pastor the Rev. John H. Camenga. Burial was in the Pinecrest Memorial Park. —J.H.C.



**DR. LLOYD D. SEAGER
MAN OF MANY TALENTS**

by Albert N. Rogers

Lloyd Seager was a man of amazing talents, purpose, and love of people. Outstanding in medical research and teaching, he still found time for his church and family, for community life, athletics, poetry, and helping young people get an education.

Son of Rev. Lely D. Seager and Bianca Maxson Seager, he grew up in the Farina, Ill., Seventh Day Baptist parsonage. He went to Milton College distinguishing himself in scholarship, music, and sports, and winning the hand of Oma Pierce of Fouke, Ark., who became his wife. After a year as principal of Farina High School he entered the University of Wisconsin for graduate work which he continued at the University of Illinois at Urbana. He earned the M.D. degree and taught several years in the St. Louis University School of Medicine. He then taught at the University of Tennessee Medical School, and for five years at Woman's College, Philadelphia, Pa.

In 1949 Dr. Seager was named professor and chairman of the department of Pharmacology and Toxicology, University of Arkansas Medical School, Little Rock, Ark., where the longest period of his professional life was spent. During this time he carried on much medical research and published over eighty articles in professional journals and the *Cyclopedia of Medicine*. He was

invited to present papers at scientific meetings in Leyden, Holland; Sao Paulo, Brazil; and Tokyo, Japan. He gave expert testimony in drug and air pollution cases in the courts and was prominent in several professional societies. He served four years in the U.S. Army Reserve, and was a community leader in Boy Scouts of America.

Dr. Seager was the Seventh Day Baptist delegate to the World Council of Churches assembly at Amsterdam, Holland, in 1948, and president of the Seventh Day Baptist General Conference in 1950. He was a charter member, deacon, and trustee of the Little Rock, Ark., Seventh Day Baptist Church, having been identified earlier with the Farina, Marlboro, N.J., and Albion, Wis., churches. His influence was always direct, sincere and compassionate. He enjoyed singing with evangelistic quartets as his father had before him.

When not employed as emeritus professor in his retirement, Dr. Seager prepared a book of poetry he hoped to publish. The verse he wrote speaks often to human values, the sacred art of teaching, friendship, vision and respectability, as well as of natural resources and beauty. He championed the Ozark country and the great Southwest. He also sang with the Society for Preservation and Encouragement of Barbershop Quartet Singing. His interest in young people continued throughout his life.

Milton College honored Dr. Seager with its "outstanding achievement" award, and the University of Arkansas featured him in one of its publications for his support of its athletic program. Gardening was also one of his hobbies. He materially assisted in the purchase of the present house of worship of the Little Rock church. □

He Leadeth Me

**The sands of time
Are shifting and deep,
A wearisome trudge
For the traveler's feet.
But the Master puts stones
On which to stand —
To be, as it were,
A helping hand!**

—Unknown

ACCESSIONS

COLUMBUS, OH
Dale D. Thorngate, Pastor

By Baptism:
Dalene Shepard

FOUKE, AR
Floyd L. Goodson, Pastor

By Baptism:
Coy Altom

By Testimony:
Victor Forman

TEXARKANA, AR
Ralph M. Soper, Pastor

By Testimony:

Norma (Mrs. William) Stone
Dianna (Mrs. Randy) Davis
Melba (Mrs. Selby) Beckham

WESTERLY, RI
Russell W. Havens, Pastor

By Testimony:

Russell W. Havens
Paula L. (Mrs. Russell) Havens
Lori E. Havens
Teresa A. Havens
Timothy R. Havens

MARRIAGES

WILSEY-MATTISON.—George E. Wilsey, Jr., son of George E. and Edith Wilsey, Sr., and Yvonne H. Mattison, daughter of Reid and Phyllis Mattison, were united in marriage in the Alfred Station, New York, Seventh Day Baptist Church on Sabbath afternoon, July 10, 1976. The Rev. Rex E. Zwiebel, pastor of the bride, officiated.

BIRTHS

HENRY.—A son, Erik Matthew, to Rod and Camille Henry, Los Angeles, CA, on February 7, 1977.

Sin has four characteristics:

Self-sufficiency instead of faith;
Self-will instead of submission;
Self-seeking instead of benevolence;
Self-righteousness instead of humility.

