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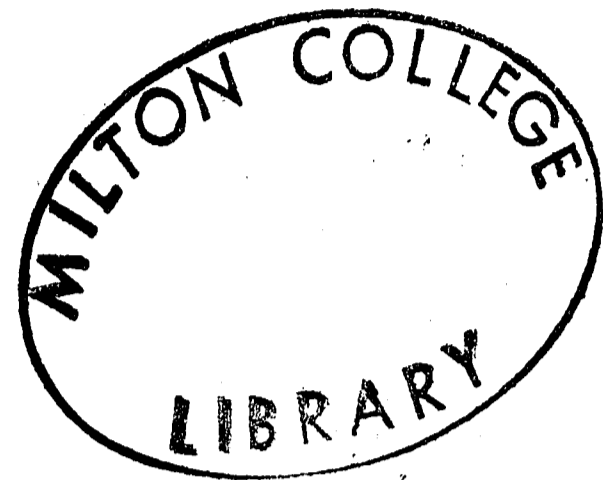
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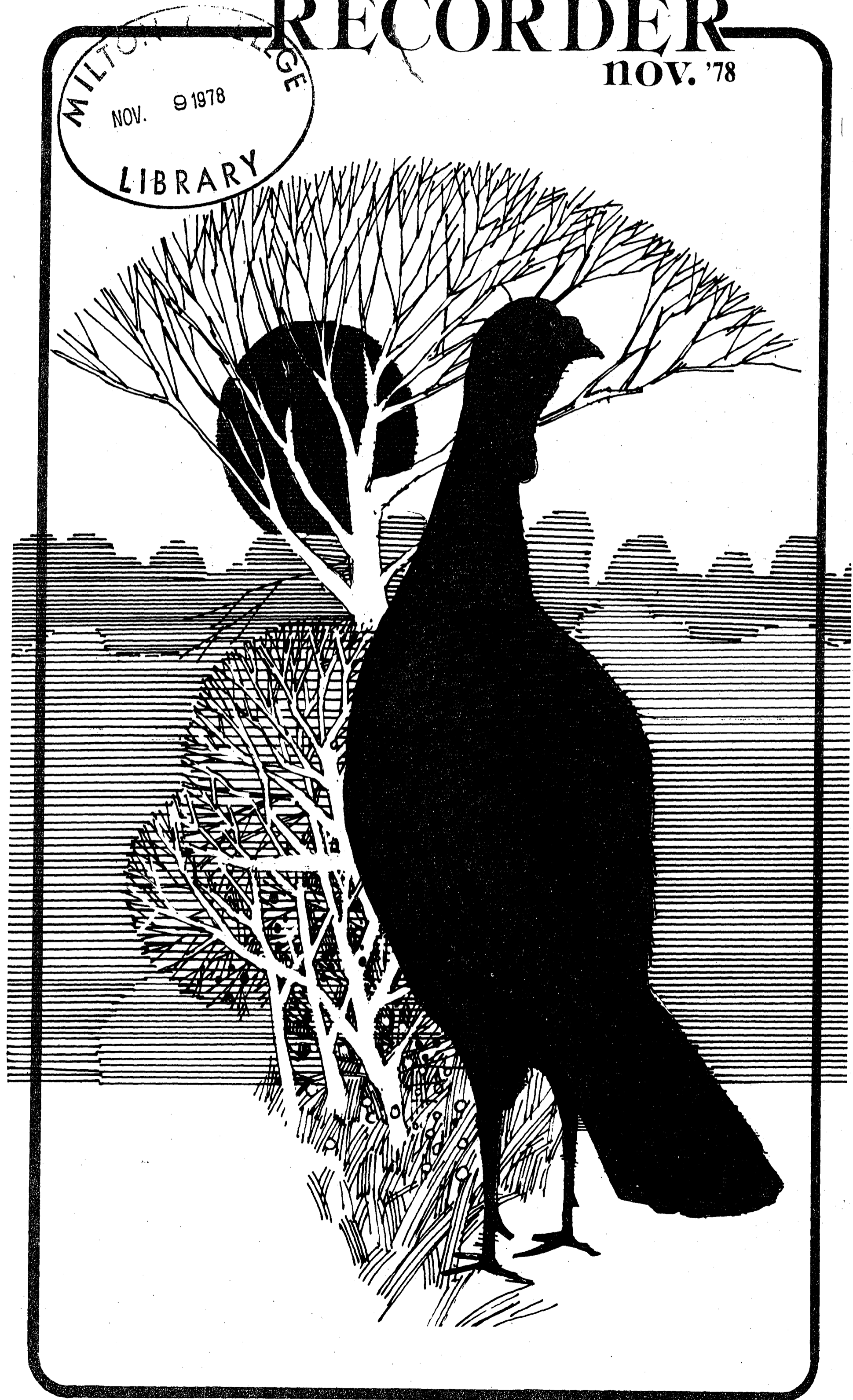


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*The  
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November 1978  
Volume 200, No. 11  
Whole No. 6,636

**A SEVENTH DAY BAPTIST PUBLICATION**

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**JOHN D. BEVIS, EDITOR**

**CONTRIBUTING EDITORS**

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**ADVISORY COMMITTEE**

Miss Florence B. Bowden, Chairman; Rev. Charles H. Bond, Owen H. Probasco, Rev. Donald E. Richards.

**THEME SECTION**

The theme section in this issue was prepared by the Conference Committee on Christian Social Action which is located in the Daytona Beach, FL, area.

**STATEMENT OF OWNERSHIP,  
MANAGEMENT AND  
CIRCULATION**

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# LET US GIVE THANKS

**A FAMILY THANKSGIVING PRAYER**

For little boys who play with wooden toys,  
For little girls with lots of silken curls,  
For teeth erupting from gums white as pearls,  
We give thanks for these grandparent joys.  
When late-night feeding's cry our time employs  
With dirty diapers overflowing pails,  
Yes, we know where to turn when all else fails.  
We give You thanks, O God, for parents' joys.

For moms and dads who love both girls and boys,  
For Christian parents standing up for good  
And knowing when to use a stick of wood,  
We give You thanks, O God, for children's joys.  
For families free to worship God and pray,  
We praise You, Lord, on this Thanksgiving Day.

