

AUGUST 7-13, COLLEGE OF THE OZARKS,
CLARKSVILLE, AR

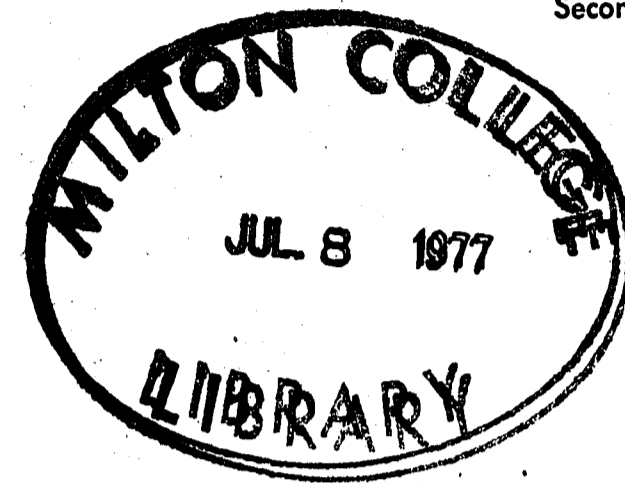
Theme Text:

*"With men it is impossible, but
not so with God, for with God all
things are possible" (Mark 10:27).*

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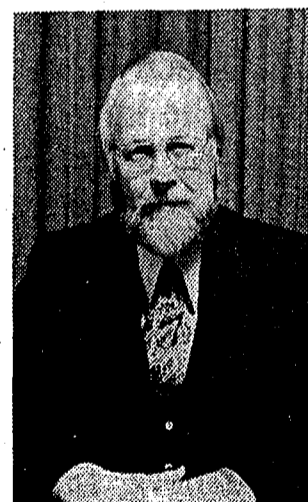
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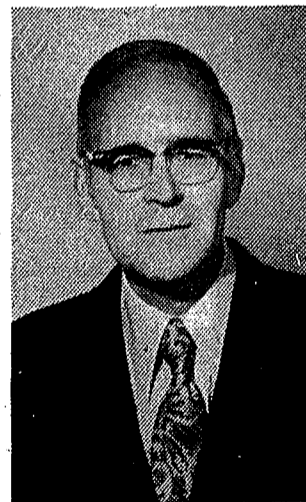
MILTON WI 53563

Annual Conference

SPEAKERS



Monday evening's speaker is Pastor Dale D. Thorngate of the Columbus, Ohio, church. His subject is: "Daring the Impossible Through Faith."



Prayer is conversation with God. "Daring the Impossible Through Prayer" is the topic for the Rev. Leland E. Davis for Tuesday night. He is pastor of the Washington, DC, church.



On Wednesday evening Lyle E. Shreves, assistant superintendent, Clay County Schools of Clay, WV, and a member of the Salem church, will speak about "Daring the Impossible Through Stewardship."



Speaking Thursday night is Deacon Leland W. Bond of Clarksburg, WV, and a member of the Lost Creek church. His topic: "Daring the Impossible Through Sabbath Observance."

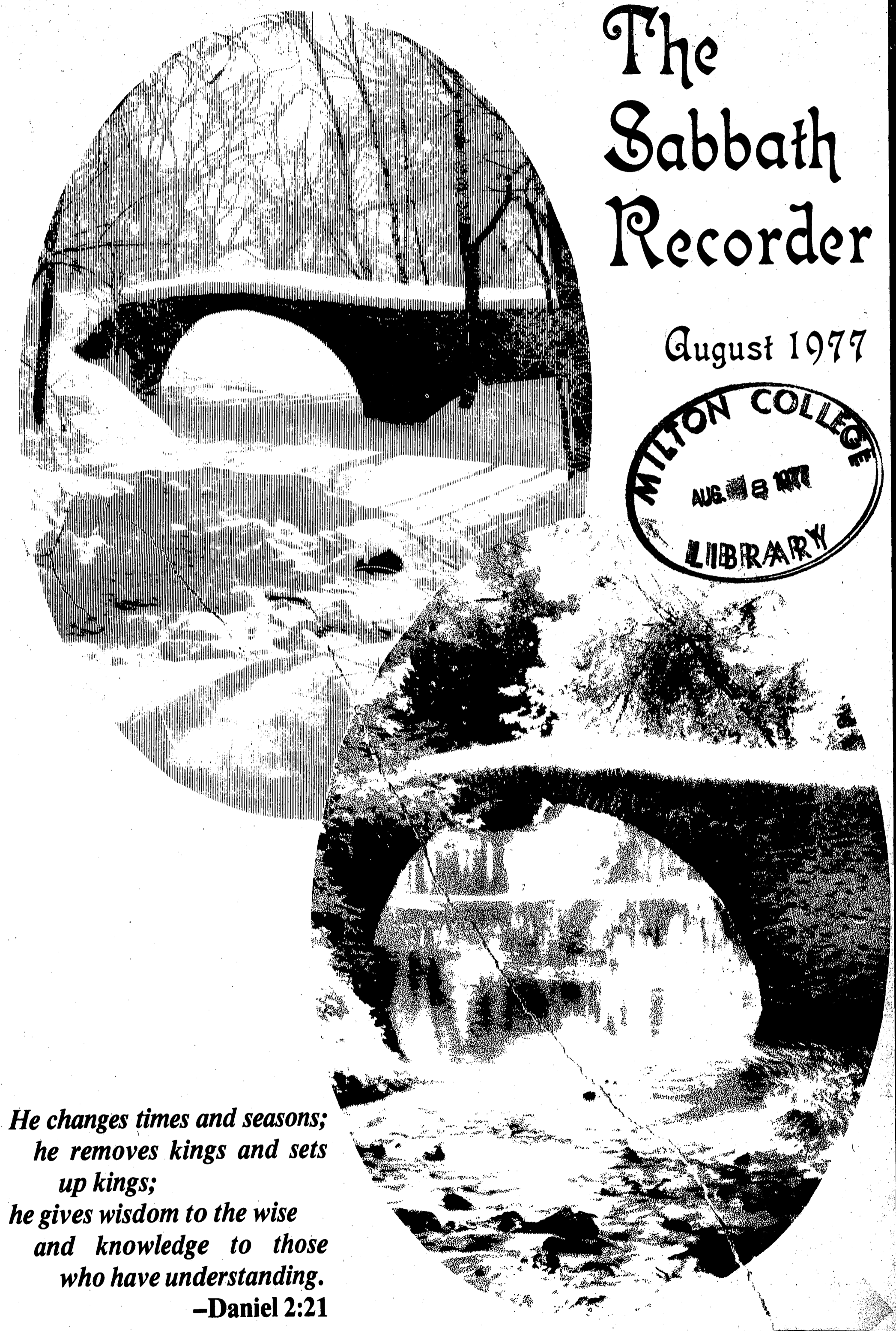
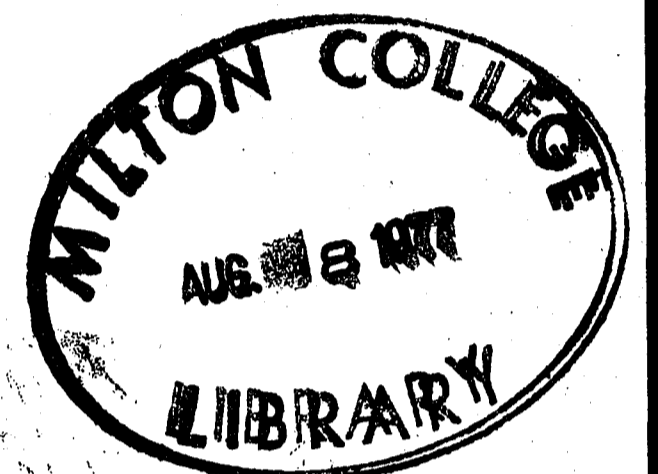


"Daring the Impossible as a Servant People" will be the topic of the Rev. C. Rex Burdick of the Berlin, NY, church at the Sabbath Morning Divine Worship Service.

*He changes times and seasons;
he removes kings and sets
up kings;
he gives wisdom to the wise
and knowledge to those
who have understanding.
-Daniel 2:21*

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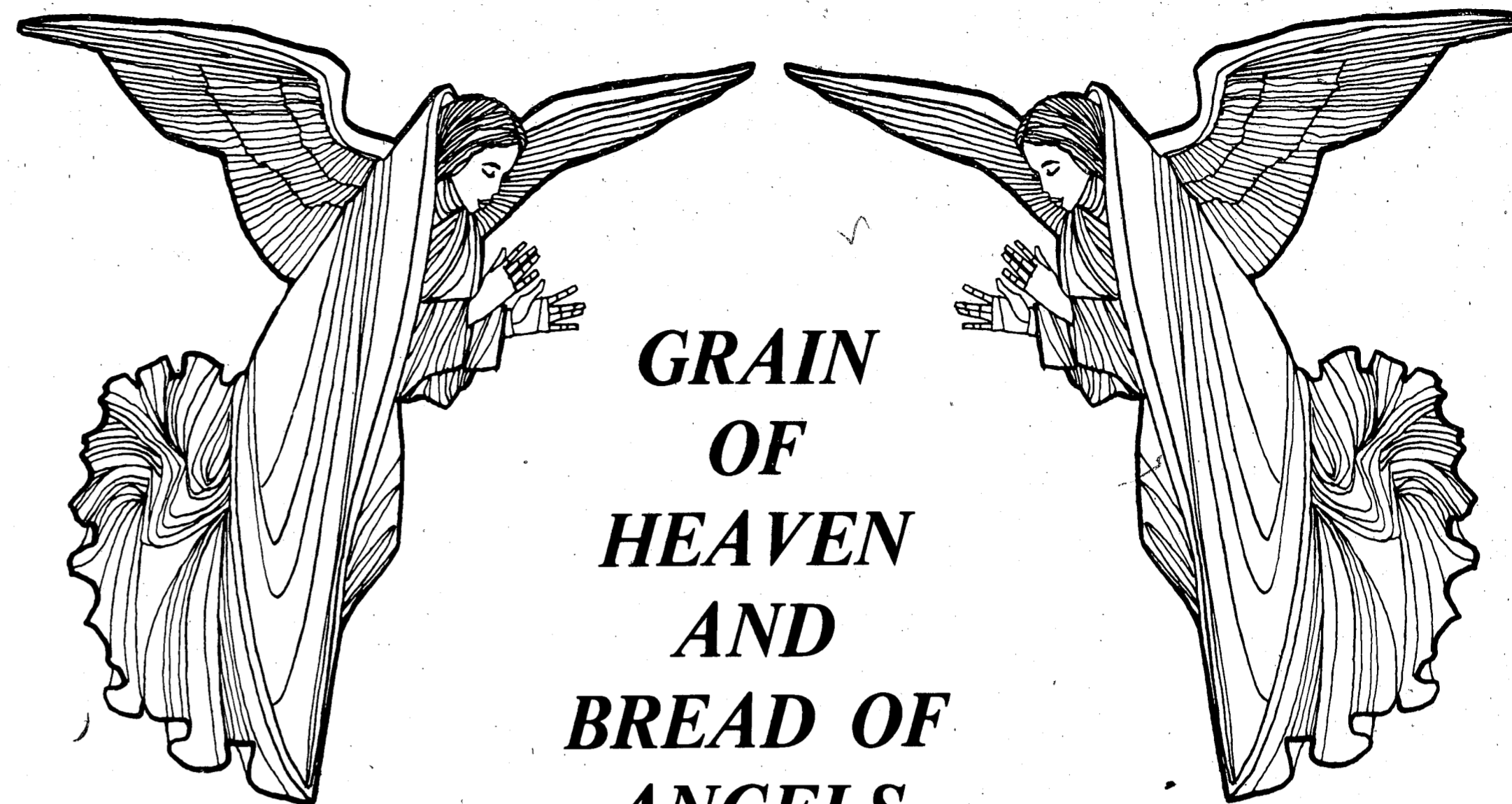
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THE LORD LOVETH
A CHEERFUL GIVER—
BUT
HE ALSO
ACCEPTETH
FROM A
GROUCH.



The Sabbath Recorder



GRAIN OF HEAVEN AND BREAD OF ANGELS

Over the years, we've prayed, "Our Father, who art in heaven... give us this day our daily bread."

For most of us, God has answered that prayer. We don't just have daily bread: we also have daily meat and potatoes, daily gravy, and pie a la mode every other day.

"You prepare a banquet before me," said the thankful believer in Psalm 23:5, "filling my cup to the brim" (TEV).

Food words compete for space in the Bible with soul talk. Note that the great acts of God are those in which He gives His people food. Salvation history can't be told apart from the food experience.

Our Biblical ancestors lived in a time when food was scarce and famine even more common than today. The children of Israel prayed each day for the next day's meal and when the victuals came, they didn't short-change God with just a mumbled thanksgiving.

"Patiently all creatures look to you to feed them throughout the year," said a grateful soul, "quick to satisfy every need, you feed them all with generous hand" (Ps. 145:15, 16, Jerusalem Bible).

Exodus tells the tale of God's great saving act. At the crossing of the Red Sea, He saved the frightened Israelites from cruel masters bent on returning them to slavery in Egypt. To give thanks for their narrow escape, the people ate a meal called the Passover. Thus, they remembered God.

But their need for God's help didn't end there. Wandering in the desert, they came face to face with starvation. "I will now rain down bread from heaven for you," God said then (Ex. 16:4, NAB). God surprised them with food called manna.

They celebrated their food salvation with a song. "He rained down upon them manna to eat, and gave them the grain of heaven. Man ate of the

bread of angels; he sent them food in abundance" (Ps. 78:24, 25, RSV).

Grain of heaven and bread of angels—this manna went ahead of them all through their history. In later days, the people of the tribe of Judah found themselves exiles in faraway Babylon. The prophets promised a rescue like that at the Red Sea, a saving act with a complete menu: "On the road home, food shall never fail them," said Isaiah, "they shall find pasture even upon bare hills; they shall not hunger, neither shall they thirst" (Isa. 49: 9, 10, Moffatt).

From the very beginning, the Promised Land to which the people journeyed and returned came with food in its description. Besides being a land of milk and honey it was also "a land wherein thou shalt eat bread without scarceness" (Deut. 8:9, KJV). And, then, the New Testament gave a most special meaning to all the Old Testament food images.

(continued on page 22)



August 1977



Pastor Helen Green
DeRuyter, New York

Fruit of the Spirit -- Patience

If a man misses even one section of a revolving door in a bank building, he may feel ready to explode with impatience. I have ridden in a car with a friend driving who at every red light or behind every slow car expressed impatience and anger. It was as if we ought to be able to go through life without ever having to wait for a light to change before we proceed.

It is a tense and distraught world we live in. I can't be patient with others, or myself, or with God when I'm in turmoil of soul. There is a need for calm as we face life with its disappointments, decisions, and difficult human relationships.

The hymn, "Take Time To Be Holy," expresses our need and its solution.

*Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone.*

Even as I read the words, I tend to think that I don't have time for that kind of holiness. It continues:

*Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide.*

*Take time to be holy,
Be calm in thy soul
Each thought and each motive
Beneath His control.*

This hymn suggests that my ability to exercise patience is dependent on my closeness to the Lord. The Scriptures teach us that the character of the Lord is being reproduced in those persons who are united with Him. The power of the Holy Spirit is in those persons who are in a living union with Christ as Savior and Lord. After listing the evil "works of the flesh" in Galatians 5: 19-21 the writer says that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith

meekness, and temperance." The word patience in the Bible can also be translated as long-suffering, forbearance, and endurance.

Our very highest, finest, and most powerful example of patience is God our Creator and Redeemer. Nehemiah 9:16, 17 contrasts the rebelliousness of man with this description of God: "But thou art a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and didst not forsake them."

First, patience is characteristic of God. He is patient with evil and wickedness in humans who are fully deserving of His wrath as we see in Exodus 34:6, 7. The divine judgment is suspended for a time to give people the opportunity to repent, and to obey the will of God. "But thou, O Lord, are a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (Ps. 86:15). He is long-suffering toward us, "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Second, patience is cultivated in Christians. It changes the hardest trial into glory because it enables the Christian believer to see the goal beyond the pain. We are to learn to face delay without depression, oppression without retaliation, and suffering without relenting. We learn and receive this from God who is patient with us in our weakness, failure and sin (see Ephesians 4:32).

How can I be patient with others if I have not experienced God's forgiveness for my sins and forgiven myself for those sins? I believe that the key to patience with others is expressed very clearly in Col. 3:12, "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive." The key word is "forgive." As the Lord has forgiven me, so I also must forgive.

We need patience when we are with people who hold to different religious, political, or ethical views than we hold and who seem to expect us without questioning to agree with them and adopt their views. Even two Christians can have this experience of one or both feeling that the other is determined that his way is best and others really ought to believe and do as he does. Tensions, arguments, and even the ending of once enjoyable friendships can result. Many of you readers could probably describe your own experiences of praying for and receiving patience and love from the Lord in such situations.

Perhaps you've seen the little lapel pin or button which says, "Please be patient with me, God is not finished with me yet." The wearer could be selfishly and irresponsibly saying, "Well people, you're going to have to put up with me just the way I am. Maybe later God will change me, but I don't intend to change right now. You'll just have to like me the way I am!" Or, the wearer of that pin may be genuinely saying: "God is at work in me and I know He is changing me from what I was. I am becoming more and more the way He wants me. Praise the Lord! I'm glad to tell others what's happening."