● Birthday greetings to Harry C. Lupton, of the Shiloh, N.J., S.D.B. Church. Mr. Lupton was born March 18, 1877 and was honored on his hundredth birthday with a buffet supper at his home church.

Historical Society

(continued from page 13)

Seventh Day Baptists have never been large numerically. In England

by 1690 there were 22 Seventh Day Baptist churches, and this may have been their maximum number. In the American colonies Rhode Island was the initial center, with a few Seventh Day Baptists to be found in Connecticut and New Jersey. For 150 years there was very little growth. In 1802 there were 11 churches, 10 ministers, and 1,215 members. In the succeeding decades of the nineteenth century, Seventh Day Baptists, as was true of other people, followed the migration westward—into northern, central, and western New York; into Pennsylvania, West Virginia, and Ohio; and then later into Wisconsin, Illinois, and Iowa. Their growth was slow, but by 1861 there were 66 churches with 6,585 members. In 1890 there were 99 churches and 8,535 members. Five years later, in 1895, a peak was reached with almost 10,000 members in the United States.

There are several notable features about the Seventh Day Baptists.

First, it is one of the wonders of history that Seventh Day Baptists have been able to survive at all. Small groups usually do not have a long history. They either grow or die. This is especially true of nonsectarian groups like the Seventh Day Baptists who are unwilling to deny the name of Christian to those who do not agree with them in all things. Reasonable people appealing to reasonable people do not usually have the stamina to maintain their witness and their existence in the midst of a larger society whose members they are not ready to condemn out-of-hand. This has been especially true as rural isolation has decreased almost to the vanishing point and as population mobility has multiplied almost in a geometric progression. Family loyalties, traditions, and customs are difficult to maintain as children scatter first to one part of the country and then to another.

Second, related to the wonder of continued existence has been the ecumenical spirit Seventh Day Baptists have exhibited from the beginning. At the outset in England, it is reported that a group of Seventh Day Baptists shared a common edifice, a common meetinghouse, with first-day Baptists. In Rhode Island, Seventh Day Baptists joined with other Baptists and with Congregationalists in establishing and supporting the College of Rhode Island (now Brown University). In the nineteenth century, Seventh Day Baptists

participated in the revivals which swept the country, joining with others to promote revivals on a community-wide basis. Late in the century, Seventh Day Baptist youth groups were part of the interdenominational Society for Christian Endeavor. I have already mentioned that Seventh Day Baptists were founding members of the Federal, National, and World Councils of Churches.

Third, not only did Seventh Day Baptists participate in formal interdenominational institutions, but throughout the nineteenth century they were active in all manner of reform activities. The optimism of their early millennialism spurred them to believe that society could be improved and progressively perfected. With a superabundance of zeal they plunged into every worthy effort for moral and social reform. They were early participants in the struggle for temperance reform. They were concerned for the rights of women. They participated in the antislavery movement and helped staff the stations of the underground railroad.

A final surprise and wonder is that the Seventh Day Baptists were able to do so much with so little for the cause of education, for education for all, regardless of sex. I shall not attempt to list the academies that the Seventh Day Baptists, with their meager resources, founded. In what was then the far northwest, in Wisconsin, the Seventh Day Baptists maintained academies for the general public at Albion, Milton, and Walworth. Albion had a college charter, but it was Milton that became the Seventh Day Baptist college in the west. The academy at Salem, West Virginia, also achieved collegiate status. And as we know, of Seventh Day Baptist academies in New York, it was the school started at Alfred in 1836 that ultimately became Alfred University.

The Seventh Day Baptists, with their long history, are a fascinating people. For more than three centuries, they have exhibited a remarkable tenacity born of deep rootage and firm conviction. The story of their emergence in an effort to be fully obedient to what they understood to be the claim of God upon them and their continuing persistence in endeavoring to be faithful to that which had been entrusted to them is an inspiring story. "Ever separate but never sectarian" are the words which best characterize them. □

Children's Page

An Important Decision



The sun was setting in the west and the blue sky was streaked with pink and gold. It was Friday evening and as Ted looked across the backyard where Mother's roses were just coming into bloom, he felt a joy and contentment because the Sabbath had come.