-Timothy L. Bond  
September 1978

**THE I SYNDROME**

I plowed and harrowed up the fields in spring,  
While God was busy making sparrows sing.  
I planted carrots, corn and wheat with care  
While God was listening to some other's prayer.  
I irrigated, cultivated too,  
While God was with the summer camping crew.  
I harvested these crops myself and sold,  
While God was turning leaves from green to gold.

God saved some friends from lives of greed and lust,  
While I stored treasures worthless as the dust.  
God opened up the Book of Life to me,  
While I my ego bent upon its knee.  
God sends me earthly and eternal joys.  
While I give thanks, new strength my soul employs.

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**THE WAY OF LIFE**

New life which blossoms in the spring may be  
Compared to life with Christ who blooms in souls  
That dedicate their lives to Christian goals.  
They find God's grace abounding in degree  
And strive to build a witness on the earth  
Which spreads Christ's teachings as the wind spreads seeds.  
The Holy Spirit blesses these good deeds  
Through human harvests giving souls rebirth.

With thankful hearts those bow in fervent prayer  
Who've found the Way of life which gives to days  
A meaning and a worth that leads to praise  
For gifts from God whose grace is everywhere.  
With songs of joy and acts of Christian love  
Their thanks is shown through serving God above.

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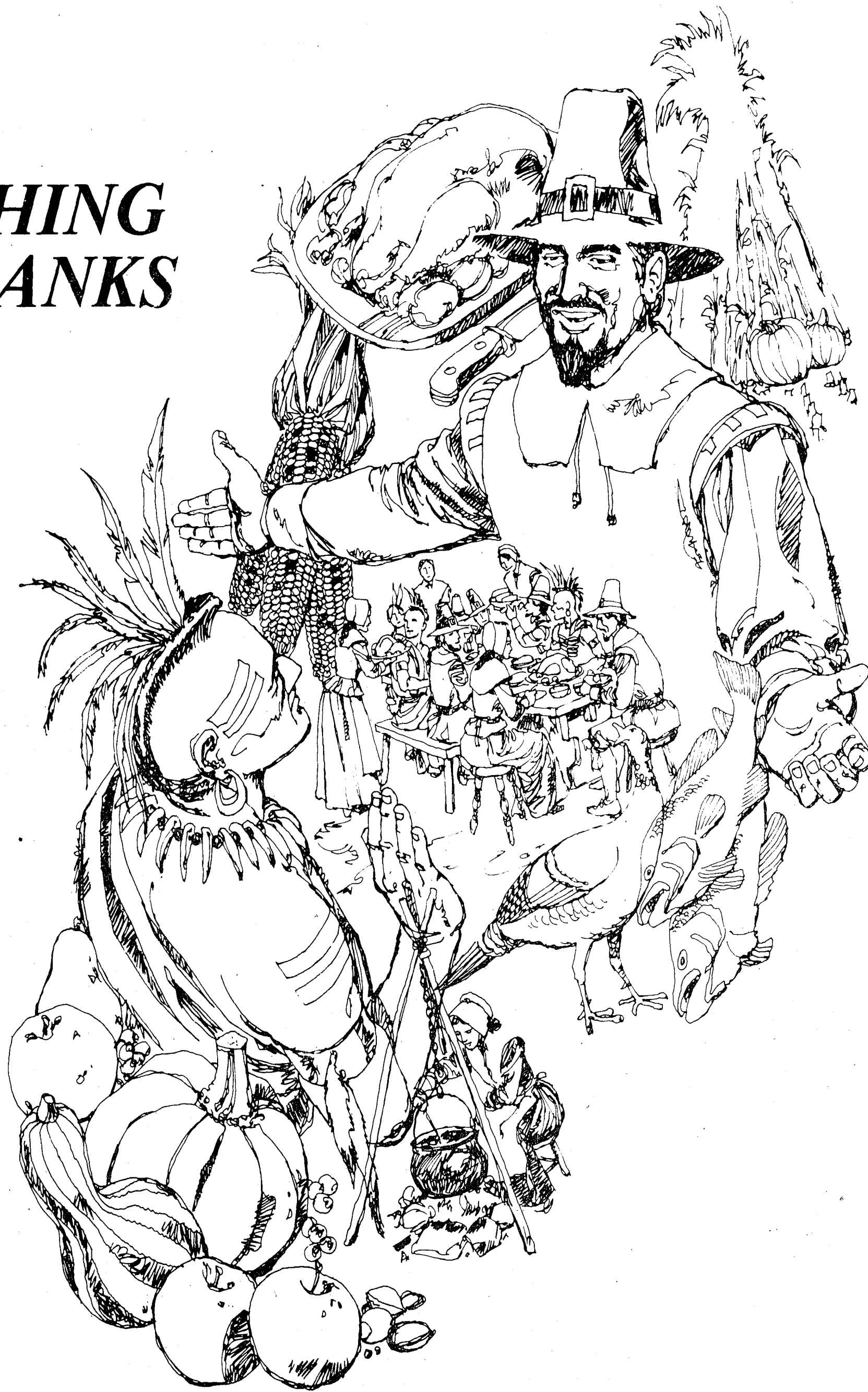
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# IN EVERYTHING GIVE THANKS

by Edward A. Hansen  
Denver, CO



**O**n Thanksgiving Day, in millions of homes across America, families bow their heads for a brief moment of prayer, expressing joyful thanksgiving and praises to God for the abundance of His blessings given them. In addition, for most Christians these expressions of praise and thanksgiving are not restricted to one day a year but are rather the continual theme of their prayer lives. However,

in most cases we tend to overlook, indeed we reject, the concept of giving genuine thanksgiving and praise to God for our trials and troubles.

Why should we be thankful for difficulties in our lives? Why would anyone utilizing even an ounce of human logic be thankful for a situation which brings anxiety and perhaps even sorrow and heartache? Furthermore, isn't it ludicrous to

thank God for such difficulties when Christ promised us "the abundant life"?