Our impatience is sometimes directed toward God. I may feel that He has made a mistake in allowing certain situations to come into my life. There is a saying that: God gives His very best to those who leave



Helen Green is pastor of the DeRuyter, N.Y., S.D.B. Church.

the choice with Him. But sometimes in our impatience we wish we were somewhere else and doing something else. We think that in a different job, house, climate, marriage, or family we could be happier, easier to get along with, and more successful in being Christians. As the old saying goes: The grass is greener on the other side of the fence. Another saying which I heard recently on the radio is: Keep your lamp burning, and let God place it where He will.

The Scriptures speak of learning patience in times of temptation and trial (James 1:2-4; Rom. 5:3), in times of chastening from the Lord (Heb. 12:7), and during undeserved affliction (1 Pet. 2:20). God desires to develop in us the patient steadfastness of a Joseph, Moses, or Paul. "For you have need of endurance (patience), so that you may do the will of God and receive what is promised" (Heb. 10:36).

The boy David, while caring for his father's sheep, was appointed by God and anointed by the prophet Samuel to be the future king over Israel. Thereafter stretched years of delay, but those were years of preparation for his long career as king. As V. Raymond Edman wrote: "Delay never thwarts God's purpose: rather, it polishes His instrument." We read of the discipline of delay in the lives of Abraham and Sarah who waited long for a son. Joseph lived steadfastly for God while in captivity in Egypt. Hannah waited with a heart aching for a child to love. Elijah experienced aloneness as a prophet of God. These and other Biblical lives are there for our learning and encouragement.

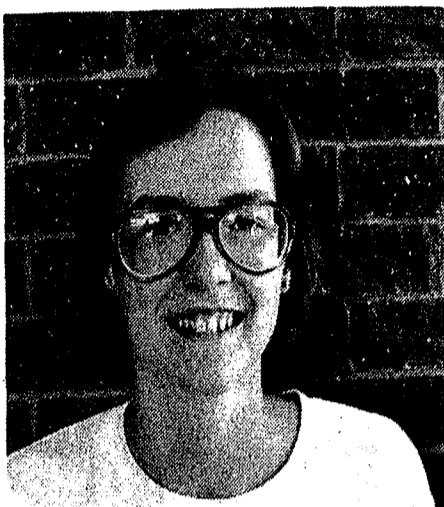
We need patience in our praying. If the result is not seen as soon as expected, we tend to lose heart, and if it is still longer delayed we are apt to abandon the request altogether. We forget that there are three answers to prayer: Yes, no, and wait awhile!

Even in the life of the great missionary Paul we see that some of his petitions met with delay. In Romans 1: 9, 10 we see that Paul had often wanted to visit and strengthen the Christians in Rome, yet had been prevented from going. Paul had become sufficiently mature as a believer that he kept on praying and years afterwards he was permitted to make the journey (Acts 28:11-16). He was patiently persistent in prayer.

We are to wait patiently for Christ's return (2 Thess. 3:5). This does not mean that we are to sit with hands folded, just waiting. Patience is expressed and lived out by obeying God and "by patient continuance in well doing" while looking ahead to "glory and honor and immortality, eternal life" (Rom. 2:7, 8). "Be patient, therefore, brethren until the coming of the Lord. ... You also be patient. Establish your hearts, for the coming of the Lord is at hand" (James 5:7, 8).

Patience is that quality that does not hastily retaliate or punish; it is the opposite of anger and is merciful. Patience is the quality that does not surrender to circumstances or succumb under trial; it is the opposite of despondency and hopes "in our Lord Jesus Christ" (1 Thess. 1:3). Believers are strengthened with God's power, so that we can learn to have "patience and long-suffering with joyfulness" (Col. 1:11). That seems like a peculiar combination to us humans—long-suffering and joy—yet they are both a part of the Christlikeness which our Heavenly Father desires to produce in us. □

Summer Christian Service Corps -1977



Joni Goodrich
North Loup, NE



JoAnne Burdick
Boulder, CO



Cindy Stockman
Milton, WI

**WATCH FOR
REPORTS ON
SCSC PROJECTS!**

**NORTONVILLE and
LEAVENWORTH, KS
SCHENECTADY, NY
WESTERLY, RI and
WATERFORD, CT**

The Sabbath Recorder

The perfect number (seven) of nearly perfect young ladies was trained for the 1977 Summer Christian Service Corps projects, June 15-23 with the Denver, Colo., SDB Church as host. Gerry Van Dyke, David Clarke and Leon Lawton were staff members. Pat Burdick took charge of the music and Host Pastor Edgar Wheeler arranged for the chapel times. Ed Hansen and John Peil assisted in these.

"And I said, I'll go, Lord! Send me!" was the clear attitude of the SCSC workers. Though a smaller number than in recent years, their enthusiasm and deep dedication helped to offset that fact. Like Isaiah of old, they have experienced the presence of the Lord in their lives and are responding to His call and leading.

THEIR TESTIMONIES (given at the close of training session):

"I learned to like myself in a new way and how to decide what my feelings are in most circumstances. I've realized why I sometimes feel so defensive and how to respond to instances when I want to be a 'pain.' In loving myself, I'm able to genuinely love others. It's been a real experience getting to know myself and it's brought great results! Praise Jesus!"

"It is very hard for me to open up to people and at the same time feel very relaxed. So I prayed about it. The Lord answered my prayer! Within just a few days I feel as though I've known these girls for months."

"I learned that I wasn't letting God control my life. I always wanted to make decisions on my own with no one helping me. I guess it gave me a sense of independence. I realize now I need Him, and want Him to make all my decisions for me."

"I'm more sure in my walk with Christ. I can be more confident in telling others about Him."

"I can handle adapting to people and circumstances better. I think I have more sense in how to react and how to let God work in my relationships."

"I have more confidence, especially in the area of how I handle myself and my problems. I also feel a lot better about calling on people. Yesterday we had a wonderful time, but I still will always have that scared feeling inside me. I also feel as though I am sensitive to people's needs. I hope that I will be able to go on and share what I've learned with others."



•••Denver, CO, SDB Church
Host for training session



JoAnne Barber
Westerly, RI
TEAM: SON KIST
Nortonville, KS
Jean Fetrow
Waterford, CT



Pat Burdick
Boulder, CO



Debbie Kavarnos
Niantic, CT

TEAM: GLORIA A DIOS
Schenectady, NY



PRESS ON

"Forgetting the past and looking forward..."
—Philippians 3:13, 14

URGENCY in proclaiming the gospel—now!

That was the all-pervading atmosphere established at meetings of the Baptist World Alliance in Miami Beach last month.

From every corner of the world, representative Baptists emphasized the need to reach these "vast untouched multitudes" (two billion people yet unwon for Christ)—and some of them are near every Seventh Day Baptist church in the USA and abroad, and others are in places where we *should* have churches!

Commitment to Growth

Our Commitment to Growth plan is helping Seventh Day Baptists put the emphasis where it belongs: to deal with *people*, people for whom Christ died.

At Conference time last year, whole-hearted dedication was made to the concept of growth. A corps of dedicated leaders was trained and deployed to share information and techniques with Growth Forces from participating churches. A substantial number of church members throughout the country have thus participated in Growth Bible Studies and workshops. They are excited about the future. A growing number of church members are showing confident enthusiasm regarding the potentials for growth, and results are already evident.

But the most critical period in our Commitment to Growth plan is probably at hand—transition from the relatively easy and inspirational phases of Bible study, discussion, planning, and prayer to the more difficult and challenging times of "aggressive outreach" into the communities where our churches are located, and the planting of new churches. It seems to me that we should rally our full resources to "build the bridge" from where we are to where we need to be in assured, consistent growth.

Goals and Accountability

To assist in the long-range developmental process, members of Commission and Planning Committee have been urging individuals, churches, boards, and agencies to set goals and establish procedures for accountability.

We are all challenged to assess our own situations and to determine our own actual *numerical* "targets" in dollars, in numbers, in programs, in people—whatever is applicable.

From the Executive Secretary's Desk
K. D. Hurley

The Rev. J. B. Williams, general secretary of the Australian Baptist Missionary Society, emphasized in his presentation to the Baptist World Alliance that "the Lord Himself quite definitely told His followers to plan for the future. That surely is the point of the parables in Luke 14:28-33. Some of the greatest words of the Old Testament prophets were God-given insights into the future, and warnings of the inevitability of judgment unless the people of God changed their life-style. We may predict, if we recognize the sovereignty of God and the finitude of human comprehension."

Then Mr. Williams concluded:

"We should live a day at a time, realizing that days go on to years. Do what our hands find to do, yet with the forward-looking eye. We must guard against future shock, but we do not need to fear it. Don't fall for the trap of thinking there is no tomorrow. Don't be so full of the day as to forget that what we do today should be influenced, perhaps greatly, by what we hope and expect tomorrow to be."

Seventh Day Baptists are proud of their history and heritage—and rightly so! During the Bicentennial Year, we gave some special attention to former achievements, and we gained a new sense of pride and satisfaction.

Now, we "face forward" in a growth pattern, realizing that we live and work *today* with great hopes for *tomorrow*. We have affirmed that in many areas of denominational effort we have done well—but not good enough! So we are cultivating, through various emphases, a new determination to really succeed for Christ and His Cause.

Denominational Structure

In order to accomplish "mission," there needs to be "organization."

Through the Task Force and the Ad Hoc Committee, our people have been in the process of reevaluating denominational organization, structure, and procedures. The desire is to evolve an effective and efficient "mechanism" through which our unique message can be propagated and the Good News can be disseminated.

We need to use the best structure and procedure possible to achieve our goals in growth (numerically and spiritually) to the Glory of God. Denominational organization can be effectively accomplished if we put the emphasis where it should be—on *knowing God* and *following Christ* as Savior.

Our prayer—together—is for strength, for Divine leadership, and for the Lord's promised blessing for those who do His will.

Let us not be content "to celebrate history." Let us participate in "making history for the Kingdom of God"—and doing so because our dreams are inspired by the mercies of God. □



The Sabbath is an ever-present "house of learning" for those who choose to creatively respond to God's gift of Sabbath-peace.

Seventh Day Baptists have special reason to make good plans for Fall and Winter-Sabbath School program with this reserved-time for renewal of mind and spirit encouraging their members' participation. Choosing study materials with concern for teaching Christ's truth and love, equipping the classrooms, ordering teacher helps, arranging for teacher-enrichment—all these jobs help produce fruitful learning experiences. But most important of all is the teacher's and officer's quality-use of time, both in preparation and during the "class sessions" and assembly time.

The Board of Christian Education urges each Sabbath School leadership team to work hard at discovering ways to convey Christian truth, including our SDB distinctives. Don't forget to work in the special resources produced by our own agencies, such as: YOU AND YOUR CHURCH; SDB'S IN EUROPE AND AMERICA (I, II, III); SDB BELIEFS, A MANUAL FOR STUDY; Tract Society tracts and booklets; SDB YEARBOOK (with its data and its informative Annual Reports of agencies).

CHRISTIAN EDUCATION—Sec. David S. Clarke

THE UBIQUITOUS SCHOOLHOUSE

And your own pastor and other leaders deserve your prayerful support as they adapt and create new materials in their teaching ministry. Perhaps you can help them publish a study booklet of materials that have proved especially creative in your church's education.

One resource that many SDB's use for the Uniform Series lessons in the International Lesson Annual published by Abingdon. This annual publication expands our learnings on Bible studies of the 102-year old International Bible Lessons for Christian Teaching." An SDB is author of the Christmas article and is listed as Seventh Day Baptist.

Our denomination produces the HELPING HAND from these outlines and helps to create the outlines with about thirty other denominations brought together by a special committee of the National Council of Churches of Christ in the U.S.A. (Not all of the denominations are members of the Council, as is true in so many other missions enabled by Council's bringing together.) Our HELPING HAND editor, Ms. Jinx Kuehn Stonestrom, helped last year to develop lessons for 1980-81, as did also the Board's secretary, Dave Clarke. Each year, we have the privilege, along with the other cooperating denominations, of critiquing the draft of the outlines before they are revised for the printer. This year, Sec. Clarke missed Jinx's presence at the Uniform Lesson work session. He was asked by Chairman Horace Weaver to conduct the closing worship, and he was happily surprised to find his prayer printed in the minutes, just recently received.

Sec. Clarke had quoted Scripture briefly, told a story showing how we mix up imperatives, declaratives, subject, object, person of the grammar we use everyday. He then gave this prayer: *Thank You, Lord God, for the various moods, tenses, and literary styles in Your Word; for the deeply personal experiences of conscious and conscientious relation with You and with other persons.*

We pray for Your spirit of wisdom and love to empower those who write and edit, using the product of our work together. May they keep track of the mood, tense, literary style, subjects, and objects of Your Word's communication, so that learners are brought closer to You, to each other, to all Your children.

We thank You, our God, for the always-present schoolhouse—the Sabbath—which You established so many centuries before our historic Uniform Lesson Series. Help us to be good trustees of that liberating schoolhouse as we develop from Your Word a curriculum-base that millions across the earth will use.

We pray that our primary concern for the LEARNING experiences of the Sabbath's renewing hours may enrich the worship, rest, and creativity by which You liberate humanity from the tyranny of money, status, and all other greed. Help us to achieve the simplicity of Jesus our Christ, in His way of Life. Amen.

Following the prayer, he invited the ecumenical group to sing along with a tape-recording of the 1972 Young Adult Pre-Connors singing:

'TIS THE GIFT TO BE SIMPLE.

Shaker song

Harm. by Richard D. Wetzel, 1972

'Tis the gift to be simple, 'tis the gift to be free,
'Tis the gift to come down where we ought to be,
And when we find ourselves in the place just right,
'Twill be in the valley of love and delight.

When true simplicity is gained,
To bow and to bend we shan't be ashamed,
To turn, turn will be our delight
Till by turning, turning we come round right.

Music copyright 1972 by the Westminster Press

The benediction was: "Simply... go...with...Jesus. Amen." □

The Return of Jesus Christ



by Pastor Leroy Bass
New Auburn, Wis.

Lesson I: "Is the World To Come to an End?"

In Tennyson's last lines of "In Memoriam" are these pertinent words:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

Thus the poet testifies to the coming climax of the affairs of human history. When I was a boy I supposed the world would go on and on and never come to an end. Now we all know that world suicide is a grim possibility with nuclear weapons. The United States, Russia, and China are working feverishly to build and perfect such retaliatory armaments as to *deter* the other from attacking.

Do you think there will be a world-destroying war? In this series of articles we are going to let God's Word, the Holy Bible, answer all our questions. Let us open our Bibles prayerfully. Do not merely copy out the verse when filling in the blank spaces, but write the answers briefly and to the point in your own words.

1. Did Jesus Christ speak of the end of the world? _____
What did He say would first have to be done?

Answer: See Matthew 24:14

2. For how long did Jesus promise His power and presence for the teaching of the gospel? Answer: Matthew 28:18-20 _____

If the principles of Christianity had not been introduced to the world at the time of Christ's first advent on earth, the world would have continued on its downward course. Fortunately, since His first coming the principles of His kingdom have, for a long time, retarded the onslaught of iniquity.

Today, the world again faces self-destruction and ruin from ever-grosser immorality. Only a Savior from heaven can deliver us. There is no way out of the world's delirium --- no way except UPward!

3. What does Jesus mean by the end of the world? That is, what is it that marks the end of the world?
Answer: Matthew 24:3, 27, 30; John 14:2, 3 _____

Around the circle of the earth are to be spread the glorious gospel tidings: JESUS IS COMING AGAIN!

Christ's second advent is as important to the world as was His first advent. In fact, His second advent climaxes the great gospel dispensation and completes the plan of salvation.

The return of Jesus Christ is mentioned over 300 times in the New Testament, plus many Old Testament references. In the whole Bible there are eight times as many references to the second coming as to the first.

4. Who was probably the first preacher that declared the second advent of the Lord in power and glory?
Answer: Jude 14 _____

5. Have Christian leaders down through the centuries also taught this thrilling truth? Answer: Yes, many have, but for all too many others, it was hardly known. These are some outstanding statements:

The Nicene Creed reads: "And He shall come again, with glory, to judge both the quick (the living) and the dead."

Manual Lacunza, a Catholic, wrote: "Jesus Christ will return from heaven to earth, when His time is come."

John Knox wrote: "We know that He shall return, and that with expedition."

So have also written about His return, Luther, Calvin, Wesley, Spurgeon, Moody, and Billy Graham.

"The Bible predicts that there is coming an end to this world system as we know it. The Bible declares that the climax of history will be the coming again of Jesus Christ. The most thrilling glorious truth in all the world is the second coming." - Billy Graham

6. What great events are connected with Christ's second coming?

Ans. a. Revelation 1:7 _____

Ans. b. 2 Thess. 1:7, 8 _____

Ans. c. 1 Thess. 4:16 _____

Ans. d. 1 Thess. 4:17 _____

Ans. e. 2 Peter 3:10 _____

From the above texts, do you see anything secret about Jesus' coming? _____

Is it clear to you that Jesus Christ Himself will really come? _____

Do you see that His coming will attract world-wide attention? _____

Would you really like to see Jesus yourself as He comes down from heaven? _____

Are you willing to confess your sins to Him, and to trust Him and love Him, and obey His gospel? _____

God bless you.

What a comfort it is to know, from Rev. 11:18, that God will not allow the nations at war to destroy all life on earth; but that the end of the world means the close of the gospel age, and the return of Jesus Christ from heaven, all under the control of God. And God is intensely interested in securing your salvation. With God's Word you may face the future, knowing that "the gates of hell shall not prevail against His church," nor against you, if all of your life is placed under His control.

(to be continued)

You may wish to request our tract "That Blessed Hope - The Return of Christ," order from the Tract Society. □

LOOK!