Ted had always looked forward to the coming of the Sabbath ever since he was a little boy. He liked to come home from school on Fridays and find the house spic and span and delicious odors coming from the kitchen. He liked to stop and smell carefully to see if he could guess what Mother had baked for Sabbath Day dinner. Ted whistled a tune as he turned and walked around the house. The world seemed good to him as he remembered that tomorrow his class was giving a special program in the worship service of Sabbath school. As he came to the front walk he noticed Tom was hurrying toward him. Ted could see at a glance that Tom was very excited.

"Hey, Ted," he yelled, "Remember how you were wishing the other day that you could earn some money? I know where you can get a job." Now Tom was excited too. "Where, Tom, doing what?" The two boys sat down on the front steps.

"Mr. Brown has a strawberry patch and he wants to hire two boys. They must promise to work every day because he doesn't want to break in new boys after the first day." "I was thinking," Tom went on, "that you and I could work together and make a lot of money—maybe enough to get a catcher's mitt."

"Say, that's just great," Ted said. "Won't that be wonderful! When do we start?"

"Tomorrow morning at eight o'clock and there should be berries for about ten days. On school days we'll pick after school."

Ted's face fell. "Tomorrow morning!!! I can't go tomorrow, Tom; you know that. It's Sabbath Day." "Oh, Ted, you aren't going to let a chance like this slip by. It's only two Sabbaths at the most and you could keep thinking how it was Sabbath Day. Maybe, you could even sing some choruses and hymns and recite some of those verses you're always learning. Come on, Ted, two Sabbaths won't matter and I already told Mr. Brown I was sure you would want the job."

Ted didn't answer this argument but turned and said, "I'll let you know this evening, Tom." After supper he waited until Mother was alone washing the dishes and then he told her about Mr. Brown's offer. He said, "I went up to my room and thought about it and I believe Tom is right. I could keep remembering it was Sabbath Day as I worked, and after all it is just two Sabbaths."

Mother dried her hands and sat down by the table. "Ted," she said, "You do believe the Ten Commandments were given by God, don't you?" "Of course, Mother, you know I do. I am a Christian, but I just don't feel there would be anything wrong with this."

Mother looked thoughtfully out of the window. Across the park she could see the little lake where the children spent many happy hours. Suddenly she thought of something. "Ted, do you remember last winter when you were skating on the pond and the ice broke with you and you went down into the water under the ice?" "I'll say I do. I'll never forget that as long as I live."

"Do you remember how Dad just happened to have that tow chain in the car and threw it to you and you were able to crawl back to the edge where he could reach you?" Ted nodded as Mother went on: "Supposing that one link of that chain had been weak—supposing that all the other links were strong, but one link was broken; would the chain have brought you to safety? Would it have helped you to just think the chain was not broken?" "Of course not." Ted responded.

"The Ten Commandments are a chain in the Christian's life, Ted, that bring him safely through temptations," Mother went on. "But if one link is weak or broken the chain loses its strength and before we realize it the temptation becomes stronger than our chain. Your desire to get enough money to buy a catcher's mitt is not worth giving up your Sabbath conviction. You see, Ted, a boy who has accepted the Sabbath cannot break it without breaking his chain."