There can be no doubt that we have been conditioned to believe that the positive aspects of life are ours because God has at least had "a hand" in creating that blessing, whereas those situations we find burdensome are separated from Him. And there is some logic to this;

for if we ascribe our trials and troubles even indirectly to God, it then becomes easy to question Him for allowing such difficulties and even to blame Him for them. From here it becomes easier still to question the validity of His Word and His eternal claims and promises.

The apostle Paul wrote, "Be thankful, whatever the circumstances may be. For this is the will of God for you in Christ Jesus" (1 Thess. 5:18 Phillips). In Acts 16 Paul removes a spirit of clairvoyance from a young girl. As a result, he and Silas are dragged before the authorities, declared guilty of a trumped-up charge without a trial, stripped, beaten severely with rods, and thrown into prison with their feet securely fastened in stocks. Now, there isn't much doubt as to how most of us would have reacted in this situation — negatively, to put it politely; and it is not too presumptuous to think God would react negatively to such an attitude. But Paul and Silas were thankful! They knew that no matter how wide and deep their pain, suffering and humiliation, God's grace was wider and deeper still. As a result, they were praying and singing praises to God, obviously thankful. As a result, a jailer who had had no use for them at all came to have a personal relationship with Jesus Christ. Who would have thought it possible? Evidently Paul and Silas did; they knew they could be thankful because somehow God would utilize their circumstances and create something good from it.

### Thankful For Trials

"Moreover, we know that to those who love God, who are called according to His plan, everything that happens fits into a pattern for good" (Romans 8:28 Phillips). Paul, who suffered greatly, spoke from personal experience when he wrote this verse. We need to grasp what Paul knew: If we truly love God, if we truly realize that "...by His own wish He made us His own sons, through the Word of Truth" (James 1:18 Phillips), then it is imperative for us to accept the fact that God can and *does* create good out of our trials and troubles.

At this point we must also realize that this "pattern for good" is from His perspective. What God *knows* is that "the abundant life" often

differs with what we *think* it to be. In addition, God, in His infinite wisdom, knows that this "abundant life" is sometimes nurtured through times of difficulty. In the first chapter of James we read, "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character, men of integrity with no weak spots." (Phillips) In Romans five we read, "...we can be full of joy here and now even in our trials and troubles. These very things will give us patient endurance; this in turn will develop a mature character, and a character of this sort produces a steady hope, a hope that will never disappoint us." The sooner we accept these verses at face value, and stop interjecting our own human logic, the sooner we can realize that our trials and troubles can be used by God in molding us into the very image and likeness of Jesus Christ.

On July 30, 1967 a young woman took a very deep dive off of a raft into the waters of the Chesapeake Bay. However, the water at that point was very shallow. As a result, she suffered a broken neck. As Joni Eareckson continued to be more and more cognizant of what her permanent quadriplegic condition meant for her life, she became very resentful and bitter toward God. And why shouldn't she be? Every ambition, every dream, every aspiration she had was, in an instant, shattered for life. She would be totally dependent upon others for her personal care for the rest of her life. Hers was a desperate situation until, *until* she 1) stopped relying on her own logic and understanding; 2) accepted God's Word at face value; and 3) thanked Him, with her will, for what had happened and was happening in her life. It was at that point that several things began to happen in her life. The validity of Romans 8:28 became a reality for her, she really began to experience "the abundant life," she began to evidence the fruits of the Spirit being manifested in her life, and she began to see herself being conformed to His likeness. Then, in addition, she gained the emotion of thankfulness for all that had and was

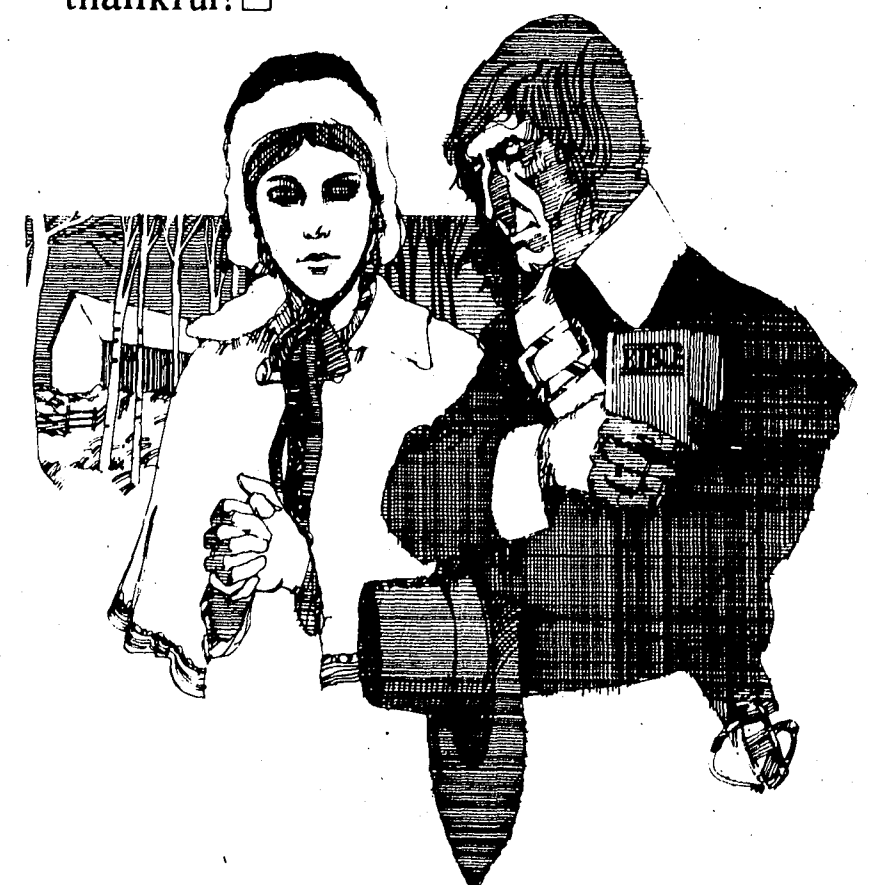
occurring.

Joni Eareckson's story is not an isolated case. Charles Colson in his book, *Born Again*, relates what occurred in prison when he saw God's infinite love for him being demonstrated through some fellow Christian, including Senator Harold Hughes.