**WOULD YOU LIKE TO SEE THE WORLD THROUGH NEW EYES?
TO SEE YOUR WORLD FROM A DIFFERENT ANGLE?**

TO UNDERSTAND YOURSELF IN A NEW PERSPECTIVE?

TO BETTER UNDERSTAND YOUR FRIEND, AND NON-FRIEND?

GOD GAVE US THE SABBATH DAY TO LOOK AT THINGS-FROM HIS VIEWPOINT.

-Janet Thorngate

Women's Society

Mrs. Madeline Fitz Randolph

A recent letter to share with all of you from Iris Codrington, of England. You will remember her at Amherst, in 1971 when Conference convened with the Seventh Day Baptist World Federation; she was a delegate. She writes:

Dear Sisters in Christ:

Greetings in the name of our soon Coming King. On behalf of our Seventh Day Baptist Missionary Society I must say how sorry I am that we the sisters in London, England, have not written to you all for a very long time. I am always promising to do so but never got down to it. Nevertheless we still have you all in mind. On behalf of our society I must say a big thank you for all the Newsletters that have been sent to us. These letters always bring to us much food for thought, too, making us feel that we are all workers together in our Father's great vineyard. We have noticed in these letters some of the ways in which some of your groups mentioned are working; we here are working in the same ways. For instance, for a very long time now we have had monthly prayer meetings on a Saturday night in various home of the sisters, also making ourselves available to others (with) open doors. These meetings are always bright and joyful and on Wednesday nights in each month we meet for sewing and temporal discussions. Some times there are setbacks in meeting together but the struggle to gain grounds goes on. Almost every year we sponsor a sacred concert with sales of prepared food, clothing, and many useful articles. In 1975 we were able to give to the S.D.B. British Conference from some of our funds raised L 15 and on 22nd of November 1976 from another concert we gave again to the conference L 10. We also visit Old People's Home, not often to speak to them, but to sing, and pray. Sometimes we do individual service in visiting others who need our help spiritually and also serve tracts. We believe these are ways in which we witness for the Lord. At present we are on the job of collecting and packing clothing and useful gifts to send to India to our needy brethren. These gifts we are sending by ship. It will cost from L 60 to L 70 but we know that the Lord will provide, for the silver and gold are His and we must share our blessings. In the second to the last Newsletter sent one of the thrilling news was Seventh Day Baptists Committed to Growth. All the comments given are something to stir us up. I pray that all our sisters will have this awakening mind. Christ in us the hope of glory. Then we can truly help to bring others into the fold. Please continue to pray for us as we do for you all. May God continue to bless your great work. Kindly accept our Christian love.

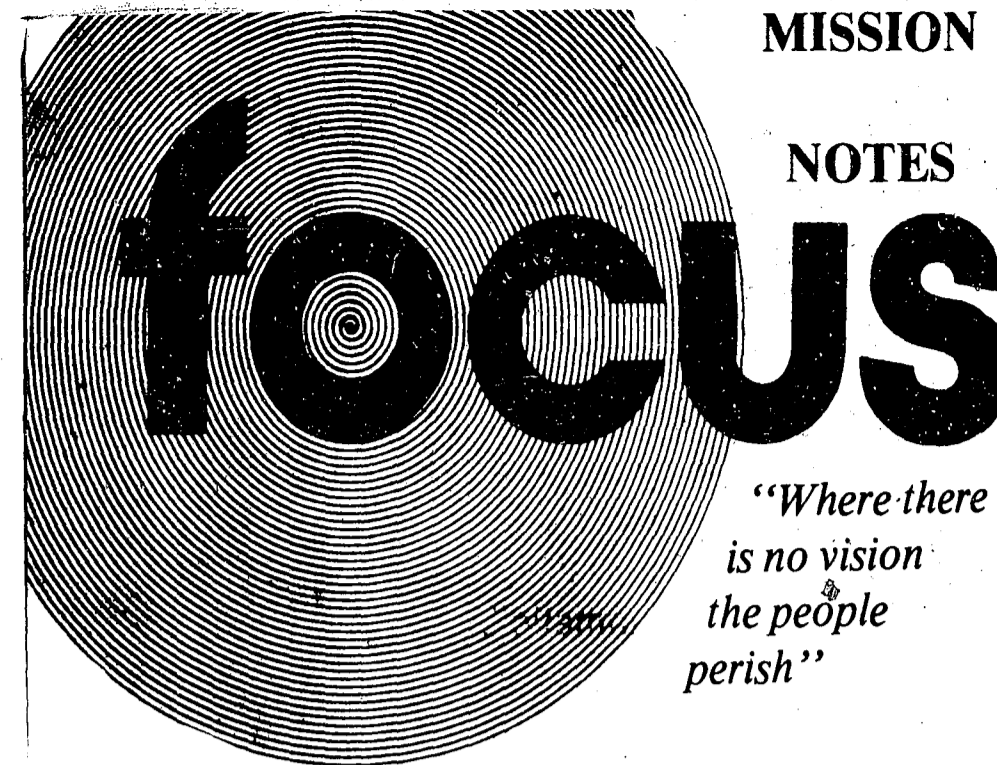
Yours in Christ,
Iris Codrington (President)

There are so many letters and interesting bulletins that come to us, and very often we wish that all of them could be shared. Lately a letter came from our chairman of Lone Sabbathkeeper work, Jean Jorgensen. After reporting on her activities to our board formally, her letter became quite newsy and we want to share an incident which Jean relates:

"God works in mysterious ways. My baby-sitter just called to chat. She has been fascinated by my religious beliefs (she is a Lutheran and her husband is a Baptist). We talk a great deal about Christianity and religious beliefs. She has been telling her relatives and friends about Seventh Day Baptists, "a good conversation piece" as she calls it. She was just in Lake Mills talking about me with the proprietor of the Victory Book Store. I'm to go see this person and explain that there really is such a thing as a Seventh Day Baptist. Such an oddity—but what an opening for expressing my beliefs! Her mother-in-law wants to talk about it sometime, too. If I don't get out there and act on my beliefs, God will just have to send my baby-sitter."

How many of us have had the experience of sharing our beliefs in this natural way? In conversation with people we know well, or in encounters with strangers, we are sometimes shy about telling why we are and fearful that we might be thought "peculiar." And yet we cannot be sure that our encounters are not the work of the Holy Spirit, opening doors for us to do His Will.

The story is told of a teacher who had a little boy in her class who was a very lonely, and a very dirty child. She felt that she could not bear to touch him, but one day when he was being teased by the other children, he ran and threw himself into her arms. It was then she realized that he did not have a misshapen head, as she first thought, but he had such thick dirty hair that it made his head look out of shape. She wrote a note for him to take to his mother, asking if she might shampoo the boy's hair. The next day, written on a scrap of brown wrapping paper, was a note, brief and to the point, "Do anything you dam please." Making arrangements to use the shower facilities in the school, the teacher secured clean clothes for him. She suggested that he leave them each afternoon, wearing the dirty ones home. Each morning she came early and the boy took a shower, put on the clean clothes and wore them all day. The boy's family moved away and the teacher lost track of him. One day about twenty years later her doorbell rang. Standing there were two young men in military officers' uniforms. One of them smiled and said "Remember me?" She recognized the boy of many years before, and learned that his father had been sent to prison, and his mother had died. The boy, now a First Lieutenant in the U.S. Air Force, travelled many miles to find the first person who had ever taken an interest in him, and to say "Thank You." We never know what our impact can be, either as persons or as an organization. This is why as Seventh Day Baptist women, we are striving to grow spiritually, and thus have a clear impact upon others, for the glory of His Name. Ada Davis brought this story to us from a Church Women United State Assembly...I thought it was great! □



MISSION

NOTES

"Where there is no vision the people perish"

MALAWI, AFRICA—The new S.D.B. Church Center in Mzuzu, Northern Region, is being built with bricks made by the people in the churches of that Association. Missionary Menzo Fuller has been asked to supervise construction and will be using the truck camper as residence during his stay there (some 500 miles from Blantyre). Some funds from German SDB's were sent in July through the World Federation to help in this project.

U.S.A.—Baptisms in our churches are increasing in 1977! It is possible that the total may double that of 1976. Rockville, RI, had its first since April 1968. PTL! How is your church doing? Why?

GUYANA—The Council of the Guyana SDB Conference meeting in May took action to have members of the Bona Ventura SDB Church under its leader, Pastor R. English, "squat on a piece of new land to acquire the land for a camp site for the Seventh Day Baptist Conference." This is in keeping with government policy we understand.

U.S.A.—Six older high school youth from Pacific Coast Association churches worked with young peoples' projects in California and Washington in a summer of dedicated service. It began with a training session at Pacific Pines Camp and was directed by Gary Hemminger and Garry Morris. Those serving: Victor Burdick, Jeffrey Inabnit, Brian Owen, Edie Rosa, Leslie Seehuus and Nadine Wear. PTL!

JAMAICA—The Jamaica SDB Conference was hosted by the Higgin-town, St. Ann, church at its Conference session late in July.

Camps and retreats are planned at Maiden Hall in August with witnessing teams serving in several churches following a training session. Pray for these teams.

U.S.A.—Pastors and people are making new discoveries in the COMMITMENT TO GROWTH plan. One pastor has shared, "The whole church was depressed and discouraged and I was leading them in this rather than the joy of the Lord. The crisis came and produced a shake up which placed people in positions that are more nearly in accord with their gifts, drew the people together and made us realize in a new way that we are in this thing together and need to support each other, and gave some new direction. I am changing styles in my ministry to accord more with how I am coming to feel I'm gifted. It is working out now to God's glory."

GUYANA—The churches in the Guyana SDB Conference have contributed to help in the work of sister churches in the PHILIPPINES. The equivalent of US\$60.00 was raised and sent to the field. Their annual Conference met at Dartmouth, July 29-August 1.

U.S.A.—Director of Evangelism, Mynor G. Soper, moved to Texarkana, AR 75502 in mid-July. His address is: Rt. 1, Box 569-A. He is available for consultation and service.

MALAWI, AFRICA—After many months of uncertainty the land lease at Thomas has been approved for the dispensary, church and staff houses. The major buildings are now completed and in use. A baptism has been held there this year, too.

PRAYER □

CORNER

A Prayer Reminder for Each Day!

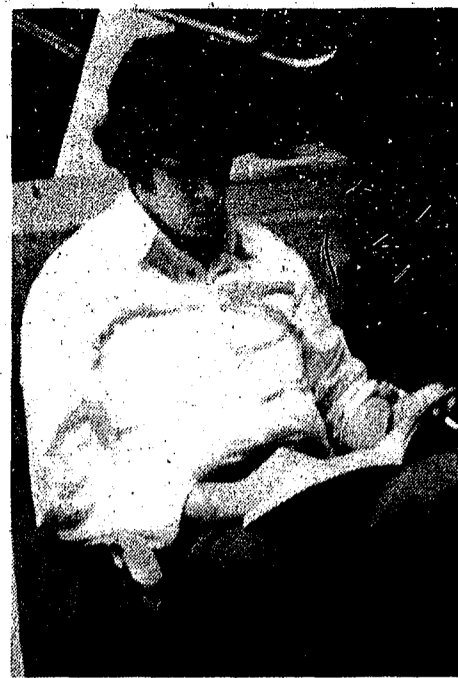
September 1977

Verse for the month: "And let us not get tired of doing what is right, for after a while we will reap a harvest of blessing if we don't get discouraged and give up. That's why whenever we can we should be kind to everyone, and especially to our Christian brothers."

—Galatians 6:9, 10 LB

Pray for....

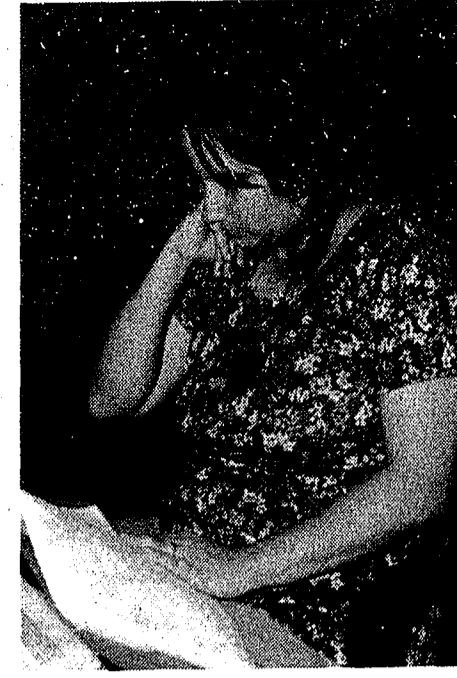
- 1—The choir director in my church
- 2—Missionaries Menzo and Audrey Fuller in Blantyre, Malawi
- 3—The Mzuzu Church Center Building project in Mzuzu, Malawi
- 4—Responsibilities in Stewardship
- 5—The children in our Sabbath schools and churches as they begin the school year
- 6—Conference President Richard Shepard
- 7—Those reached in V.B.S. and camps
- 8—Your pastor
- 9—My next door neighbor and his relationship with the Lord
- 10—Our children as they begin a new school year
- 11—Teachers in SDB schools in Jamaica, Malawi, and India
- 12—COMMITMENTS made in the COMMITMENT TO GROWTH plan—are you fulfilling yours?
- 13—Lone Sabbathkeepers
- 14—Those enrolled in the Guide Bible course
- 15—Missionaries Doug and Jane Mackintosh in Kingston, Jamaica
- 16—The fellowship in Blountville, TN
- 17—Yearly Meeting in Marlboro, NJ
- 18—Annual Meeting of the American Sabbath Tract Society in Plainfield, NJ
- 19—Marlboro, N.J., S.D.B. Church
- 20—A missionary to replace the Fullers in Malawi
- 21—The students at Crandall High School in Kingston, Jamaica
- 22—Radio ministry in the Philippines
- 23—Commitment to Growth leaders in every church
- 24—Those God will lead into the ministry during this year
- 25—The American Bible Society
- 26—The editor of the *Helping Hand*
- 27—German S.D.B. Church, Salemsville, PA
- 28—The lonely and sad faces I meet today
- 29—The discovery of "our" Spiritual Gift
- 30—Publishing director and editor John Bevis



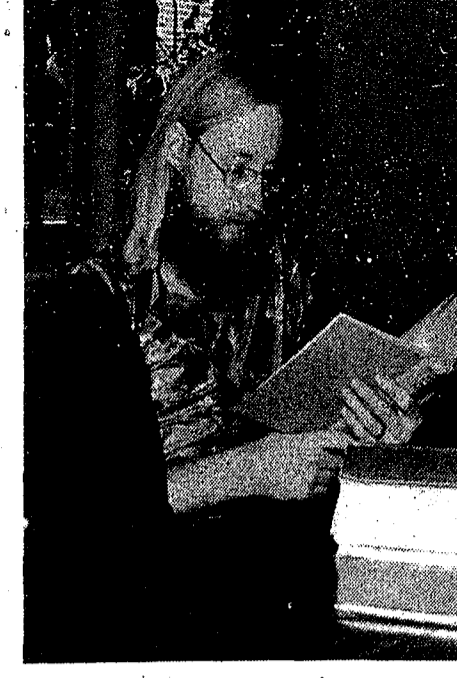
Gordon Lawton
"educational"



Ken Chroniger
"determining"



Barbara Chroniger
"fattening"



Jay Zaremba
"deepening"



Justin Camenga
"fulfilling"



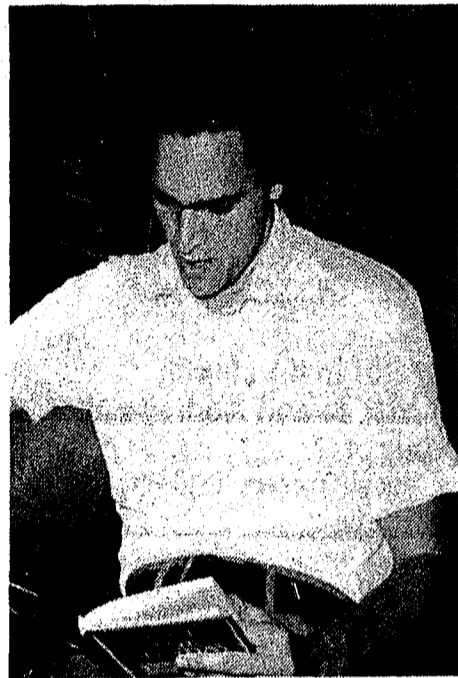
Perry Cain
"encouraging"



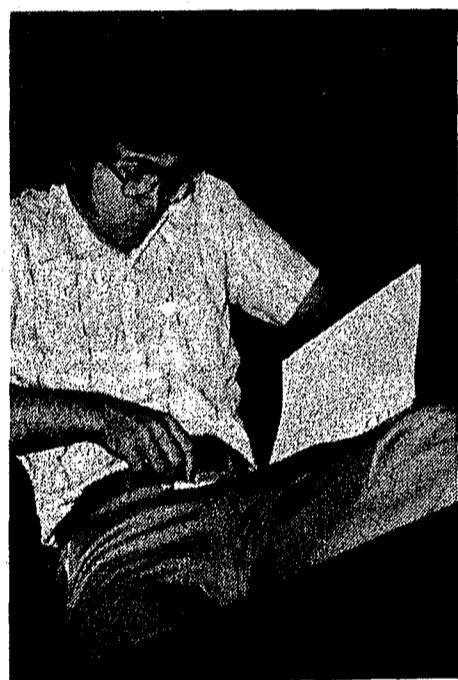
Helen Green
"terrific"



Larry Watt



Peter Morris
"provocative"



Larry Graffius
"exhilarating"



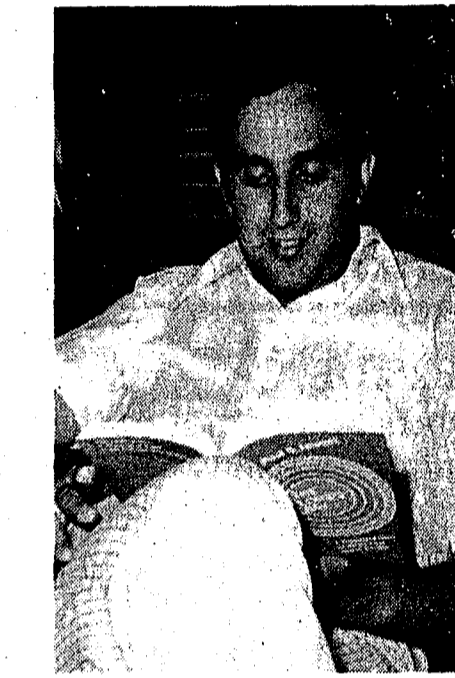
Becky Eckels
"interesting"

A record number of ministerial students attended the annual Seventh Day Baptist Summer Institute sessions at the Center on Ministry in Plainfield, New Jersey, on June 13 to July 1, 1977. Eighteen students from all over the nation gathered to study the course in "Sabbath Philosophy" under the leadership of Dean Herbert E. Saunders. Students represented eleven states and nine seminaries. Three were already involved in active pastorates. Two of the students will begin their active seminary training in the fall. The states represented were: 1 from Oregon, 5 from California, 2 from Kansas, 2 from Missouri, 2 from South Dakota, 1 from Illinois, 1 from New York, 1 from West Virginia, 2 from Rhode Island, and 1 from Ohio.