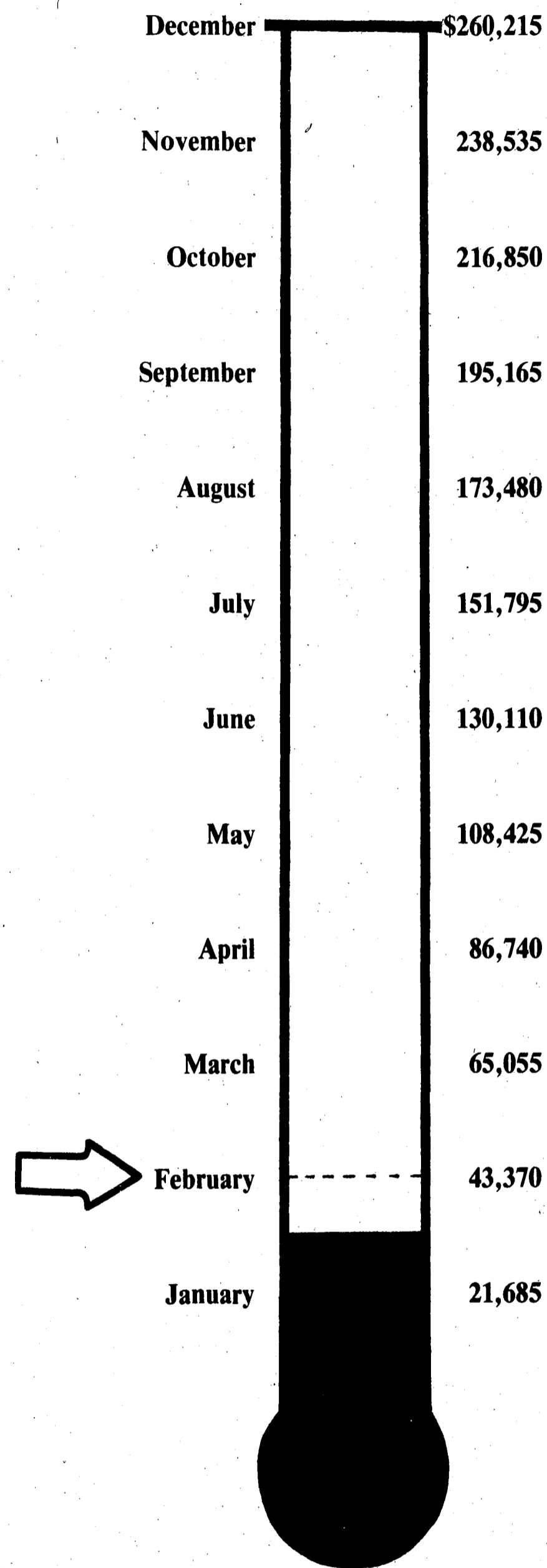
Ted supposed Mother was right—she always was, but he hated to tell Tom he couldn't go to work the next day. However, that night as Tom lay thinking about his decision, suddenly he felt very happy that he had decided not to go to work the next day. He could never have kept the Sabbath in his heart while working. What a foolish idea that had been! He knew now that just thinking a chain has no links broken can never make that chain strong. God had been good to Ted all of his life. How could he have thought it would be worth giving up his convictions to earn a little money? As Ted lay half asleep he could almost hear the verse, "If you love me, keep my commandments." Ted knew that what he wanted most of all was to show his love to God by keeping all of His commandments. Happily he turned over, content with his decision, and fell asleep.

The story has an even happier ending because Ted got a Sunday paper route and that summer saw Ted and Tom with their catcher's mitts helping their baseball team win victory after victory. □

—Iris S. Maltby

Seventh Day Baptist Ministries and Outreach

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



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

*There is obviously still a gap between the "targets" and what is needed to carry on denominational work without cutbacks. It is hoped that some churches will be able to exceed their suggested goals.

"Christian stewardship is man's grateful and obedient response to God's redeeming love, expressed by the use of all resources for the fulfillment of Christ's mission in the world."

OUR WORLD MISSION Budgetary Goals

Church or Group	Suggested "Target"
Adams Center NY	\$ 1,500
Albion WI	1,800
Alfred NY	9,500
Alfred Station NY	6,000
Ashaway RI	7,600
Associations and Groups	8,000
Battle Creek MI	12,000
Bay Area CA	650
Berea WV	750
Berlin NY	4,000
Boulder CO	5,000
Brookfield NY	750
Columbus OH	4,500
Daytona Beach FL	4,200
Denver CO	17,000
DeRuyter NY	2,300
Dodge Center MN	6,500
Farina IL	1,200
Fouke AR	1,800
Hebron PA	2,500
Hopkinton RI	350
Houston TX	1,000
Individuals	3,000
Irvington NJ	2,500
Kansas City MO	2,000
Leonardsville NY	300
Little Genesee NY	3,200
Little Rock AR	1,200
Los Angeles CA	9,300
Lost Creek WV	5,000
Marlboro NJ	6,500
Middle Island WV	850
Milton WI	23,000
New Auburn WI	2,500
New York NY	1,500
North Jersey NJ	2,500
North Loup NE	8,000
Nortonville KS	4,500
Paint Rock AL	1,700
Plainfield NJ	7,500
Putnam Co. FL	750
Richburg NY	3,250
Riverside CA	13,200
Rockville RI	700
Salem WV	7,500
Salemville PA	2,000
Schenectady NY	600
Seattle WA	3,300
Shiloh NJ	14,500
Stonefort IL	1,000
Texarkana AR	500
Verona NY	3,500
Walworth WI	2,200
Washington DC	4,500
Waterford CT	4,000
Westerly RI	8,000
White Cloud MI	1,800
Total	\$255,250*