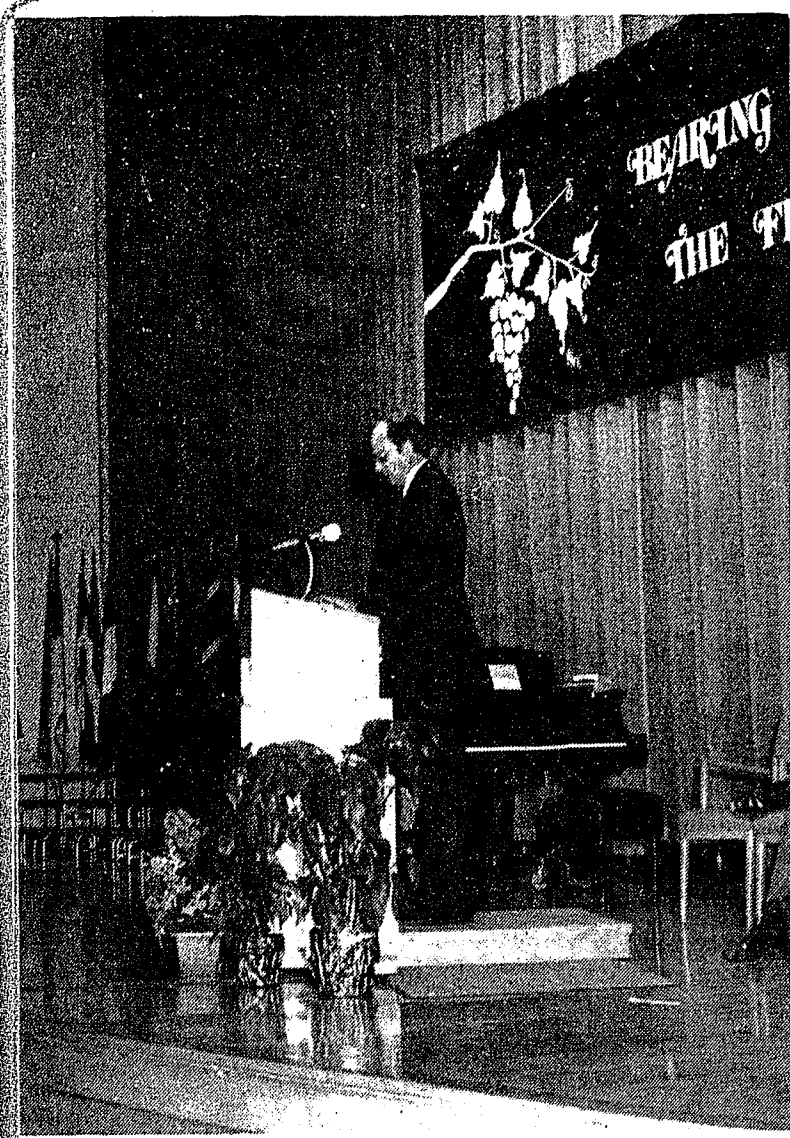
"It was that night in the quiet of my room that I made the total surrender, completing what had begun in Tom Phillips's driveway eighteen long months before: 'Lord, if this is what it is all about,' I said, 'then I thank You. I praise You for leaving me in prison, for letting them take away my license to practice law, yes — even for my son being arrested. I praise You for giving me Your love through these men, for being God, for just letting me walk with Jesus.'

"With those words came the greatest joy of all — the final release, turning it all over to God as my brother Harold had told me to do. And in the hours that followed I discovered more strength than I'd ever known before. This was the real mountaintop experience. Above and around me the world was filled with joy and love and beauty. For the first time I felt truly free, even as the fortunes of my life seemed at their lowest ebb."

There are, no doubt, countless stories, which if told, would resemble Charles Colson's or Joni Eareckson's. But what each case vividly demonstrates is that God's wisdom is infinitely beyond our own. Yet, the joyful thing is that we do not need to understand but only to love and trust Him, even in the darkest hours of our most difficult situations. When we do this, when we thank Him and praise Him in these adverse conditions, He guarantees us a life far more grand than we had ever imagined before. This is truly then something for which we can be thankful! □







## CONFERENCE ECHOES

# Rain of Heaven

by Rev. Russell W. Havens  
Westerly, R.I.

*"In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters."*

**T**wo atoms of hydrogen combined with one atom of oxygen. Water. Bubbling, springing, flowing water. Cascading, falling, rushing water. Silent, calm, deep water. Stormy, crashing, destructive water. Gentle, misty, drizzling water. Life-sustaining, rock-dissolving, filth-cleansing water.

Their ancestors had lived in the land of promise! Mighty men of faith they were — Abraham, Isaac, and Jacob. Now they were slaves to the goddess, and the land flowing with milk and honey was but a gradually fading dream — a ghost which haunted them at night when the pain and labor of the hot day would force sleep to flee, or that would tantalize the dream world of a people whose sun had seemed to set.

The rigors of slavery in a strange land, once friendly but now oppressive, were compounded by the necessity to irrigate the land by means of treadmills powered by their own efforts.

But one day, the grace and mercy of God were revealed: "I have surely seen the affliction of my people." And with "a mighty hand and an outstretched arm," God brought forth His people — His chosen ones — the redeemed of Yahweh. "For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden. But the land

into which you are about to cross to possess it, a land of hills and valleys, *drinks water from the rain of heaven*, a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning even to the end of the year" (Deut. 11:10-12).

But the precious "rain of heaven" was not to be presumed upon. It would come in due season in concert with the continuing obedience of the people of God: "It shall come about, if you listen obediently to my commandments which I am commanding you today, *to love the Lord your God and to serve Him with all your heart and all your soul*, that I will give the rain for your land in its season, the early and the late rain, that you may gather in your grain and your new wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be satisfied. *Beware, lest your hearts be deceived and you turn away and serve other gods and worship them*. Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that *there will be no rain, and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you*" (Deut. 11:13-17).