Extensive reading in the meaning and nature of the Sabbath highlighted the three week session. Each student explained and made relevant passages of Scripture which mention the Sabbath. Dean Saunders, Rabbi Moshe Samber of Temple Beth El in Plainfield, N.J., Dr. Kenneth E. Smith of Dowling College on Long Island, and Dr. K. Duane Hurley, executive secretary of the General Conference shared insights through lecture and discussion about the meaning of the Sabbath for the twentieth century.

Papers identifying each student's personal Sabbath experience and philosophy were written and there was beginning development of a practical guide for Sabbath observance.

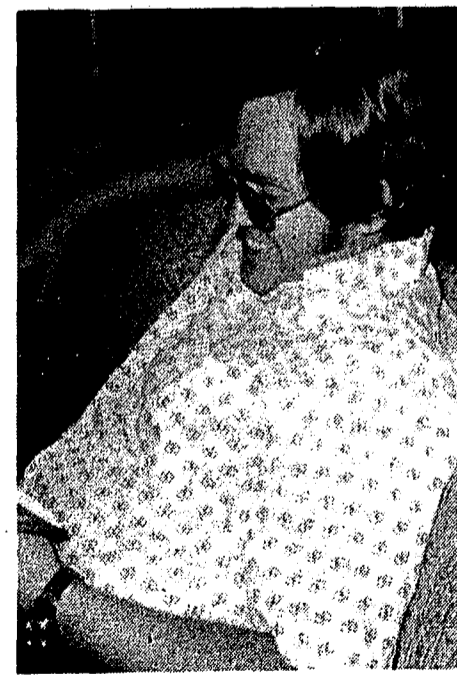
Special thanks go to the nine families of the Plainfield church and the one family of the North Jersey church who so graciously hosted students during their three weeks stay. A very special word of thanks goes to Mrs. Barbara Saunders who was responsible for preparing evening meals and providing groceries for noon lunches at a tremendous saving over previous years. Much thanks also go to those members of the Plainfield church who provided salads, desserts, and other help in keeping the cost down. Such efforts on the part of so many dedicated persons made the Summer Institute a success. □



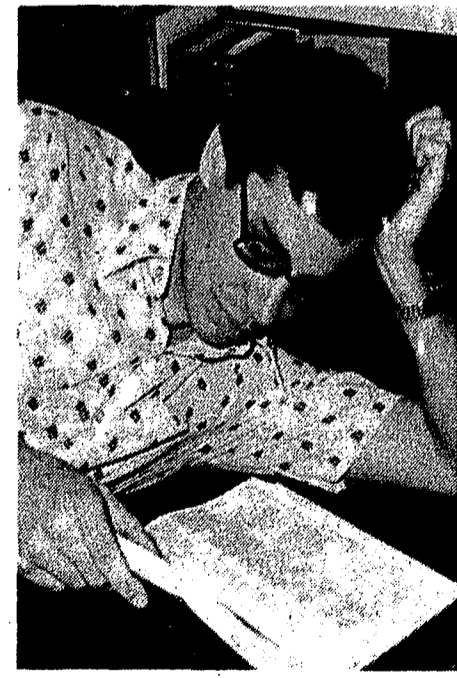
Gabriel Bejjani
"revealing"



John Rau
"intense"



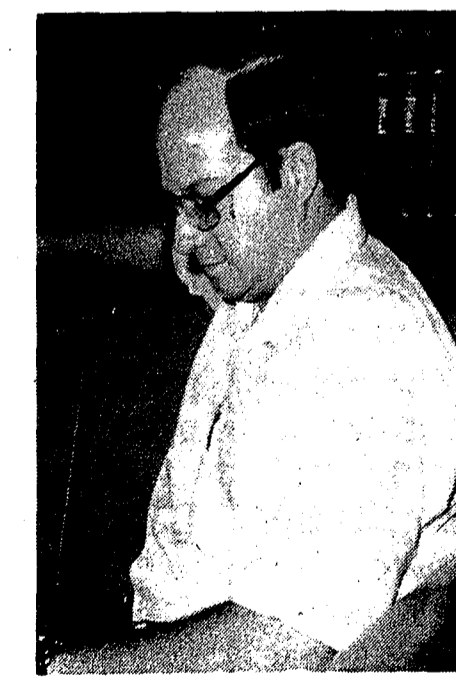
Rod Henry
"friendly"



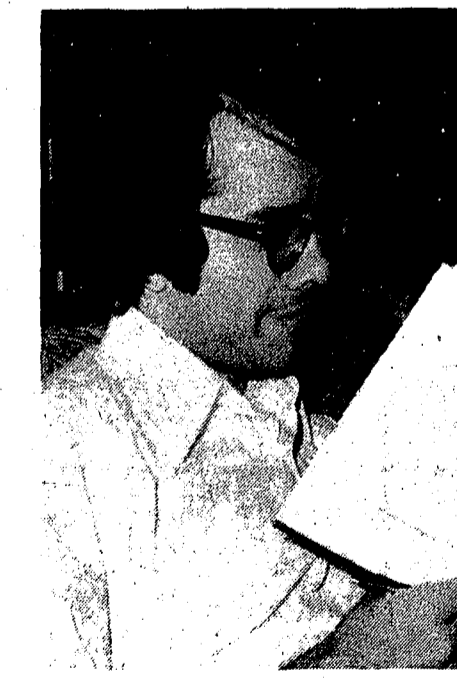
Ken Burdick
"rowdy"

1977 Seventh Day Baptist Summer Institute Center on Ministry

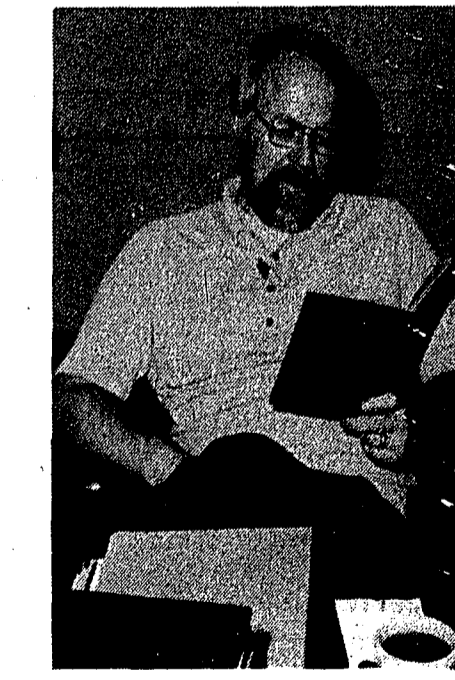
Dean Herbert E. Saunders



Russ Havens
"interchange"



Steve Crouch
"encouraging"



Dale Thorngate
"mind-expanding"

The Church in Action

NEWS FROM THE CHURCHES

SABBATH RENEWAL DAY AT RIVERSIDE

RIVERSIDE, CA.—Over one hundred members and friends of the Riverside Seventh Day Baptist Church gathered around attractively decorated tables in the fellowship room of the church on Sabbath Eve, May 20, to celebrate a special welcoming service to the Sabbath.

Gathering around the tables as families simulated the custom, ongoing since Bible times in Jewish homes, where the father and mother with the children met on Friday evening at sunset to welcome God's Holy Day.

There was music and Scripture. Mother lit the Sabbath candle and cut the bread and father poured the grape juice. There was a special blessing and story for the children.

Thus in this welcoming service the Sabbath was lifted up as a time of renewal and a special closeness and fellowship was felt by the members of our church "family."

The celebration of Sabbath Worship was marked by a Sabbath story for the children and a special Sabbath sermon entitled "The Sabbath for Man." Organ and piano were used for prelude, offertory and postlude as well as for the hymns. A vocal solo sung by Mrs. Marilyn Herron gave a very special spiritual message.

All classes in the Sabbath School used materials that stressed the blessing to be received from Sabbath observance in the present time. In some classes such interest was evident that the class period the following week was used for further study and discussion of the same topic.

Surely Sabbath Renewal Day proved a blessing for all who participated. □



1st row - Debbie Sue, Mary Kay, and Thomas Delbert, Jr., Sartin
2nd row - Pastor Clayton Pinder, Marvin, Billy, Katy, and Angie Sartin*, Mrs. Clayton Pinder
Standing - Alva Sartin, Mrs. Alva (Tressie) Sartin, Thomas Sartin*, Mrs. Thomas (Kay) Sartin*, Darrell Sartin*, Mrs. Darrell (Debbie)* Sartin holding son Jason, Lula Sartin*, Mrs. Dan (June)* Sartin, Dan Sartin*.

*people who were baptised

EIGHT "ADVERTIZE" CHRIST

CRITES MOUNTAIN, W. VA.—"My daddy is going to get appetized," said one little girl. "No, it's *advertized!*" corrected a second. She was not so far off, Pastor Pinder told us, as eight people "advertised" Jesus Christ as their Lord and Savior when they were baptized on Sabbath Day, June 11. Family and friends from Crites Mountain and Lost Creek churches joined together for our very first baptism service. At the same time we also had a dedication service for seven children to be dedicated to the Lord with their parents.

Carol Swanson and Susie Pinder stayed down for the four-day Bible School on Sunday through Wednesday afternoons. The theme was "Jesus Is a Friend" and there were thirteen children enrolled. Sunday night we also had a campfire with a vesper service followed by games for the whole family. On Monday night, we had a wiener roast and picnic with games again afterward. Then on Sabbath Day, June 18, the Bible School gave a program during the church service which was followed by our annual church picnic. There were thirty-five people there! We praise God for His presence in everything during the week. But we know this is only the beginning! □

—Clayton Pinder

PEIL TO PLANT TENNESSEE CHURCH

BLOUNTVILLE, TN.—In November of 1976 the Second Brookfield, N.Y., S.D.B. Church commissioned the William Palmer family to go out from the home church to Blountville, TN, to witness for Seventh Day Baptists.

We moved there because of Bill's employment with Univac. We were given some names of contacts by Rev. David Clarke and began having Sabbath School in our home the month we arrived.

On January 22, 1977, Pastor Robert Harris and wife Linda of the Paint Rock, Ala., church spent the weekend with our family. The Bob Wright family from Piney Flats, TN, joined for our first Sabbath Day worship service. Pastor Bob led in songs and Scripture. We all enjoyed a fellowship dinner. There were ten present.

On January 31, Editor John Bevis spent the night at our home. He held an informal meeting with several of us, supplying us with tracts and much encouragement. He also gave us a list of people to contact.

Our Conference president, Pastor Delmer Van Horn and wife were overnight guests on February 20. They also offered much encouragement. We have continued to hold regular Sabbath meetings at our home and each week we are being blessed by

the Lord. Our regular Sabbath attendance for the month of May was 12, we had 14 at one service. We have had several non-SDB people interested in our development, and some in attendance at our meetings.

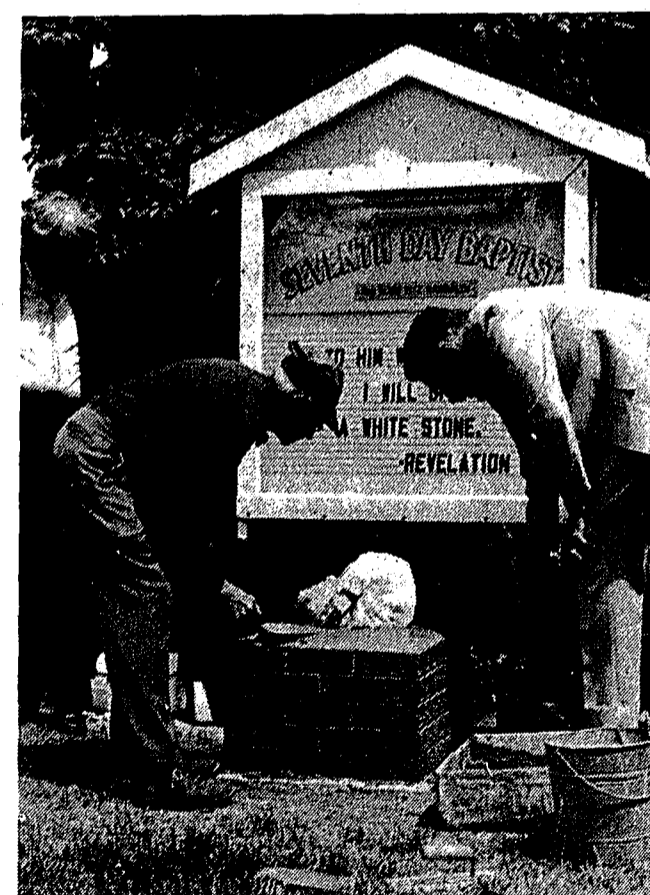
Barbara Wright and I have written thirteen letters to Sabbathkeepers in Tennessee, Kentucky and North Carolina. We have received responses from several. Mr. and Mrs. Lee Witt of Morristown, TN, have visited with us twice. On May 27 we were happy to have Dr. and Mrs. Stephen Thorngate with us for services. They live in Kentucky, some three hours drive from Blountville.

A women's Bible study has been meeting weekly since February. We are indeed happy to have Rev. and Mrs. John Peil, and daughter, Suzannah, with us. They came on May 19 and plan to locate here with the view of planting a church in Eastern Tennessee.

On May 27 we held our first Sabbath Eve Bible study to study a church covenant. On May 21 we had our first prayer and praise service with 18 present. We have now organized a Youth Fellowship. Pastor Peil is directing this group with 11 participants.

We are committed to the planting of a Seventh Day Baptist church in our area. We are in the process of forming a covenant and have done much preplanning, including a PERT chart which shows our commitment and goals.

—Mrs. Gloria Palmer



Pastor Elmo Fitz Randolph, Al Bolton and Melvin E. Stephan are shown installing the "white stone" taken from Camp Paul Hummel.

THE CHURCH OF THE "WHITE STONE"

BOULDER, CO.—A chunk of white quartz that weighs about seventy pounds is set in concrete on an attractive brick pedestal on the front lawn of the Boulder Seventh Day Baptist Church with the church bulletin board behind and above it. This white stone was found at Camp Paul Hummel and was placed in its present location during a special ceremony of installation and dedication participated in by the congregation on Sabbath afternoon, May 21, 1977.

To understand the significance of this exhibit one must read Revelation, chapter 2, verse 17 (RSV translation). "...To him who conquers I will give... a white stone, with a new name written on the stone which no one knows except him who receives it." Since 1969, when the pastor first introduced the symbolism of the "white stone" to the Boulder congregation in a New Year's Eve service, every member of the church has received his or her own personal white stone and seeks the guidance of the Holy Spirit in interpreting its meaning for life.

It is also the practice of the Boulder pastor to present a "white stone," with a meditation and interpretation on its symbolism, in marriage ceremonies he performs. On a number of occasions he has presented a "white stone" to friends outside the church who have been

successful in breaking the smoking habit. They have expressed great enthusiasm over its meaning to them.