FEBRUARY SUMMARY

1977 Budget	\$260,215.00
Receipts for two months:	
OWM Treasurer	\$28,257.92
Boards Reported	3,022.90
Total	31,280.82
To be raised by December 31, 1977	\$228,934.18
Percentage of year elapsed	16.66%
Percentage of budget raised	12 %
Two months: Due	\$43,369.18
Raised	31,280.82
Arrears	\$12,088.36

Gordon Sanford, OWM Treasurer

Cults or Christ?

In today's society we seem to be experiencing a proliferation of religious cults. These groups have great appeal, it seems, among certain segments of the population. Some cults are located only in certain geographic areas such as the "snake-handlers" of Appalachia. Still others focus their work among certain age-groups as the Sun Myung Moon cult which is probably most active among our youth.

Christians have been warned to beware of false prophets and those who would deceive "the very elect" of the church of God. Today, at times, it seems difficult to distinguish between the genuine and the counterfeit, thus many are led astray. One sure test is that of Biblical accuracy: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

A careful study reveals that there are certain distinguishing characteristics of the cults of which we might well be aware. Perhaps one of the most common is the claim of "extrabiblical revelation." Several of the current religious movements have writings from some leader who claimed (or claims) "divine inspiration." Often this is cleverly hidden from those initially studying the beliefs of the group. These writings in most cases are placed on an equal basis with Scripture or are designated as "supplements" or "lesser lights." However, we have been advised by Scripture against those who would add or detract from the Word of God (see Prov. 30:5,6 and Rev. 22:18).

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom he also created the world" (Hebrews 1:1,2 RSV). Beware of those who would deceive by teaching extrabiblical revelation.

When we study the life of Christ we find that He was a humble, unpretentious man. He did not establish himself in a lavish "headquarters" nor place His disciples with generous "expense accounts." The early Christian church did not live as the elite or wealthy, but rather as the common man. How unlike Christ are many of the cultic type religious leaders. They live in a grand style and expect a type of adulation from their followers that should be reserved for God alone. The cult tends to elevate its leader to a messianic level.

Cultic churches have a false basis of salvation. If there is anything that is made clear in the teachings of the New Testament it is that salvation is by grace. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8).

We cannot earn our salvation by adhering to a denominational creed or statement of belief; nor by giving a second and third tithe of our income; nor by knocking on so many doors to pass out our quota of literature. Salvation is by grace, not works.

Some cultic groups attempt to keep their membership unsure of their salvation. They press their followers for more money and more prescribed works to ensure they fulfill the "will of God." Some have gone so far as to warn their believers that Christ has delayed His coming because of their unfaithfulness. This is salvation by works and by fear. Many of these churches can rightfully be called "chosen people churches." They teach that "everyone else is wrong, we alone are right."

One sure way to attract a crowd today is to have something mysterious in your teachings or ritual. This is not a new deception as those who have studied history and Scripture are well aware. Many of the cults stress that some lost "truth" has been rediscovered and/or special secret rites or ceremonies are held to which only the elite are permitted. Others seek to attract followers by the reinstitution of the Old Testament feast days (which ceased with the death of Christ), and the observance of special holy days complete with colorful and exciting pageantry. Again we must say, how unlike the humble unpretentious Christ.

In his book, *Know the Marks of Cults* (Victor Books, 1975), Dave Breese writes: "An almost universal characteristic of the cults is the creation of a monolithic, merciless, and entangling organizational structure." The allegiance is to someone other than the Lord Jesus Christ. The system becomes similar to slavery, indeed a spiritual slavery to the system or leader. The Scriptures tell us that "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17) and that we have been "called unto liberty" (Gal. 5:13).

How thankful I am for a faith that has stood the test of time and the fires of persecution; for a faith that is not a fad built upon foundations of sand, but rather strongly constructed on the everlasting rock of ages.