And do you know, in succeeding years, the people of God discovered the literal truth of these words. When the Lord was given first place — when the obedience of love, prompted by God's sovereign grace, was exercised, "the rain of heaven"

nourished the sown seed and, later in the year, brought the growing plants and grazing animals to full maturity. The clusters of grapes burst with that water changed to wine! The olive trees yielded their precious oil!

But when disobedience seared the land, the rain of heaven ceased. The sown seed would not grow. Animals shriveled and died, their dry bones baked in the sun. The thirsty earth buckled and cracked. No fruit — no harvest — no life. Deadness. Decay. Dust.

### RAIN INDICATES BLESSINGS

Throughout the Word of God, "the rain of heaven" is used to illustrate the blessings of heaven — the blessings which our sovereign Lord alone can bestow. "Ho! Everyone who thirsts, come to the waters" (Isa. 55:1). And the greatest of these blessings is the glorious presence of the indwelling Spirit of Christ, received by all those who are given spiritual life by the new birth (John 3:3-8), and who thus are baptized by the Lord Jesus in the Spirit, thus becoming part of the body of Christ, the Church (1 Cor. 12:13), and who by God the Spirit are day-by-day filled and empowered to live the life of obedience which God's holy law demands (Rom. 8:1-17).

Jesus wonderfully illustrated this saving and sanctifying ministry of His Spirit as He stood before an assembled body of Jews who were

observing the Feast of Tabernacles. "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' But this," the apostle John by inspiration comments, "He spoke of the Spirit, whom those who believe in Him were to receive" (John 7:37-39). Are you a believer in the Lord Jesus Christ? Is He your Lord and Savior? Do you acknowledge your total inability to save yourself? Do you belong to the Lord Jesus? Then, on the authority of our Savior, on the authority of the Word of God, I declare to you, you are immersed in God's Spirit. "You are...in the Spirit, if indeed the Spirit of God dwells in you. But if *anyone* does *not* have the Spirit of Christ, *He does not belong to Him*...For all who are being led by the Spirit of God, *these* are the sons of God" (Rom. 8:9, 14). Permit me to repeat it — the Scriptures teach us that when "the Spirit of life in Christ Jesus" touches our dead spirits, they spring to life, just as on that awe-inspiring day when Jesus approached the sealed tomb of His friend, Lazarus. When the stone door was rolled aside, all the silence of death was shattered at the cry, "Lazarus! Come forth!"

Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quick'ning ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed Thee.

And thus Christ's Church comes into being. Born of the Spirit — immersed in the Spirit — those who are Christ's go forth to bless others, as the Spirit of God, described by Jesus in John 7:38, 39, flows out of them in great rivers of living water.

### NO REPLACEMENT FOR WATER

Now let us keep in mind that *nothing* can replace this sovereign ministry of God's Spirit. If "the living water" does not flow — if the "rain of heaven" does not fall, there is nothing that can compensate. There is no replacement for water. No man-made effort — no treadmills, even — can compare with "the rain of heaven." It cannot be planned for by Planning Committee, commissioned by Commission, or con-



**If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...**

ferred by Conference. We cannot take a vote that will inaugurate or restore the showers of blessing.

The best seed ever developed will be worthless without rain. All the effort of sowing will be so much effort to no purpose without the sovereignly bestowed "rain of heaven," the blessed Spirit of God. We may devise the most sophisticated, apparently appropriate seed. Seed that is true to the Word of God. Seed that we have made as likely to germinate as possible — *and we ought to!* We may scatter it everywhere — all around the world by every means known to man — *and we ought to!* We may hope and pray for a fruitful harvest. We may plan and prepare, enlarge our barns and purchase the latest and best harvesting equipment — *and we ought to!* We may train our field hands, knowing the

special abilities of our various workers, and each may be assigned to his or her area of labor — *and we ought to!* BUT — unless there is rain, in large enough quantity, early and late, no seed will germinate, no field will be cultivated, no harvest will be gathered.

And what if the rain does not come — what then? Do we blame the seed, or the sowers? Why no harvest? Not *enough* seed — produce more. Not the right kind — try another brand. Not enough sowers? Pay the sowers more money! Fire the sowers! Lay off the harvesters! *Plant* more seed! Look for *new* fields! Move the homestead! Tear down the outbuildings! Pull back! Maintain! Spend less! Spend more! reorganize! No, disband! Do *something* — quickly! Do *anything* — now! Work harder! Work faster! Keep going! Push, claw, scrape, tear! Wave wands over dry seed! Say the right words! Say the old words! Have ceremonies! Play music! Pretend! Let's pretend that our harvest is ripe, that our fields are green!

We may witness and preach, we may do deeds of service and pass noble resolves. We may distribute tons of gospel literature, broadcast via radio and television, advertise in newspapers and magazines, give more money than we can figure out how to spend, hold evangelistic endeavors of one kind or another, follow this movement or that methodology. Analyze, organize, and supervise. And all of these efforts may prove helpful. Yet God in His sovereign pleasure will pour out His Spirit — the "rain of heaven" — when and as He may choose.

I am not a spiritual meteorologist. I cannot predict when or where the early and latter rain will fall. But as I study the Scriptures I see revealed there what *can* and most definitely *will* dry up Israel until it is barren and dead.

### OBEDIENCE — THE KEY TO BLESSINGS

It will desiccate your individual life. It will wither your local church. It will, in the words of our text, cause Seventh Day Baptists to "perish quickly from the good land which the Lord is giving you" (Deut. 11:17). And that path to the



valley of dry bones is the downward trail of *disobedience* in its variety of forms. *The condition for the continuing ministry of the Holy Spirit, taught both in the Old and New Testaments, is always obedience!*

When the "rain of heaven" failed, God's ancient people began to search their hearts. But often they had to experience the drought before they realized their need. The longer the drought, the more widespread the inner searching and the deeper into their hearts God's people would look. Have we had enough, friends? Have we seen enough of the effects of disobedience? Or must we wander about in the "waste-howling wilderness" another forty years?