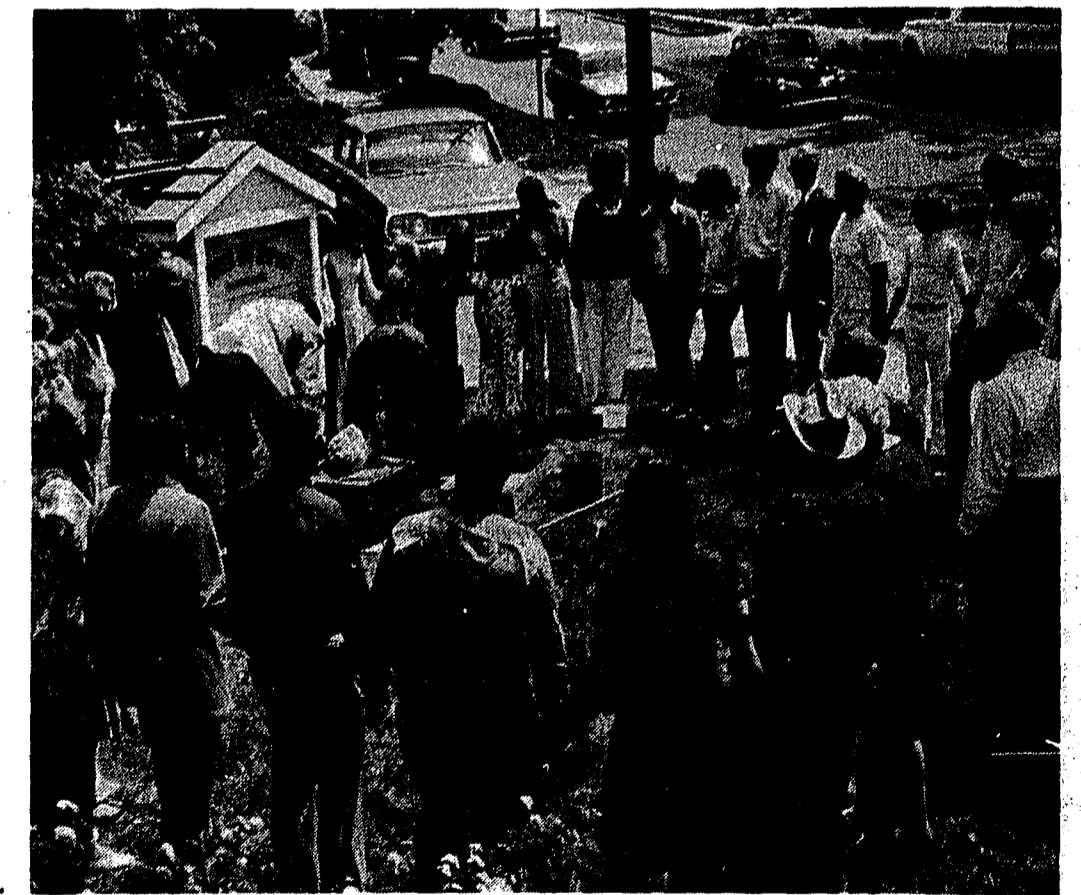
Followers of the "Yokefellow" movement founded and promoted by Dr. Elton Trueblood will be interested to know that a "white stone" from the Boulder church has been sent to him for which he has expressed gratitude.

Members of the Boulder church congregation who participated in the placing and dedication of the "white stone" included Pastor Elmo Fitz Randolph; Melvin Stephan, church moderator; and James August, chairman of the trustees. Mr. Al Bolton, church custodian, contributed his time and skill in preparing the base for the pedestal on which the stone is set and secured a mason who laid the bricks as a personal contribution.

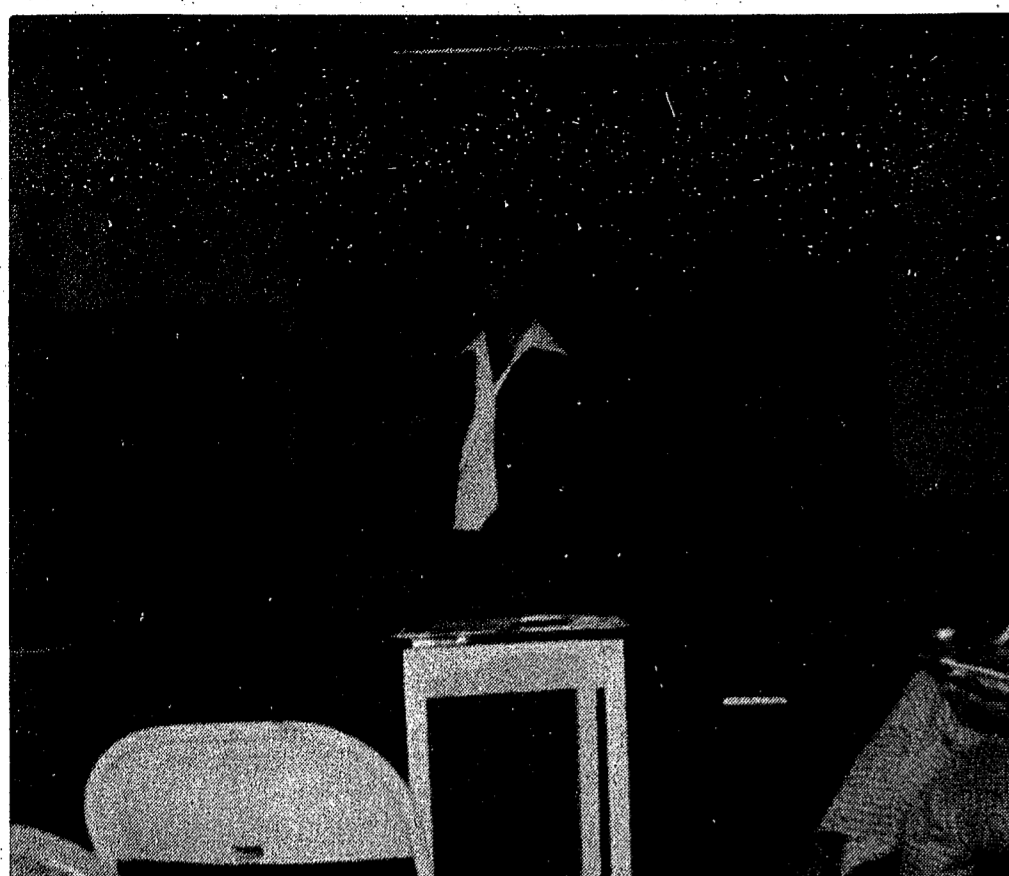
Now everyone who passes the Seventh Day Baptist church on the corner of Ninth and Arapahoe streets in Boulder, Colorado, will see the "white stone" prominently exhibited and can meditate on its meaning for their life. It is not unlikely that this is the only such use made in Christendom of the "white stone" symbol from the New Testament book of Revelation. □

—E.F.R.

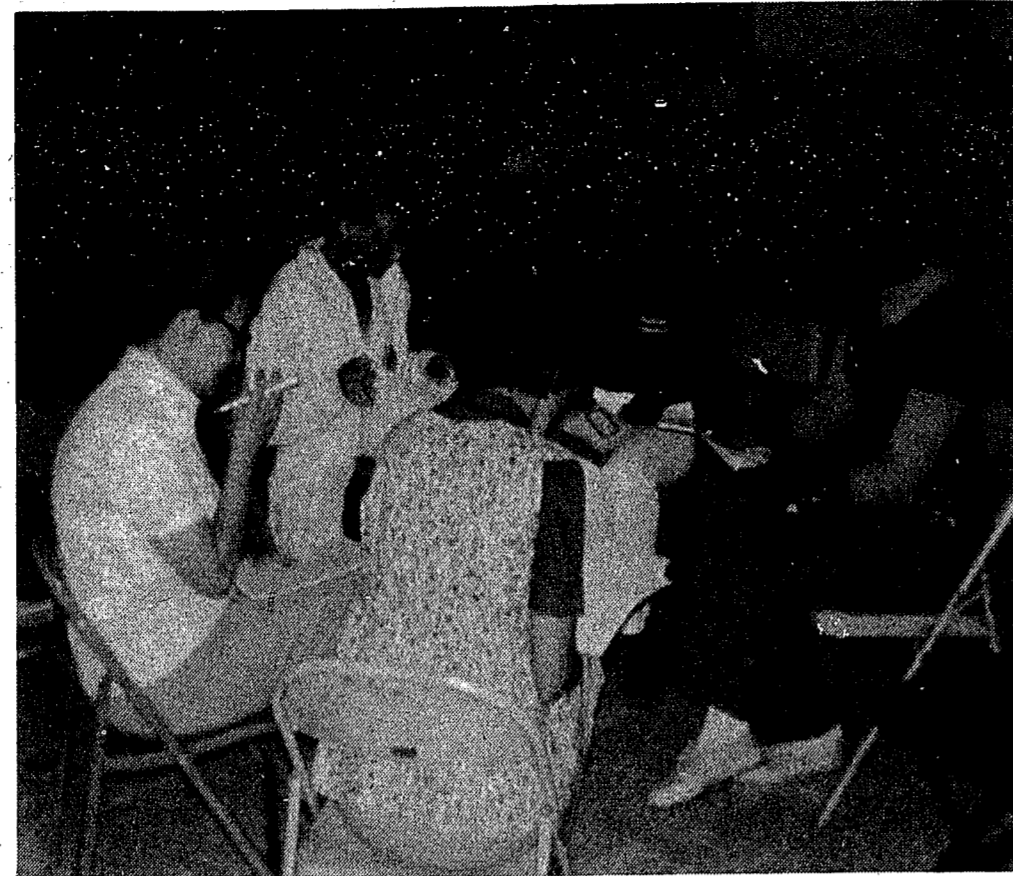
● The Youth Fellowship of the Washington, D.C., church sponsored the purchase of a canoe for use in the Southeastern Association camping program at Camp Joy, Berea, W. Va.



"To him who conquers I will give a white stone, with a new name..." the congregation of the Boulder church joined in the dedication of the "white stone" placed in front of the church sign (photos by Harlow Hadow).



Editor John Bevis served as resource person for the spiritual retreat sponsored by the Washington, D.C., church at Camp Hope in Mt. Airy, Md. The theme for the weekend was "You, Too, Have a Gift."



On Sunday morning the campers divided into groups to discuss "What Will You Do with Your Gift?" and how the church can utilize the many gifts that are present among the membership.

CHURCH RETREAT YOU, TOO, HAVE A GIFT!

WASHINGTON, D.C.—*"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."*—1 Peter 4:10

What are spiritual gifts? Why are they given? To whom are they given? How are they to be used? How do I find out what mine are? Which ones are being exercised?

The answers to these and other thought-provoking questions were explored at the Washington S.D.B. Church Retreat in Hope Valley, Md., May 27-29. It was a meaningful, enlightening experience for both church members and friends as they studied together the subject of spiritual gifts, under the resourceful and able leadership of John Bevis, publishing director of the American Sabbath Tract Society.

This subject, thought the Washington church, was one which had unfortunately been relegated low priority too often in the life of many Christian churches, due to the general ignorance of the "what and why" of spiritual gifts. In response to this concern to increase general understanding to the charismata and to stimulate "body life" through the discovery and utilization of gifts by the members, Pastor Leland Davis, Deacon Jim Chroniger and the local Board of Christian Education organized a retreat in a secluded, wooded asylum in Hope Valley. Here, away from entanglements of regular temporal activities, we were able to spend time

with the Creator, contemplating evidences of His unspeakable majesty and power; the wondrous beauty of His creation; and the love which made possible our re-creation; through fellowship study and sharing of God's Word. The results were exciting!

Sabbath Eve, John Bevis presented an examination of what he described as "the gifts that the Holy Spirit has placed around the tree of Calvary for the Church." The question asked in his talk, "What is a gift?" was aptly answered. Says John, "A spiritual gift is a gift of unmerited favor; a spirit-given ability for Christian service," given to all those personally acquainted with the Giver.

Rising early Sabbath morning we welcomed the beautiful day with family devotions of praise in the outdoor setting. Persons whose families were not with them were lovingly enveloped into other family units present, emphasizing the reality of the universal family of God. This was followed by the morning worship service with John Bevis speaking on the subject, "You, Too, Have a Gift." As the event of a human birth brings forth a child blessed with natural talents, so the event of a spiritual new birth blesses the child of God with spiritual gifts. The challenge is to discover it (or them) and to use it for the edification of the Church and for the increase of the body of Christ.

The afternoon workshop on "Discovery of Your Gift" was an appropriate sequel to the morning message. While the children were actively exploring and hiking, the adults were exploring through the use

of an exercise designed to help them recognize "untapped reservoirs" of spiritual gifts within themselves. Objectives were to help us find our gifts; motivating each individual to experiment in the use of the gifts; and to obtain confirmation of the gifts by the Body of Christ.

That evening there was opportunity for physical exercise, further study and fellowship, a vesper and a movie, "Reach Out and Grow."

The final workshop on Sunday was "What Will You Do with Your Gift?" which helped us examine the local church and the presence of spiritual gifts in the growth of the Body. Pastor Davis closed the retreat with a Service of Commitment. A circle of prayer was made especially meaningful when both children and adults entered into it. It marked a time of recommitment to faithful stewardship and for praising God for His manifold grace.

"How good and how pleasant it was for brethren to dwell together in unity" (Ps. 133:1) and then to part with such joy and expectancy! PRAISE THE LORD FOR THE BLESSINGS HE SHOWERED UPON US! Praise Him for the blessings bestowed through John Bevis who allowed himself to be used as God's effective instrument; for blessings bestowed by the brethren! Praise Him for the blessings. He has in store for us! □

—Barbara Lacey

Let us not make smallness an excuse, but a jumping-off point and a means of proving the power of God.

CONFEDERATE MEMORIAL DAY SERVICES HELD AT JERSEY CHURCH

SHILOH, N.J.—Shiloh is receiving some national recognition as the place where Confederate Memorial Day services originated in the Northern states. Each year the observance is held on April 26, in the cemetery. The service is conducted by Company F, Third Regiment, N.J. Volunteer Infantry, Sons of Veterans Reserves, under the command of Captain Joseph X. Young, Jr.

The company is composed of young men from the Shiloh area who drill, hold ceremonies and parades, attend reenactment skirmishes on Civil War battle sites, and are uniformed with the full equipment of that era. During the Bicentennial they procured Revolutionary War uniforms to help the local celebrations.

The program this year consisted of Rev. Charles H. Bond's giving the invocation and benediction as chaplain; Bugler Ralph Buck, Jr., playing "Taps"; Captain Young reading the eulogy; Charles McKee reading the proclamation; and the rifle squad which fired three volleys over the Civil War monument in the cemetery. The Ladies Auxiliary, dressed in Civil War nurse uniforms, placed flowers at the monument.

—Charles B. McKee



Participating in the Confederate Memorial Day services at the Shiloh, N.J., S.D.B. Cemetery were Co. F, 3rd N.J. Infantry Volunteers, Sons of Veterans Reserve; the Nurses Corps, Captain Joseph X. Young, Jr. (center), and Charles B. McKee (right).

ALLEGHENY ASSOCIATION ANNUAL MEETING

The annual meeting of the Allegheny Association of Seventh Day Baptist Churches was held at the Alfred Seventh Day Baptist Church on May 13-15.

The Sabbath Welcoming Service on Sabbath Eve was led by the Association Youth under the direction of Amanda and Nelson Snyder. The movie, "Say It with Music," was an inspiration to all who attended this service.

Rev. Delmer Van Horn, Conference president, was guest speaker at the Sabbath morning worship service. The topic of his sermon was "Daring the Possible Through Faith," from his Conference theme. In the afternoon program he presented plans for Conference.

The Bell Ringers of Alfred, directed by Mrs. Lois Scholes, presented a musical program on Sabbath afternoon. Luan Ellis and Craig Mix from Alfred Station were a part of this musical group. One selection in their program was sung by Amanda Snyder, accompanied by the Bell Ringers.

A social evening was shared by youth and adults at Camp Harley Sutton, under the direction of the Adult Committee, Albert and Janette Rogers. Following a picnic supper,

slides and snapshots from camps held at Camp Harley Sutton from its beginning 1951 were shared and enjoyed.

Devotions on Sunday morning were led by delegates from Central Association, Mr. and Mrs. Gerald Greene of Adams Center. They were assisted by the youth delegate from Central Association, David Shippee. The annual business meeting followed the devotions. □

NEWS NOTES

● Seventh Day Baptists in Amsterdam, Holland, recently sent a donation to assist with the work at Crandall High School in Kingston, Jamaica. The Amsterdam Sabbath School is now using the Navigator Bible Studies and has instituted regular prayer meetings.

● The ministerial students conducted the worship service on Sabbath, June 18, in the morning at Plainfield and in the afternoon at Basking Ridge. Peter Morris from Los Angeles was the speaker at both worship services. Pastor Gabriel Bejjani spoke at the New York City church and Kenneth Chroniger at the Washington, D.C., church. On Sabbath, June 25, Pastor Gabriel Bejjani preached at the North Jersey church and Pastor Helen Green at the New York City church.



The Light Bearers for Christ team is pictured in front of their newly acquired bus. The bus will make their tours much easier, providing space for sleeping, studying and carrying of equipment. The Light Bearers have recently moved to their new headquarters. The address is: Route 1, Box 569-A, Texarkana, AR 75502.

CREATIVE CAMPING FAMILY RETREAT HELD

BATTLE CREEK, MI.—It was fun! It was worshipful! The weather was beautiful!

Thirty-three campers were registered for the Family Retreat at Camp Holston which began with supper on Friday night and ended after breakfast the following Monday. Besides those housed in the dorms, one family slept in a tent, one person in a camper, and several families went home to sleep. The excellent meals were prepared by Persus DeLand.

A Sabbath welcoming service was planned and conducted by Jean Albion. Robert Carmichael played the part of the boy Danny, in the story about Sabbath preparation to make the house sparkling clean for Sabbath. Frankie Davis was the mother and lighted the Sabbath candles. Other features of the service were the eating of the hallah, a Sabbath pudding. Sabbath songs were sung to complete the joyous celebration.

Two Bible simulations were enjoyed. One entitled, "Blessing, Blessing, Who's Got the Blessing," was an exercise where the campers were divided into four groups, representing the four Bible characters Issac, Rebekah, Jacob, and Esau. The object of the simulation was to try to effect a reconciliation in a family when a split had been caused by a wrongdoing. It was interesting to watch the groups as they began to talk over their grievances and how they would try to resolve them.

The other simulation was "Good News." In this one, there were four groups, each one representing an early Christian church. These churches were being called into convention by Clement (George Parrish). Several interesting changes took place between these groups as they acted as representatives of the churches of Jerusalem, Philippi, Ephesus, and Corinth. They were charged with determining the minimum content of the gospel and right and wrong methods of evangelization.