I am thankful for a great legacy of faith that is based solely on Scripture, a faith that does not need extrabiblical revelation, a faith that is not based on a flamboyant personality; but one that is based solely on the God-man, Jesus Christ.

I am thankful for a faith that stresses the importance of the individual, the equality of the gospel and the priesthood of all believers. In short, I am thankful for a positive faith, with a positive message, in a positive Lord. □

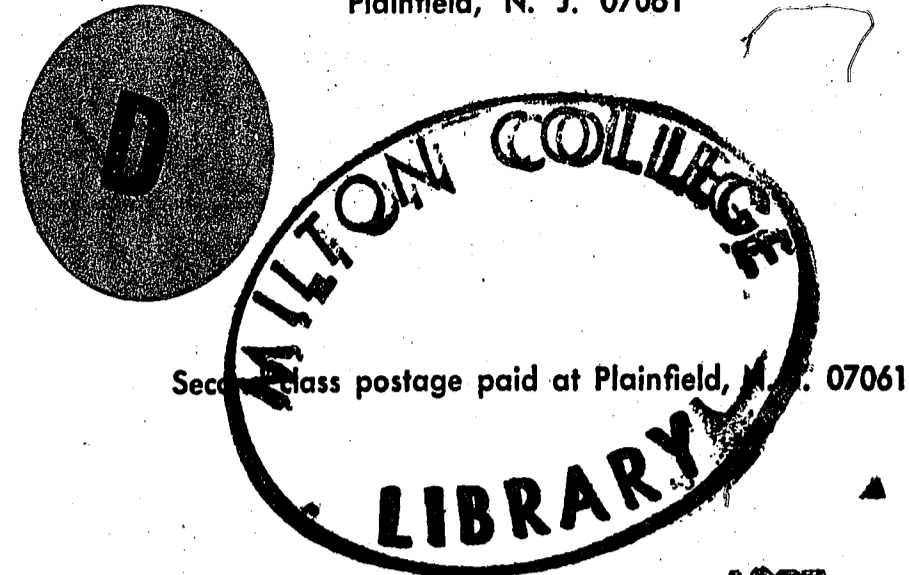
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This is great news! Seventh Day Baptists seek spiritual partners in the worldwide work entrusted to them. Here are some immediate suggestions for you:

You can help by praying

- For the Seventh Day Baptist message being proclaimed across the U.S. and in some twenty-three nations around the world.
- For the overseas missionary staff; for national ministers overseas; for workers serving in North America.
- For over 52,000 baptized church members overseas and in America.
- For overseas schools and clinics; for ministerial students in this country and around the world.
- For our active publishing ministry.

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You can help by supporting financially

- The 1977 Our World Mission budget of \$260,215, a monthly need of \$21,685 to cover missionaries' allowances; subsidies to foreign fields; U.S.A. missionary pastors and outreach programs; administration and board ministries.
- The Commitment to Growth program which will result in new members and new churches in 1977!
- Retirement funds for those who have given their lives in the ministry of the church.
- Your local church program, as well as that of your Association.

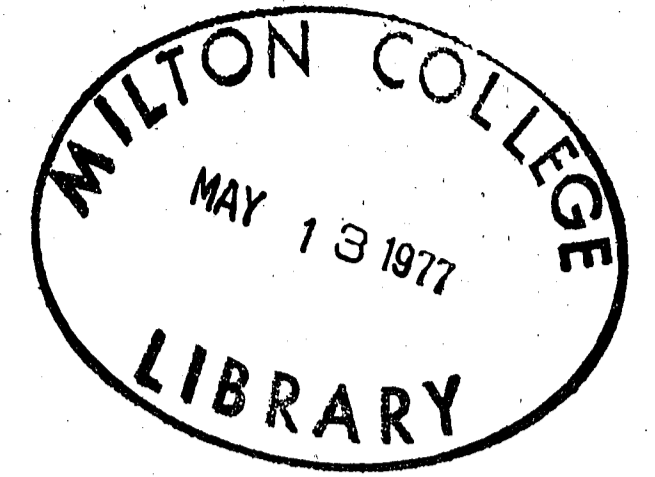
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that loves God.**