There is a great deal of rather flippant talk about the ministry of God's Spirit of holiness. Our sinful natures find it *so* easy to take the most solemn truths of the infallible Word and cheapen them and in the process, often distort them. There is a way of popular thinking that seeks to *use* God the Spirit — to manipulate the mighty God — to lay sinful hands on the sacred Spirit — to reduce our God and His holy work to our size — rather than to acknowledge *His sovereign use of us*. The original and continuing sin, even of professed Christians, is that somehow we can make God do our bidding. It is the magic voodoo of the pagans. I say, my friends, encouraged by the holy Word of our holy God, "Let God be God." How can we, His professed children, sin against God by presuming to use Him, like some undisciplined, spoiled child. Let us get a renewed vision of the Lord of lords and King of kings. Let us get the view of the Scriptures. Let us confess our disobediences in failing to honor the godhood of God.

Without a doubt, every sinning child of the devil whose spirit has been regenerated by grace — every believer in Christ — experiences the peace and joy of Christ. That joy remains even through the tears and heartbreak. Why? Because it is "the joy of the Lord." It is peaceful joy that the world does not, and cannot, give, nor take away. But much of what is touted as *Christ's joy* is none other than *the world's joy!* It is carnal. It appeals to the flesh.

### JOY IN OBEDIENCE

My friends, the Lord of the Church says, "If you keep my commandments, you will abide in my love; just as I have kept my Father's commandments, and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be made full" (John 15:10, 11). Notice — the very joy of God the Son is to be ours and to make our joy complete. Not the giddy giggles of the world, nor the ever-unsatisfied lust for so-called "happiness" which the flesh craves, but *the joy of Christ* — the joy that would lead the Savior to obey the sovereign, holy will of God even when it meant the cross! "Who for *the joy* that was set before Him endured the cross..." (Heb. 12:2). The God with whom we have to do is not the *jolly* Spirit but the *Holy* Spirit. Jesus said, "He, when He comes," referring to the Holy Spirit, "will *convict* the world concerning sin, and righteousness, and judgment" (John 16:8). Now I ask you, where is the ministry of the Spirit easily identified? It is to be seen when men and women of all ages *repent of sin!* When souls "hunger and thirst for righteousness." When godliness is priority number one. And it is not only when souls are first converted that this work of conviction is needed, but whenever any of us or all of us corporately come to an awakening to sin.

In that great prophetic statement found in Ezekiel 36:31, God tells His people what to expect when He puts His Spirit into them: "Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and abominations." And in Zechariah 12:10, where the outpouring of God's Spirit is predicted, we read

*The condition for the continuing ministry of the Holy Spirit, taught in both the Old and New Testaments, is always obedience!*

of "mourning" and "bitter weeping." When that eventful Day of Pentecost came in the fullness of time, we read that thousands were "pricked in their heart." *Holiness* is now the aim of once rebellious hearts. Hearts that are now sacred shrines of the Spirit — the *Holy* Spirit — who writes on tablets of our innermost being the *holy* law of God — who prompts and empowers obedience to God. And as the people of God confess and repent of their sins against God — violations of His commandments to love, worship, and serve only Him — and as they confess and repent of their sins against fellow believers and fellow human beings, perhaps the small cloud we see on the horizon will be the herald of the "rain of heaven."

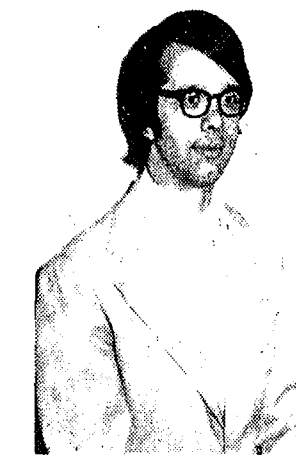
There is a work which needs to be done at this Conference of far greater importance than *any* matter of business. There is a work needed of more long-range necessity than any message of inspiration or comfort. It is the agonizing work of pain and probing. It is the Divine Surgeon incising and exposing. It is time that all of us, and not just the pastors, went under the knife.

God calls for repentance! God probes *your* soul *now!* God is speaking to you. For some of us, it will mean going to someone here at this Conference and confessing not just that we made a mistake or that we gossiped or that we have failed to love. It will mean confessing we have *sinned* against God and our fellow believer. For others, it will involve someone at home or somewhere at a distance. God says to confess your sin. It may be by writing a letter or calling on them when you get home. But if God has genuinely spoken, you will do it. You will obey the Lord Jesus. The

(continued on page 28)



JUSTIN CAMENGA



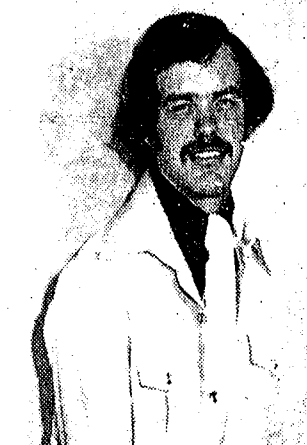
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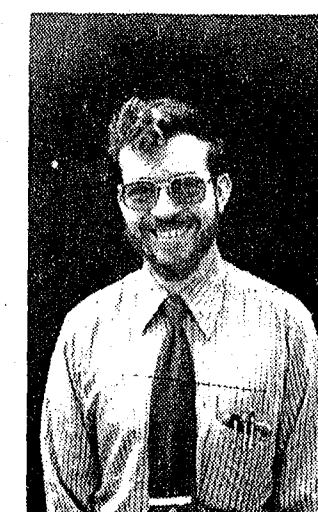
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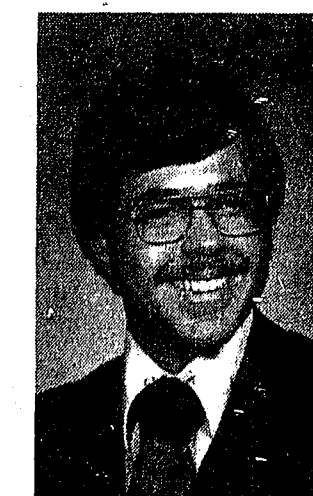
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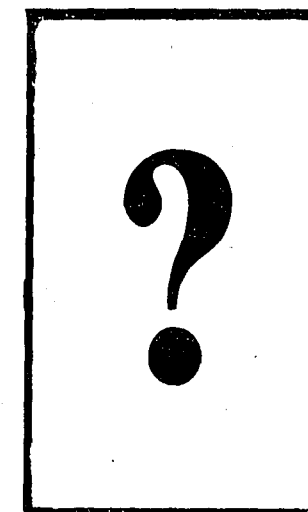
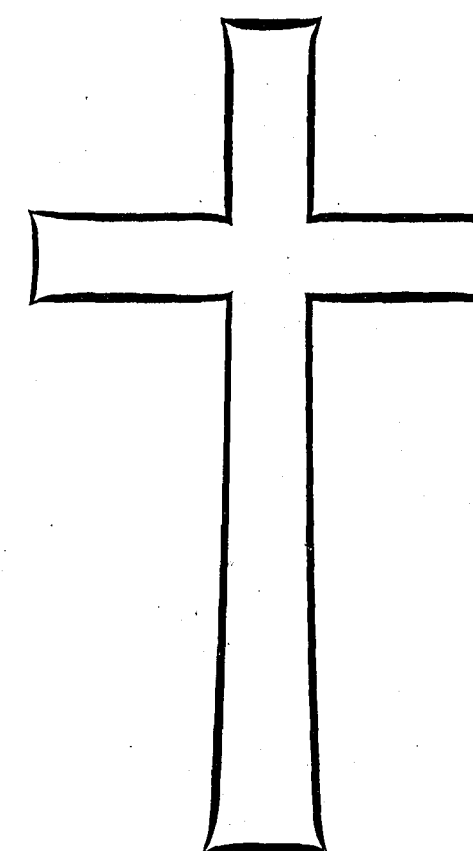
LARRY WATT