Arabeth DeLand led a very beautiful vesper service Sabbath night. Later on various members of the group took part in a talent show.

On Sabbath afternoon Vickey Hetz and Diane Leigon reaffirmed their commitment to the Lord and were baptized. A lovely, simple Communion service followed. Many others were in attendance and several remained and enjoyed the hot dog roast, and the talent show.

Sunday afternoon and evening were devoted to various forms of recreation. Who was in charge? Who but our Connie Coon—always in command of the situation.

Other activities included praise services and flag raising each morning, a trust walk (one person blindfolded being led through meaningful experiences by one who was not), and much time spent in visiting.

A feature designed to give the camping experience a little zest was the division of the campers into groups of turkeys, crows, owls, and ducks. These were the work groups as well as groups for the first simulation. Also, each person was asked to wear a two-yard streamer of crepe paper (different pastel colors) creatively on Sabbath to show that we wanted Sabbath to be something special.

Everyone seemed to have a very nice time, even the director! □

—Dorothy Parrott

MEMBERSHIP IS INCREASED

PLAINFIELD, N.J.—The highlight of our spring season was the baptism by Pastor David Pearson and Dean Herbert Saunders of nine young people and one adult on Sabbath morning, June 4. Nine of them joined the church that morning. In their baptismal class they had studied our church membership manual, *You and Your Church*. Now we have 107 members.

On Friday evenings we are having home prayer meetings. Many of the Summer Institute students were with us June 17 and 24, and the leaders were Peter Morris of Los Angeles and Gabriel Bejjani of Riverside, California.

Peter Morris gave the Sabbath morning message June 18, and eight other students took part in the service. Eleven of them, under the direction of Mrs. Barbara Saunders, provided special music.

The next Sabbath Gordon Lawton, Kenneth Burdick, and Jay Zaremba conducted the service, a students' quartet provided special music, and Gabriel Bejjani told an interesting story on forgiveness to seventeen children. Pastor Pearson shared his Sabbath convictions in the sermon, with Isaiah 58:13-14 as his text. He asked us to pledge to improve our Sabbathkeeping. Following a fellowship dinner a group met to discuss the sermon with the pastor.

Another fellowship dinner was held on May 28. Following that, the pastor reported on the Ministers Conference, and Executive Secretary K. Duane Hurley led a discussion of denominational interests.

Our Growth Force has held twelve Bible studies on spiritual gifts, led mainly by Mrs. Bettie Pearson. On June 11 our pastor preached on the gift of discernment. Though not many of us have the gift, all of us need to develop our power of discernment. It can give us insight into the other gifts.

The four members of our Growth Force who were able to attend the workshop at Jersey Oaks Camp June 4-5 said the situation was ideal. Twelve of the thirty or so who participated stayed in the dorms. Leland and Lettie Bond of West Virginia were the leaders, as usual.

While the Pearsons were attending Deborah's wedding in Alabama, Dean Saunders led our Sabbath Renewal Day service May 14. He based the whole service on this Sabbath acrostic: Salvation, Adoration, Blessing, Beauty, Action, Time, Him. Each part contained a short message.

A number of our members enjoyed the Eastern Association meetings at the Shiloh church May 20-22 and appreciated the delightful hospitality. Dean Saunders led the worship Friday evening, and Pastor Pearson spoke on the subject, "Prayer Is the Prelude."

Men's prayer breakfasts in charge of Dean Saunders were held on three Sabbath mornings.

Many of us are looking forward to camps, Pre-Cons, and Conference this summer.

—Ruth Hunting Parker

● The Light Bearers for Christ team recently had the privilege of singing in the U.S. Senate Office Building in Washington, D.C. Senator Jennings Randolph made arrangements for the concert. A number of Senators were present including Mark Hatfield of Oregon and Senator Zorinsky of Nebraska. One person commented that what they heard was certainly different than what they usually hear in the committee hearing room.

● New members of the Light Bearers for Christ team include Beverly Austin of Ashaway, R.I., who does solo work with the team, singing many original songs, and Kevin Miles of Washington, D.C., who serves as headquarters cook.



Rev. and Mrs. Robert Harris

ROBERT HARRIS ORDAINED BY ALABAMA CHURCH

PAINT ROCK, AL.—The Southwestern Association convened with the Paint Rock church June 16-19, 1977, and, having called our pastor for ordination, it was agreed to have this service during this time.

The examination service was on Sabbath Eve, June 17, and our moderator, Edward Lawrence presided. Pastor Harris gave his statement, which was thorough, forthright and convincing. The council was called to order, retired, and returned with a unanimous vote in favor of ordination.

The ordination service, prepared by a special committee was at 2:00 p.m. on June 18. The service was as follows: Charge to the Candidate - the Rev. Charles H. Bond; Charge to the Church - the Rev. James M. Mitchell; Laying on of Hands - conducted by the Rev. Clifford A. Beebe; Consecrating Prayer - the Rev. Mynor G. Soper; Welcome to the Ministry - the Rev. John H. Camenga.

This was a deeply inspirational service, heart-stirring and heart-warming. At the Sabbath morning worship service Dean Herbert E. Saunders delivered the sermon which was a real challenge to the church; truly a great message - soul-stirring and energizing. We should all be inspired by all these messages, and the oneness of love that was evident, to a great work for the Lord for years to come.

—Mrs. Almira Butler

MULTIPLYING THE LOAVES

Over \$10,000 has been contributed for various relief projects since January 1, 1977 through May. (The June report is not in yet.) We know some of the churches and individuals have made other gifts. The above amount has been sent by the church treasurers to O.W.M. and then placed in the Christian Social Action account.

From the Seventh Day Baptist United Relief Fund the following distribution has been made: India—\$2,082.76; Saunders and Farina parsonage—\$3,174.19; Darrel Sartin Family—\$1,230; Baptist World Alliance Relief Fund (Romania - \$100 and Bangladesh - \$900; General Fund - \$23.47) - \$1,023.47 making a total of \$7,510.42.

Other designated contributions sent through the C.S.A. account include: \$760 to One Great Hour of Sharing; \$241 for blankets to Church World Service; \$307 to World Vision (love loaves).

From the above report of such generous giving it seems that our Commitment to Growth has reached our pocketbooks. By deepening our spiritual commitment we seem to be more willing to share our blessings with those less fortunate. WE HAVE BEEN THERE BECAUSE WE CARE. □

BOOK NOW AVAILABLE TO HELP YOU PRODUCE BETTER CHURCH NEWSLETTERS

IVYLAND, PA. — Availability of a 10-chapter manual on how to produce better church newsletters was announced today by Neibauer Press, Inc., of Ivyland, Pa., producers of church communications resources.

WORDS RING LOUDER THAN BELLS is the title of the 64-page, illustrated manual written by Raymond H. Wilson, who is the leading writer and critic of church newsletters.

Louis Neibauer, president of the firm, said that Mr. Wilson's book is the only publication available today which explores all phases of newsletter production. Chapters include "Mission of the Newsletter," "Sources of Material," "How To Write for a Newsletter," "Layout and Art," "Content of the Newsletter," "Frequency and Size," and chapters on printing methods, the audience of a newsletter and mailing regulations.

The sections on printing and mailing include 1977 equipment prices and postal regulations.

The book is available through Neibauer Press, Inc., 20 Industrial Drive, Ivyland, Pa. 18974 at \$3.95 per copy. □

● Rev. S. Kenneth Davis has been elected secretary of the Ministerial Association of Greater Battle Creek in Michigan.

A BEAUTY SECRET

For the lips — Truth
For the eyes — Tenderness
For the voice — Prayer
For the hands — Charity
For the heart — Love
For the figure — Uprightness
Apply these freely and faithfully and note the change in less than one week.
— Selected.

SURE TO PLEASE



THE ALL NEW SABBATH VISITOR FOR CHILDREN

Send your \$2.00 subscription today to the Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07061, so you don't miss a single issue!

Summer Christian Service Corps - 1978

It is not too early to lay your plans for being a part of SCSC in 1978! Prayerfully seek God's will for your life. Talk with those who have been in service or one of the SCSC leaders.

NEW and different projects are being planned for 1978—needing the best dedicated workers available. Remember anyone of college age (or above!) is eligible.

Application forms are available at the General Conference Office, from Box 868, Plainfield, NJ 07061. **ACT TODAY!**

GRAIN OF HEAVEN...

(continued from page 3)

"God's bread comes down from heaven and gives life to the world," says the Gospel of John (6:33, NAB). Jesus made the connection clear. "I myself," He said, "am the bread of life" (v. 35). As manna saved the Israelites in the wilderness, so Jesus as the bread from heaven saves us today.

Jesus Christ and the salvation He gives us as the Bread of Life comes at the end of the Bible's food chain. That grain from heaven and that bread of angels that God gave His people in that wilderness when they were starving lead to Christ.

Food carries many meanings. When we really want to express our deepest feelings about our Christian experience, we have a communion service. The bread and drink in this symbolic meal stand for convictions that words can't fully handle.

And such sharing of food in the communion service adds to our insights about our Christian mission. "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ?" (1 Cor. 10:16, 17, NAB).

Sharing! That's the meaning behind the gift of salvation and the gift of food. Both must be shared. According to the record in Exodus 16:18-21,

the manna couldn't be held overnight. It had to be passed around so that everyone had enough, but not too much. Those that tried to hoard the grain of heaven and the bread of angels found that by the next day worms had destroyed it.

Does this food lesson from the Bible have meaning for today's world food crisis? Paul puts it to us in his usual straightforward manner.

"Now why should my freedom to eat be at the mercy of someone else's conscience? Or why should an evil be said of me when I have eaten meat with thankfulness, and have thanked God for it? Because, whatever you do, eating or drinking or anything else, everything should be done to bring glory to God" (1 Cor. 10:29b-31, Phillips).

Paul talked here about everyday food, but food in its God-dimension. Our problems today differ from those of the Corinthians, but we, like they, still have food on our consciences. Food is a life and death matter for most of the world, an issue that can't be solved by giving what we have left over. We'll have to start giving that which we thought belonged only to us. We've spent too much money on meat and taken food out of the mouths of others—mostly in the form of fertilizer and petroleum used to grow and deliver food which is needed by the world's hungry to produce their own food.

The teaching to share the earth's resources is part of the salvation event. Jesus Christ as Savior of our total being, body and soul, sees the total needs of all His suffering people.

Some people will never see Jesus unless they see Him first as bread. The sharing of the body of Christ is in our hands. □

—Maynard Shelly

ACCESSIONS

FARINA, IL
Francis D. Saunders, Pastor

By Letter:
Lennora Winter Michel

PLAINFIELD, NJ.
David C. Pearson, Pastor

By Letter:
Bettie (Mrs. David) Pearson
David Pearson
Joanna Pearson

RIVERSIDE, CA
Alton L. Wheeler, Pastor

By Baptism:
Kevin Elmer

By Testimony:
Joann (Mrs. Rick) Fowler
Rick Fowler
Alan Serl
Evonne (Mrs. Don) Serl

MARRIAGES

YOUNGKIN-RYMER.—Charles John Youngkin, son of Mrs. Mary Youngkin, and Elaine Marie Rymer, daughter of William Rymer and Mrs. Norman (Evelyn) Gibson, were united in marriage in the Riverside, California, Seventh Day Baptist Church on Sabbath Eve, June 10, 1977. Pastor Alton L. Wheeler officiated. Their residence will be in Riverside.

WATT-SPRAGUE.—Lawrence Watt and Sherry Sprague were united in marriage on January 30, 1977 in Bethel Baptist Church of Lansing, Kansas, by the Rev. Gail Twining. They are residing at 1311 North 64th Terrace, Kansas City, Kansas, where Larry is a student at Central Baptist Seminary.

BIRTHS

MARTIN.—A son, Seth Kent, to Kent and Laura Lee (Bond) Martin of New Enterprise, Pa., on July 5, 1977.

OBITUARIES

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

2 Timothy 4:7, 8

AYARS.—Miriam S., 88, the daughter of the late Jared Woodruff and Elizabeth Souder Ayars, died on Friday evening, July 1, 1977, at the Bridgeton Nursing Home where she had been a patient for two months. She had been in failing health for the past year.

Miss Ayars was a lifelong resident of Shiloh, and was a direct descendant of Robert

Ayars, the founder of Shiloh, John Bartram the botanist, and John Hart, a signer of the Declaration of Independence.

She was engaged in farming most of her life and was a breeder of Leghorn chickens. She retired in 1957.

Miss Ayars was an active member of the Shiloh Seventh Day Baptist Church all of her life, and was a member of the Shiloh Grange No. 16.

Surviving are: two sisters, Mrs. Elsie Richardson of Shiloh, and Mrs. Elizabeth Corson of Paulsboro; four nephews, Oliver and Sherman Ayars of Hancock's Bridge, William H. Richardson of Shiloh, and Dr. Richard H. Corson of Miami, Florida.

Funeral services were conducted from the Shiloh Seventh Day Baptist Church, on Thursday, July 7, 1977, with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the Shiloh Cemetery.

—C.H.B.

BURDICK.—Marjorie J., daughter of the late Rev. Willard D. and Nettie West Burdick was born at Jackson Center, Ohio, on Dec. 25, 1896 and died at Mercy Hospital, Janesville, Wis., on July 1, 1977.

She was a graduate of Milton Academy and Milton College. She received her Master's degree in Religious Education from Boston University. She taught Religious Education in several churches in New Jersey and Michigan. Most of her life was spent as an elementary school teacher.

She was always active in her church and in her community, serving faithfully as a deaconess of the Milton church. Her ministry was wide and varied. She was actively involved in the first SDB camping programs and maintained her interest in young people throughout her lifetime. She taped the church services for many years and then shared them in nursing homes, with shut-ins, and at the apartments where she lived. She provided transportation for many who had no transportation. Truly, it can be said that Marge Burdick was one who served well.

She was recipient of the Women's Board "Robe of Achievement," was presented the lifetime use of a gold-headed cane by the SDB Historical Society, and was recognized by Milton Kiwanis as "Citizen of the Year" in 1976.

A brother, William D., predeceased her. She is survived by a brother, Russell W.; many nieces, nephews, and cousins.

Following cremation a memorial service was held from the Milton Seventh Day Baptist Church on Sabbath, July 9, 1977 by her pastor, the Rev. Earl Cruzan.

—E.C.

DAVIS.—Lyle M., died June 27, 1977, in a Utica, N.Y., hospital where he had been for one and a half days, following an extended illness at his Ormond Beach, Fla., home and a year and a half at the home of his son Paul in Brookfield, N.Y.

Lyle Davis was born June 20, 1901, at Leonardsville, N.Y., son of Edmond and Evelyn Young Davis.

He was an active member of the Seventh Day Baptist church at Leonardsville, serving as teacher of an adult Sabbath School class, moderator and trustee. He had also been moderator of Central New York Association of Seventh Day Baptists. In the Daytona Beach church he had been a teacher of one of the adult Sabbath School classes.

Lyle was also a member of the Masons and the Odd Fellows. He had retired as an insurance agent.

He is survived by his wife Katherine (Katie)

Schrag Davis who has been for several months at the Betsy Ross Health Related Facility, Elsie Street, Rome, N.Y. He also leaves two sons, Paul of Brookfield, and Edmond, of Delran, N.J., and several grandchildren.

A memorial service by laymen was included in the Sabbath morning church service July 2, 1977, conducted by supply pastor, Rev. Thomas Goldthwaite.

—B.R.

JOHNSON.—Rev. Francis S., the son of Frank C. and Lucy Johnson, was born April 21, 1902 in England, and died May 15, 1977 in Auckland, New Zealand.

He was brought up as a child in a Christian home, his father being of the Quaker faith. A happy childhood was spent in Canada and Tahiti. While still a child, he first heard of the Sabbath truth and became a Sabbathkeeper.

He went to New Zealand with his parents where his father died soon after their arrival. Educated for the ministry at the Seventh-day Adventist College at Longburn, New Zealand, he soon became known as a rebel in that organization, as he never accepted the writings of Mrs. E. G. White or some other doctrines of that denomination.

In June 1932 he married Eva Jessie Fitness and together they set about raising a family, two daughters of their own, increased by the adoption of a third daughter and a son.

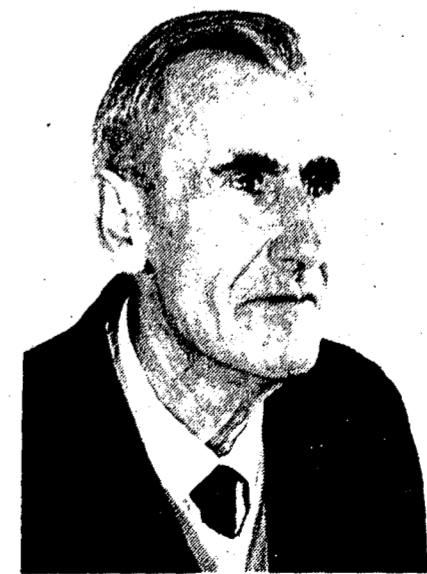
In February 1939 Francis Johnson and a group of Sabbathkeepers, which by this time included his mother, formed what they called "the independent Bible class," and in September of the same year, he was ordained to the ministry and elected to the leadership of the group.

As a result of correspondence between Brother Johnson and Rev. H. C. Van Horn in the U.S.A., this group voted to unite with Seventh Day Baptists on January 14, 1940.

During his thirty-six years of service to this church, he not only ministered to the local congregation, but corresponded with other groups in Christchurch and Australia. Many journeys were made between these and other countries in the Lord's service. By the encouragement he gave to others, his work extended to the continent of Africa and much help was given to Malawi and other missions.

Of many other highlights of his ministry, the ones he talked about most were: the first direct personal contact between New Zealand and American brethren with the visit during World War II of Chaplain Wayne Rood; the purchasing of the first church property at St. Mary's Road and then the change to a more suitable property at St. Luke's Road; the pleasure of sharing in the S.D.B. World Federation and the Conference of the United States churches in 1971.

In his last years of ministry, he had great pleasure in seeing the third generation of Seventh Day Baptists in New Zealand being baptized and joining the church, among them



Rev. Francis S. Johnson

some of his own grandchildren. The main project in mind during his last year of service was the extension and improvement of the chapel at St. Luke's Road.

He leaves not only his wife, four children and ten grandchildren, but a much larger family of Christian brothers and sisters.

—Ronald Barrar

LEVINS.—Corwin C., 23, son of Frank J. Levins and Mrs. James Cowee, died June 4, 1977 in Belmont, N.Y.

A graduate of Alfred University he worked and designed new items of ceramic cookware for the Alfred University Research Foundation. He also coached the University ski team.

He is survived by his wife Alison Levins, his parents and one brother.

Memorial services were held in the Alfred Seventh Day Baptist Church, his pastor, Russell G. Johnson, officiating.

—M.C.

POTTER.—Evea M., the widow of Albert S. Potter, died in the Wellsville, N.Y., hospital, May 1, 1977.

Mrs. Potter had been a cook at Alfred University and later at the State Agricultural College at Alfred. She recently received her sixty-eight-year membership award in the Almond Grange. She was a member of the Alfred Historical Society, WCTU, Eastern Star, Emmanas Shrine of Hornell, and a fifty-year member of the Rebekah Lodge.

She is survived by a granddaughter, Mrs. Jack Eames of Wellsville, N.Y.

A memorial service was held in the Alfred SDB Church, conducted by her pastor, Rev. Russell G. Johnson.

—M.C.

STEARNS.—Don, 81, of Shinglehouse, Pa., died June 22, 1977, in the Olean, N.Y., General Hospital following a lengthy illness. He had been a resident of Hewitt Manor of Shinglehouse for the past four years.

Born September 5, 1895, in Hebron Township, Potter County, Pa., he was a son of Roscoe and Ella Burdick Stearns. He was first married to the former Zeruah Harris, who died March 13, 1960. On June 23, 1962, at Richburg, N.Y., he married Thelma Clarke Cowles who survives.

Mr. Stearns had resided in Hebron Township most of his life and was a retired farmer. He was a member and deacon of the First Seventh Day Baptist Church of Hebron, and for many years was a trustee of the Allegheny Association of Seventh Day Baptist Churches, Inc. He was a life member of Hebron Grange 1251, and for twenty-five years, was secretary of the Potter County Grange Mutual Life Insurance Company.

Besides his widow, he is survived by three sons: Clayton Stearns, Seattle, Wash., David Stearns, Denver, Colo., and Dick Stearns of Frewsburg, N.Y.; three daughters: Mrs. Richard (Reva) Bond, Greeley, Colo., Mrs. James (Ellamay) Campbell, Coudersport, Pa., and Mrs. Olyn (Maralee) Chaffee Jr., Wysox, Pa.; seventeen grandchildren and two great-grandchildren; a sister, Mrs. Edwin (Genevieve) Olson, Emporium, Pa.; and several nieces and nephews.

Funeral services were held at the First Seventh Day Baptist Church of Hebron with the Rev. Kenneth Van Horn, pastor, officiating. Burial was in the Hebron (Crandall Hill) cemetery.

Memorials may be made to the First Seventh Day Baptist Church of Hebron, Hebron Grange No. 1251, or a charity of the donor's choice.

—T.C.C.

WHAT NEW CREATION?

As Seventh Day Baptists continue to consider the restructuring of the denomination it might be well to note a factual study of five denominations which have done so in recent years.

A new book, **WHAT NEW CREATION? The Agony of Church Restructure**, by Paul A. Mickey and Robert L. Wilson (Abingdon, 1977. \$5.95pb), "is specifically designed to help interested persons in the Protestant churches understand what the bureaucracy is and how it functions, its theological foundations, and its direction in the future."

We hope the following quotes may motivate you to obtain and read the whole!

"No amount of attention to the structure itself or the rotation of staff members will automatically create a sense of purpose and clear goals" (p. 25).

"The restructure publicized the idea that a new kind of national church agency was being created. The constituency was told that for this new day, the church needed a new type of agency. The adoption of the plans for reorganization promised a different kind of bureaucracy which would be 'better' than the old. Efficiency and economy were themes constantly stressed... Thus expectations were raised.... The anticipated better performance for less money has not been self-evident" (p. 90).

"The claims of economy, where they are made in connection with the reorganization of the church bureaucracy, are a myth" (p. 133).

"The result (of reorganization) is more time spent in board and staff meetings. ...Another consequence has been indecisiveness. The restructure of the church agencies has had the effect of downgrading the value of expertise. Individuals are expected to function in a wide range of areas, some clearly beyond the reasonable level of competency of any one person" (p. 134f).

"Overall, the restructure seems to have resulted in a concentration of authority in the bureaucracy but in an overall decrease in the power of the national agencies" (p. 139).

"A problem to which the restructure committees addressed themselves was the control of the agencies. ...Those opposed had participatory democracy as a goal" (p. 140).

"Some feel that much of the time and energy going into the struggles for position and control of the denominational machinery is being spent on the wrong battle and not furthering the Christian cause" (p. 141).

"One of the results of the restructuring of the national church bureaucracy was the consolidation of agencies into fewer and larger organizations, thus creating the superboard" (p. 141).

"The superboards...have their negative side, i.e., a more authoritarian management style, an increased alienation of staff from board members, and the creation of another layer of bureaucracy" (p. 144).

"One consequence of the turning inward is the continued emphasis on internal reorganization. When there are problems with purpose, with programs, or with the constituents, the easiest course is to rearrange the structure" (p. 151).

"The restructure...has not brought organizational stability...once the process of restructure has begun it is possible to continue... The time and attention given to changing structure...can be destructive" (p. 161). ...may be a way of avoiding the more difficult and fundamental issues. ...a technique for avoiding more important matters" (p. 162).

"Adequate restructuring requires a self-consciousness that declares that both the theology and structure are involved. Structural and organizational questions cannot be resolved apart

from theological questions. Theological problems dare not be ignored or displaced into organizational charts so only structural answers appear as significant" (p. 165).

"The body of Christ lives in ceaseless tension. ...Where there is life there is dynamic tension, a characteristic of any organism...the lifeblood of the body of Christ is our unity out of diversity, and diversity within unity" (p. 167, 169).

"Currently there appears a need for a higher level of trust to let people function responsibly and creatively" (p. 176).

"The churches seem to be in a period in which tinkering with the ecclesiastical machinery is the order of the day" (p. 180).

"There are two management styles in bureaucracy. (1) The management by objective... (2) The management-by-negotiation... Many activities are a combination of both" (p. 184).

"Much that was accomplished by the extensive church restructuring could have been attained by changing key personnel" (p. 186).

"The price of restructure is paid by the denominations in several ways. first...money. The indirect financial costs far exceed the actual expenditures of the special committees... staff time... the expenses of implementing the new structures were enormous... lost productivity. second... people. dislocation... third... theology ...in the dislocation of the ideological base on which the agencies rest" (p. 190-192).

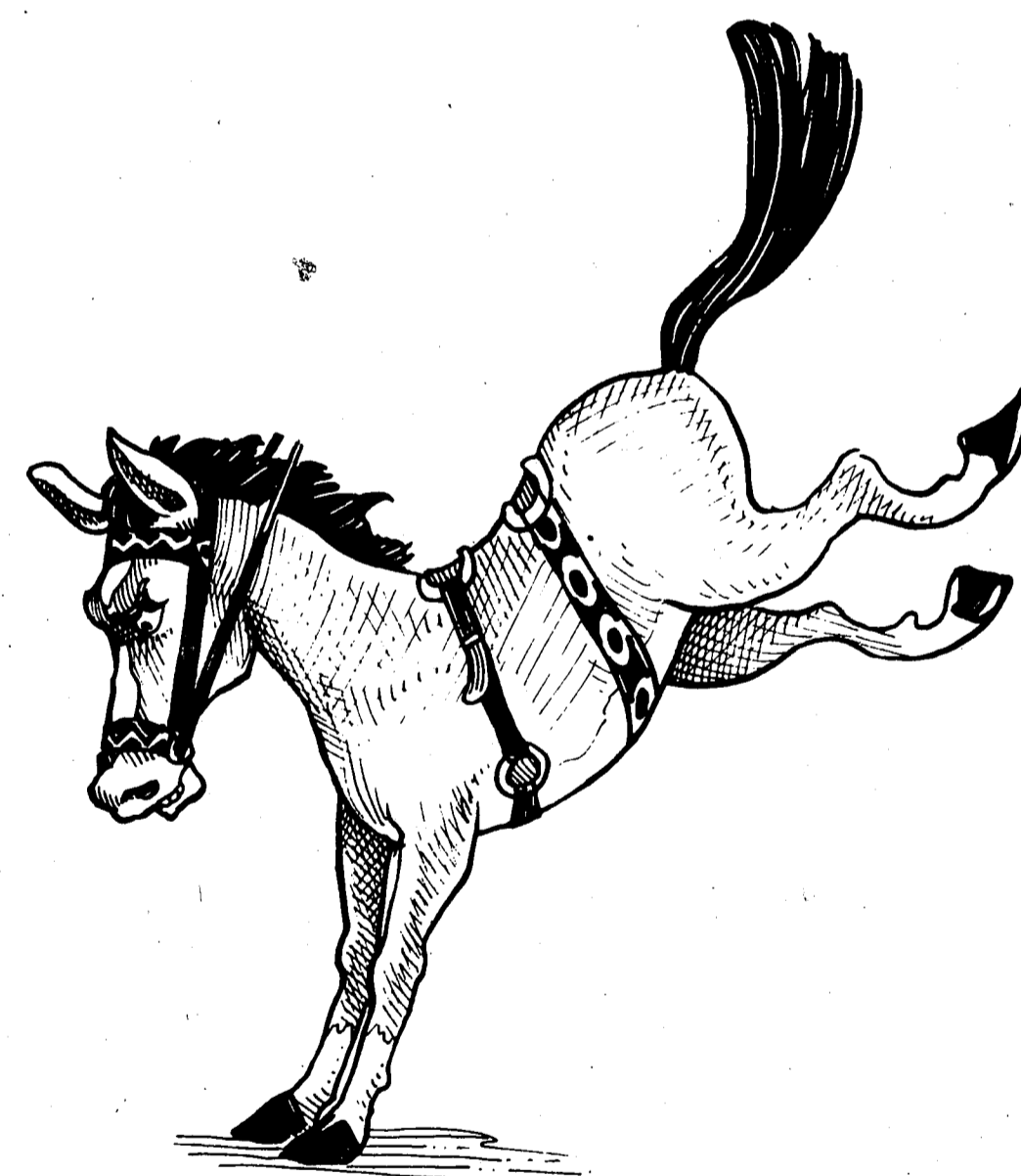
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-Leon R. Lawton
S.D.B. Missionary Society
Westerly, R.I.

Children's Page



The Silver Spurs



See if you can find out what color Nellie is by reading the story and then color her.

August 1977

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Most boys like to play cowboy and I was no exception. They like to ride horses, but most of all they like to wear spurs on their boots. They make you feel like a real cowboy. They also make the horse go fast when you dig those spurs into the ribs of the horse.

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One day my brother Robert and I were getting ready to go to school on Nellie and I spotted the spurs hanging on the barn wall. I thought that it would really be fun to wear those spurs that day, so I put them on.

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That night when we got home and were ready to go to bed, my father came into our room and said to me, "It looks like you decided to wear the spurs today." I looked up at him, wondering how he could know and asked him, "How did you know?" He told us that Nellie's sides had been bleeding when he had gone to the barn to feed the horses.

That night he told us to always "tell the truth, even if it takes hair, hide and all."

The Bible tells us in Ephesians 6:1 - "Children, obey your parents in the Lord: for this is right."

As told by Ernest F. Bond to Susan Bond

WHAT NEW CREATION?

As Seventh Day Baptists continue to consider the restructuring of the denomination it might be well to note a factual study of five denominations which have done so in recent years.

A new book, **WHAT NEW CREATION?** The Agony of Church Restructure, by Paul A. Mickey and Robert L. Wilson (Abingdon, 1977. \$5.95pb), "is specifically designed to help interested persons in the Protestant churches understand what the bureaucracy is and how it functions, its theological foundations, and its direction in the future."

We hope the following quotes may motivate you to obtain and read the whole!

"No amount of attention to the structure itself or the rotation of staff members will automatically create a sense of purpose and clear goals" (p. 25).

"The restructure publicized the idea that a new kind of national church agency was being created. The constituency was told that for this new day, the church needed a new type of agency. The adoption of the plans for reorganization promised a different kind of bureaucracy which would be 'better' than the old. Efficiency and economy were themes constantly stressed... Thus expectations were raised.... The anticipated better performance for less money has not been self-evident" (p. 90).

"The claims of economy, where they are made in connection with the reorganization of the church bureaucracy, are a myth" (p. 133).

"The result (of reorganization) is more time spent in board and staff meetings. ...Another consequence has been indecisiveness. The restructure of the church agencies has had the effect of downgrading the value of expertise. Individuals are expected to function in a wide range of areas, some clearly beyond the reasonable level of competency of any one person" (p. 134f).

"Overall, the restructure seems to have resulted in a concentration of authority in the bureaucracy but in an overall decrease in the power of the national agencies" (p. 139).

"A problem to which the restructure committees addressed themselves was the control of the agencies. ...Those opposed had participatory democracy as a goal" (p. 140).

"Some feel that much of the time and energy going into the struggles for position and control of the denominational machinery is being spent on the wrong battle and not furthering the Christian cause" (p. 141).

"One of the results of the restructuring of the national church bureaucracy was the consolidation of agencies into fewer and larger organizations, thus creating the superboard" (p. 141).

"The superboards...have their negative side, i.e., a more authoritarian management style, an increased alienation of staff from board members, and the creation of another layer of bureaucracy" (p. 144).

"One consequence of the turning inward is the continued emphasis on internal reorganization. When there are problems with purpose, with programs, or with the constituents, the easiest course is to rearrange the structure" (p. 151).

"The restructure...has not brought organizational stability...once the process of restructure has begun it is possible to continue... The time and attention given to changing structure...can be destructive" (p. 161). ...may be a way of avoiding the more difficult and fundamental issues. ...a technique for avoiding more important matters" (p. 162).

"Adequate restructuring requires a self-consciousness that declares that both theology and structure are involved. Structural and organizational questions cannot be resolved apart

from theological questions. Theological problems dare not be ignored or displaced into organizational charts so only structural answers appear as significant" (p. 165).

"The body of Christ lives in ceaseless tension. ...Where there is life there is dynamic tension, a characteristic of any organism...the lifeblood of the body of Christ is our unity out of diversity, and diversity within unity" (p. 167, 169).

"Currently there appears a need for a higher level of trust to let people function responsibly and creatively" (p. 176).

"The churches seem to be in a period in which tinkering with the ecclesiastical machinery is the order of the day" (p. 180).

"There are two management styles in bureaucracy. (1) The management by objective... (2) The management-by-negotiation... Many activities are a combination of both" (p. 184).

"Much that was accomplished by the extensive church restructuring could have been attained by changing key personnel" (p. 186).

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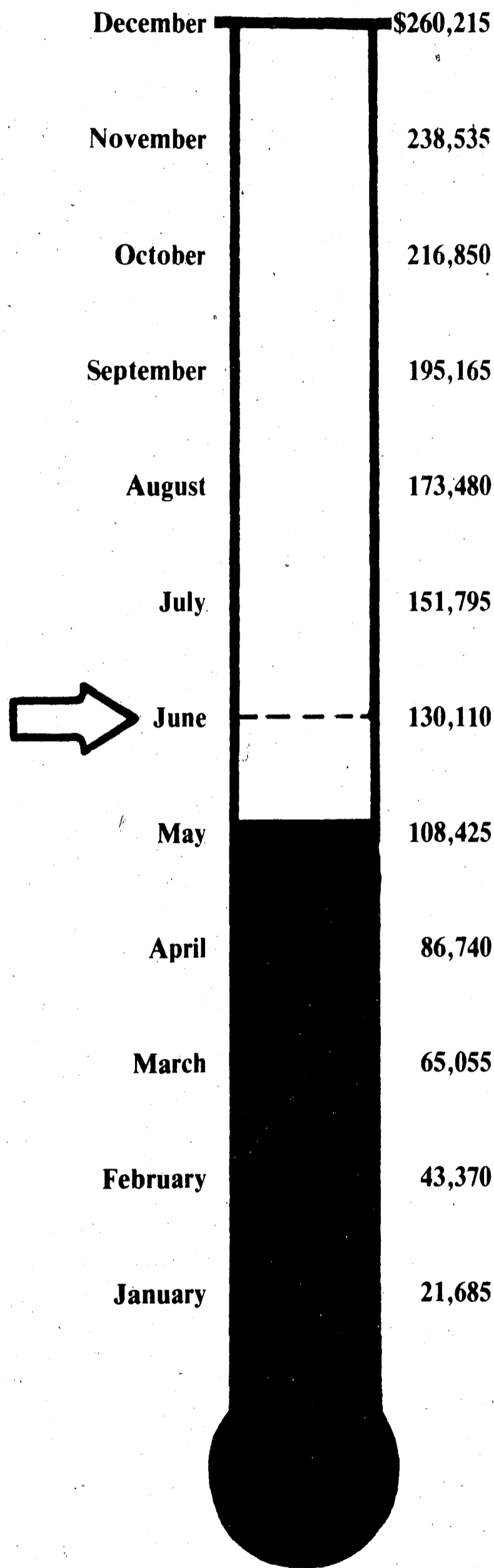
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to Susan Bond

Seventh Day Baptist Ministries and Outreach

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

-JUNE-



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

*Note the difference between this total and the 1977 budget. Some extra giving will be necessary!