JERRY VAUGHT



WILLIAM SHOBE



CLIFFORD BOND

YOUR GIFT TO OUR WORLD MISSION OR THE COUNCIL ON MINISTRY SCHOLARSHIP FUND WILL HELP PREPARE THESE STUDENTS FOR MINISTRY.



## CHRISTIAN CONCERNS

If you give to charity,  
give with all your heart;  
if you are a leader,  
exert yourself to lead;  
if you are helping others in distress,  
do it cheerfully.  
Love in all sincerity,  
loathing evil and clinging to the good.

-Romans 12:8b-9 (New English Bible)



## BEARING EACH OTHER'S BURDENS

by Laura Lee Martin  
New Enterprise, PA

Over the past few years, our denomination, through the Christian Social Action Committee, has focused on the needs of the hungry of the world. As part of one of the richest nations, we must face the Lord's words in Luke 12:48: "To whom much is given, much is required."

Perhaps one of the most well-known ways to give to the poor of the world is through large organizations such as CARE, Meals for Millions Foundation, Save the Children, and World Vision International.<sup>1</sup>

We must recognize that those who are starving and dying may want food for their stomachs before food for their souls. Christ taught constantly the need for ministry to the continuing presence of the poor. He "saw the hungry and gave something to eat."

Most well known is the ministry of worldwide organizations during

times of flood, earthquakes, famine, war, and drought. These do take priority and direct physical help in forms of refugee aid, food, medical supplies, shelter, and clothing. Money and supplies need to be channeled through organized efforts to do the most good at these times.

But, on the long-term basis we must consider the negative side of continuous direct aid—rising costs of supplies and shipping, lack of initiative, self-esteem and growing political problems in underdeveloped countries.

For these and other reasons, these organizations are focusing more and more on education in self-help of the impoverished. Financial aid not only goes to food and clothing, but to clinics with medical help and family-planning assistance. Education of nationals is not only basic hygiene and nutrition, but also medicine helps prevent rampant malnutrition, disease and death.

Rebuilding destroyed villages, building of irrigation systems and wells, and education in modern agricultural methods help reclaim lands and provides sources of income and nutrition within the area, without future "handouts."

Loans are given that are repaid by income generated through projects set up in new industries, farming, and helped by newly-paved roads and constructed bridges partially financed by donated funds. In this way, money is recycled for community development.

Above all, the long-term effect on the children must be remembered. Through direct and indirect food and medical supplies, children's health and therefore, mental abilities will be improved. They can help make a better tomorrow for their offspring.

Not only will they be healthier, but they will have initiative and enthusiasm rather than despondency and hate toward those that "have" when they "have not."

We as individuals, and even we as a nation cannot feed or clothe the world. But if each one of us channels his energies and money toward helping another in self-sustainment, how much more can be accomplished? □

<sup>1</sup>For more information on the ministry of these and other organizations, contact SDB Christian Social Action Committee.



## FROM BAD TO BETTER

What do a Philippine woman, African refugees, American prisoners, and a Philippine village have in common? All have been assisted this year by money from the Seventh Day Baptist United Relief Fund.

Last January we learned that the wife of a Philippine Seventh Day Baptist pastor was scheduled for kidney surgery. Mrs. David Yangco was sent \$100 from the United Relief Fund. We — the Christian Social Action Committee — are responsible for spending the Fund as such situations arise.

This May we learned that exploratory surgery found cancer in Mrs. Yangco's kidney. Specific prayer was requested, so our involvement in human need carries us beyond a gift of money. Nor was this to be our only opportunity to assist SDB's in the Philippines.

In July we received a disaster bulletin from Church World Service. Some disasters occur over a period of time, such as the armed conflicts in Ethiopia, Somalia and the Sudan (countries in the part of Africa that sticks out into the Indian Ocean — the so-called "Horn" of Africa). The disaster bulletin appealed for \$100,000 to aid refugees from the battles, and persons displaced — forced to leave their homes, in some cases because the homes have been destroyed.

Our \$100 donation was a drop in the bucket, but it may have helped finance an airlift of food to the people of Asmara in Ethiopia, who were reportedly near starvation. Or our donation may have made a small dent in the "massive human needs" reported among refugees in

Somalia. Of course, the contributions any of us make to One Great Hour of Sharing each Spring go to Church World Service too, and hence to needs such as those in the Horn of Africa.

Many of you have heard of Chuck Colson, the White House aide imprisoned for his role in the Watergate scandal, and subsequently converted to Christ (as detailed in his book, *Born Again*). He has begun a ministry to prisoners, as one who "did time" among them, now unable to forget the spiritual impoverishment he saw among his fellow convicts.