OUR WORLD MISSION

Budgetary Goals

Church or Group	Suggested "Target"	June OWM	6 mos. total OWM and Reported Bds.
Adams Center NY	\$ 1,500	\$ 5.00	\$ 395.10
Albion WI	1,800	98.28	614.69
Alfred NY	9,500	474.00	3,630.75
Alfred Station NY	6,000	231.65	2,140.02
Ashaway RI	7,600	1,116.78	3,040.11
Associations and Groups	8,000	466.34	5,302.04
Battle Creek MI	12,000	921.86	6,485.96
Bay Area CA	650		213.40
Berea WV	750		265.00
Berlin NY	4,000	204.18	1,369.03
Boulder CO	5,000		1,989.27
Brookfield NY	750		320.70
Columbus OH	4,500		1,418.80
Dallas-Ft. Worth TX			50.00
Daytona Beach FL	4,200	292.00	1,921.45
Denver CO	17,000		6,353.94
DeRuyter NY	2,300	25.00	1,084.20
Dodge Center MN	6,500	477.39	3,521.81
Farina IL	1,200	72.75	480.15
Fouke AR	1,800	40.11	410.90
Hebron PA	2,500	118.30	1,024.11
Hopkinton RI	350		180.00
Houston TX	1,000		683.00
Individuals	3,000		314.00
Irvington NJ	2,500	1,000.00	2,850.00
Kansas City MO	2,000		504.21
Leonardsville NY	300		25.00
Little Genesee NY	3,200	417.31	2,365.16
Little Rock AR	1,200	42.38	382.68
Los Angeles CA	9,300	625.00	3,665.89
Lost Creek WV	5,000		2,264.54
Marlboro NJ	6,500		2,156.42
Middle Island WV	850	10.00	360.00
Milton WI	23,000		10,306.00
Milton Junction WI		10.00	284.00
New Auburn WI	2,500	135.34	619.47
New York NY	1,500		750.00
North Jersey NJ	2,500	136.90	861.62
North Loup NE	8,000		3,006.80
Nortonville KS	4,500	493.75	2,137.45
Paint Rock AL	1,700	7.32	533.70
Phoenix AZ			225.00
Plainfield NJ	7,500	399.71	4,189.71
Putnam County FL	750		
Richburg NY	3,250	83.00	2,007.83
Riverside CA	13,200	201.50	5,339.39
Rockville RI	700	30.00	120.00
Salem WV	7,500	292.00	1,721.79
Salemville PA	2,000	452.05	797.05
Schenectady NY	600	200.00	310.00
Seattle WA	3,300	173.97	866.24
Shiloh NJ	14,500	1,834.55	6,529.70
Stonefort IL	1,000	30.00	290.00
Texarkana AR	500	43.05	134.74
Verona NY	3,500	254.50	1,480.93
Walworth WI	2,200	300.00	1,231.00
Washington DC	4,500	408.50	2,747.50
Waterford CT	4,000	378.95	1,703.44
Westerly RI	8,000	700.00	2,754.68
White Cloud MI	1,800	211.72	732.63

Total	\$255,250*	\$13,415.14	\$109,463.00
Non-Budget		62.00	
Total To Disburse		\$13,477.14	

JUNE SUMMARY

1977 Budget		\$260,215.00
Receipts for six months:		
OWM Treasurer	\$99,477.87	
Boards Reported	9,985.13	109,463.00
To be raised by December 31, 1977		\$150,752.00
Percentage of year elapsed		50%
Percentage of budget raised		42%
Six months:		
Due		\$130,107.54
Raised		109,463.00
Arrears		\$ 20,644.54

Gordon Sanford, OWM Treasurer



A NEW LOGO

Seventh Day Baptists have entered a new era of growth and expansion.

Symbolic of the dawn of that "new day" as well as of basic denominational beliefs, a new emblem has been devised. Over an extended period of time, church members from all parts of the country have made suggestions. Professional help was enlisted in perfecting the design. The result is the logo currently being used on General Conference Office stationery as well as other pieces of denominational literature.

The rising sun indicates the beginning of growth; the arching rays represent the outreach of evangelistic influence into society at large.

The sun also is reminiscent of creation, reminding us of the God-ordained, recurring Sabbatical cycle of rest and recreation which links Seventh Day Baptists with the Biblical base for Sabbath observance.

The open Bible expresses Seventh Day Baptists' reliance on Scripture as the source of all infallible truth and wisdom.

Undergirding the whole structure is the Cross of Christ. From that foundation, the enterprise expands ever upward and outward in witness for Christ.

The Bible bookmark to which the cross is attached calls attention to the reference regarding the Sabbath being made for man.

The new logo, in its artistic design, shows the totality of our religious experience, based on commitment to Christ and expanding through the open Bible to a dynamic, growing, sharing faith.

When possible, the logo is printed in shades of brown (a basic representation of earth) and orange (simulating the radiating sun's rays)—all of it designed to show the fulness and warmth of God's love for His children. □

- K. D. Hurley

ERRATA

Last month we published an article entitled "A Message for Independence Day" which was credited to Senator Jennings Randolph. The Senator immediately recognized this as an article that he had sent in but had not written himself. We are grateful to the Senator for the many articles and clippings that he sends. He has promised to write a special article for our readers in coming weeks.

August 1977

EDITORIALS

LITERATURE FOR MISSIONS

Witnessing for Christ has always been done in two ways, by the spoken and written word. Perhaps today, more than ever before, there is a tremendous demand for reading material in foreign lands. It is a challenge to the Christian Church to spread the written word of God "into all the world."

Over the years the American Sabbath Tract Society has sent thousands of tracts and copies of the *Sabbath Recorder*, the *Helping Hand* as well as other publications to our brethren in foreign lands.

Everyone is aware of the high cost of postage today. Mailing of literature overseas has now become quite expensive. At the present time we have in our storerooms thousands of copies of back issues of the *Helping Hand*, the *Sabbath Recorder* and other literature. However we do not have funds in the budget to cover the cost of sending this material overseas where there is a great demand for it - so there it sits in the storeroom!

YOU CAN HELP

Perhaps you would like to help by sponsoring the cost of postage to send a bundle of literature overseas. This could also become a good project for a Sabbath School class, Youth Fellowship, or Women's Society - to share the word of God with others by giving *only* the postage for shipment. The literature is available - the message is silent in the storeroom - your gift could help!

Gifts for this project may be sent to the American Sabbath Tract Society, P.O. Box 868, Plainfield, NJ 07061 - mark your gift "overseas postage fund." God will bless as we share His word with others. □

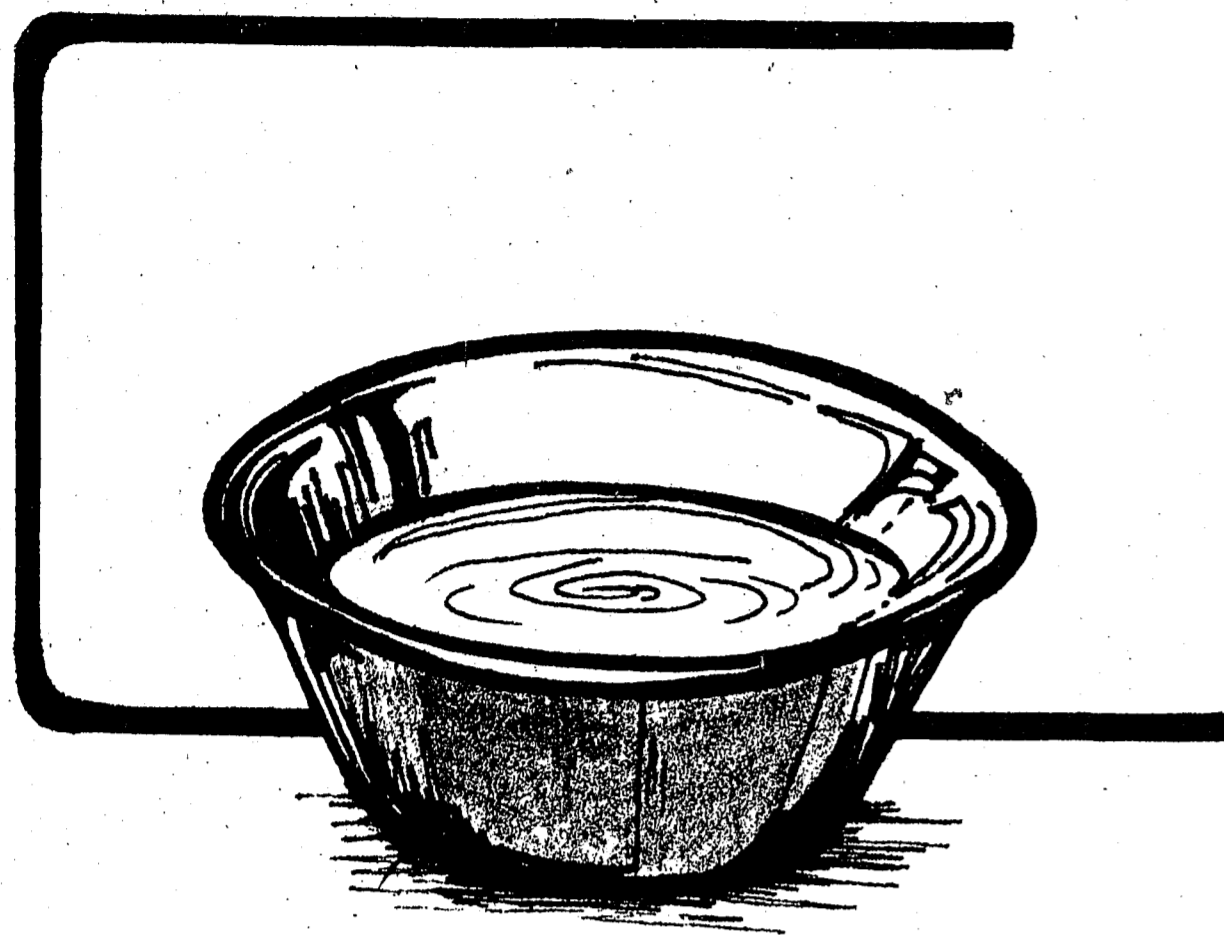


This attentive group is listening to a Commitment to Growth presentation given by Leland and Lettie Bond at the recent sessions for the New Jersey churches held at Jersey Oaks Camp.

The Sabbath Recorder
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TWO WASH BASINS

As we read of the last days of our Lord Jesus Christ we find in the account two wash basins. Each was used in a different way – one for actual cleansing and the other a ceremonial cleansing. From each of these we can find a lesson for ourselves today.

The first basin mentioned was at the last supper Jesus and the disciples had together. In those days sandals were the basic footwear. Now sandals and dusty roadways produced dirty feet. So, it was the custom to cleanse the feet upon entering the home or place of meeting, either on the part of the host or each other. The disciples had come together to celebrate the Passover. Luke tells us (22:24-30) they were disputing among themselves as to who is the greatest. Apparently they had not thought to perform the customary duties, for they were the ones who prepared for the supper. So Jesus did it for them. Having done so He reminded them of their failure in service, for if He, the Lord, rendered service so should they follow His example.

The other basin was as the trials came to an end and Jesus was about to be led away for the crucifixion. Pilate had endeavored to persuade the crowds that Jesus was not guilty of a crime that called for a death sentence. Finally he gave in to the people's demand. To use force to prevent the killing could have caused a mob riot. Pilate then took a basin (Matt. 27:24) and washed his hands, a ceremonial symbol of not accepting any further responsibility.

Now before we become too critical of either the disciples for their failure in service, or Pilate for giving up let us look at ourselves. It was neglect on the part of the disciples and near hopelessness on the part of Pilate. Some of our failures, or in giving up, may be for lesser reasons. As Christians we may let personal interests, or business, or disputes come in the way of Christian service whether it be in our witness, or service in the church, or concern for other people in our community and throughout the world. Then again, we may try to perform our responsibilities and become discouraged because we seem to be blocked by circumstances and are ready to give up.

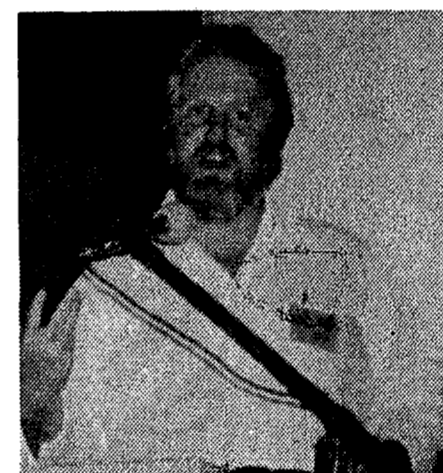
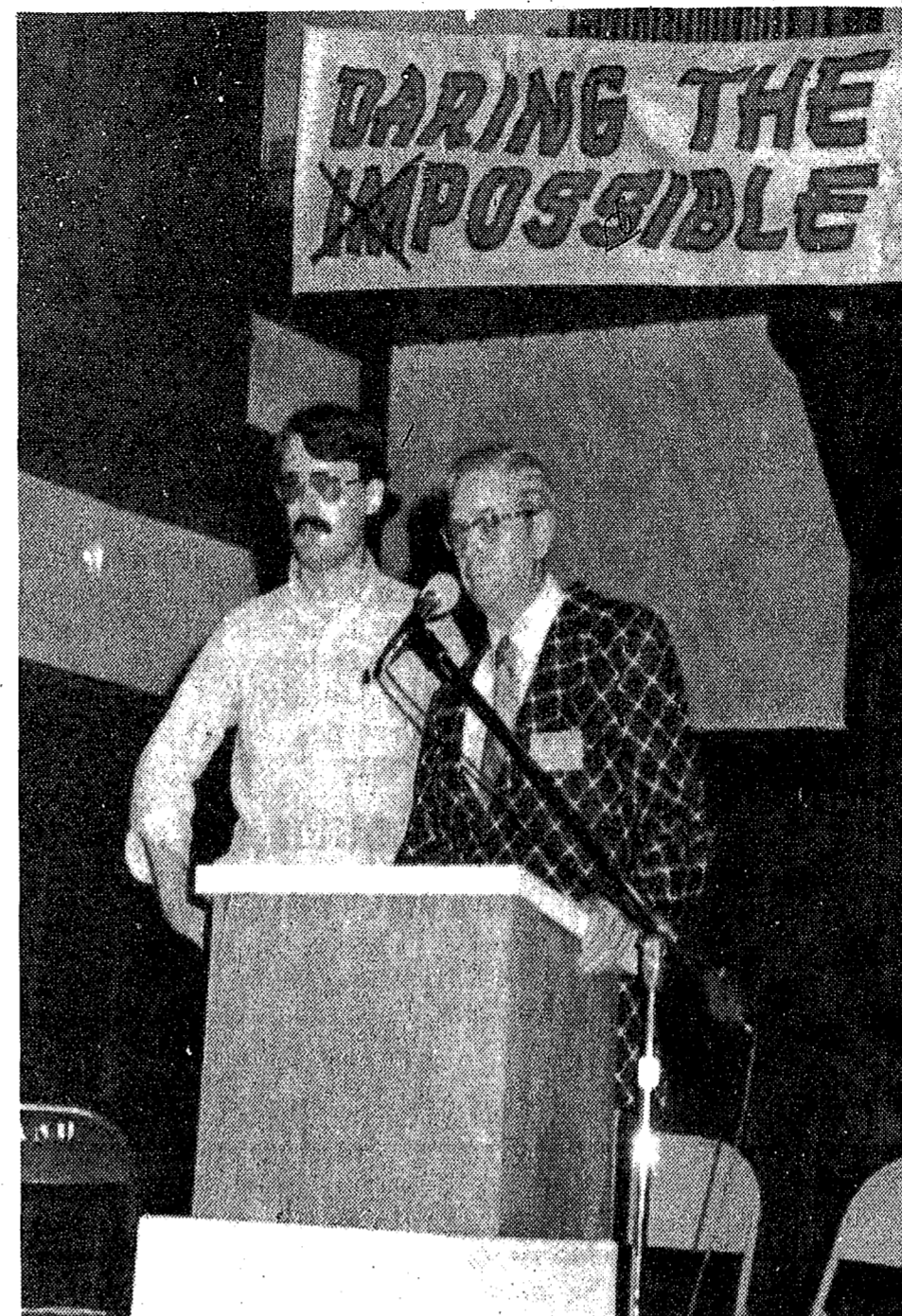
Which basin do we use – the basin of service or the basin of giving up? Remember, the Jesus who served the disciples – the Jesus whom Pilate had tried – is the Lord who gives power by the giving of the Holy Spirit. It is the power of love which comes from God the Father – the power of love to do our best by the accomplishment in service – the power of love which gives hope when we fail that in some way and at some time these goals or other goals may be reached. May the love of God enable us to use the basin of service. □

Background Scripture – Matt. 26:17-35, 27:24-26; Mark 14:12-25, 15:1-15; Luke 22:7-30, 23:1-25; John 13:1-38, 18:28-19:16.

by Rev. Trevah R. Sutton
El Paso, Texas

THE SABBATH RECORDER

SEPTEMBER 1977



165th
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