Prison Fellowship is the name of his effort to bring Christ to our nation's prisons. Some prisoners are brought to Washington, D.C., for Bible study and Christian fellowship, to prepare them to return to their fellow inmates with the gospel. Non-prisoners are likewise trained to go inside and teach spiritual release and freedom in Christ. Chaplains have been placed in the prison in Memphis, Tennessee. A goal is "to match up every Christian prisoner with a Christian family on the outside." Could your family volunteer to be so matched? Could mine? Another goal is to maintain contact with men and women whose time has been served, to help them on the outside to get a job and establish themselves in a local church.

I have preached on caring about prisoners, based on Jesus' parable of the saved and the damned in Matthew 25. Why did He have to include those "in prison" among "the least of these" who are served by the saved but ignored by the damned? It troubles me that the

by Alan Crouch  
Daytona Beach, FL

saved are surprised when they make it into the Kingdom, and the damned are surprised when they don't.

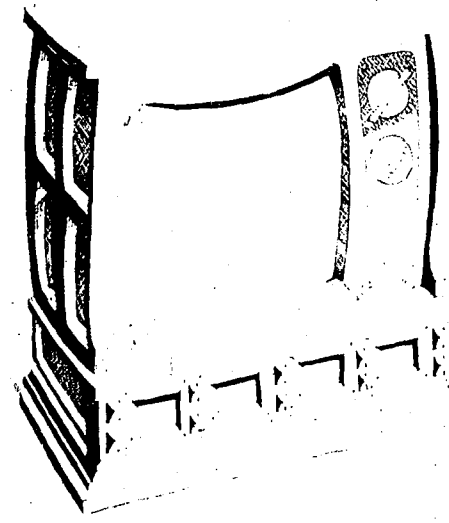
Fifty dollars went to Prison Fellowship from the United Relief Fund in July. There seem to be opportunities to assist this work for anyone looking for them. Prison Fellowship can be reached at Box 40562, Washington, D.C. 20016.

In August we learned of another emergency in the Philippines. This time it was a fire, which nearly destroyed a village called Talisay. According to copies of Manila newspaper accounts provided by Leon Lawton (head of our Missionary Society), 96 of the 100 houses in the village were left in total ruin. At least twenty people, probably more, died, many of them children and teen-agers. At least one Seventh Day Baptist family lived in Talisay, and while they apparently not at home at the time of the fire, they presumably lost their house and possessions.

The Baptist World Alliance Relief Fund gave an immediate \$5,000. We have sent \$500 from our United Relief Fund to help the Baptist World Alliance replenish its funds. We also sent \$100 to a Mr. Eliodoro Saubon, a leader of the SDB's in the Philippines. We mistakenly thought that it was he and his family who lived in Talisay and were left homeless, but at least he would use the donation where it can do the most good.

Apparently gasoline leaking from the storage tank of a mining and industrial company caught fire, and flames spread quickly, taking people by surprise. The newspaper reports refer to Talisay as "a burning inferno," whose "terrified residents" hurried to get out of the village. A government relief agency, a Jaycees club, a disaster relief committee, and the Philippine National Red Cross were all giving food and other aid to the survivors. This, along with the financial assistance of Christian relief funds, including our own, is making a bad situation better. The money in our United Relief Fund comes from people like you. □





## TELEVISION AND THE FAMILY



by Bernice M. Davis  
Daytona Beach, FL

The pioneer days of vigorous action to promote educational and spiritual development in the home seem to have given way to a society in which we sit passively to be entertained and educated with very little effort on our part. Today there are marvelous advantages and opportunities for enriching life coming into the home just by the flip of a switch. And yet on the part of many people there is a deep concern about the quality of life which is so easily appropriated. In the Seventh Day Baptist "Statements on Christian Social Action" it is urged "that every individual scrutinize the advertising, magazines, books, radio and television with which he comes in contact, and strive to eliminate any which adversely influence people or contribute to human delinquency and moral decay."

This article is concerned particularly with the problem of television. According to *Time Magazine* CBS admits that there is a problem and acknowledges being part of it. The crying need is for mature programming. Many people admit that they disapprove of current fare, but fail to be concerned enough to write a letter of commendation for that which is beneficial and protest for the harmful element. Until the public is more discriminating, less indifferent, programming will not improve. Discriminating viewers do not watch television if they have something better to do. It is a matter of what one is doing with his life.

Even with quality programs, many homes are suffering from too much television. It has been estimated that in such homes, children spend 15,000 hours in front of the tube. Needless to say, homework suffers, creative activities receive little atten-

tion, even physical activity which is the essence of childhood is sacrificed to the lure of what's on the screen. Family and friendly conversation has to give up to watching the show. Learning musical skills received little interest when it is so easy just to listen to the good or bad music on the air. One trouble with television is that it takes no effort; yet it is by determined effort that all progress is achieved. The stimulation to the mind and enrichment of vocabulary provided by reading is lost for many people who do not have time for both. Again quoting from *Time*, "Television is a theft of time."

The National Parent Teacher Association has become increasingly concerned about violence on the screen, so much so that they have put three major networks on notice that they intend to force a reduction of violence by their own non-violent methods. It is estimated that children by the age of 12 may have witnessed 12,000 murders on television. Some argue that violence on TV is a useful outlet for aggressiveness, but there can be little doubt that excessive

violence hardens the emotions of children, developing a "so what?" attitude. The PTA remarks with alarm that we are programming a nation of young people to do exactly what they want to do.

Action of the PTA has come down from national to the local groups who have put into operation a system of monitoring programs. They are publishing an annual list of the television shows which they consider the best and the worst for home entertainment. The current list appears in the September 1978 issue of *New Jersey Education Association Magazine*, rating the TV shows on the basis of overall quality, offensive content and violent content.

The difficulty in pressuring the TV stations to reduce the amount of violence is that they are now substituting programs featuring sex, programs which tend to glorify sexual activity with no mention of the responsibilities that go along with it. Protesters say, "We are not against sex, but want to protect the right of viewers to be free from

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## THE 23RD CHANNEL

The TV set is my shepherd. My spiritual growth shall want. It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services and doing nothing for the Kingdom of God.

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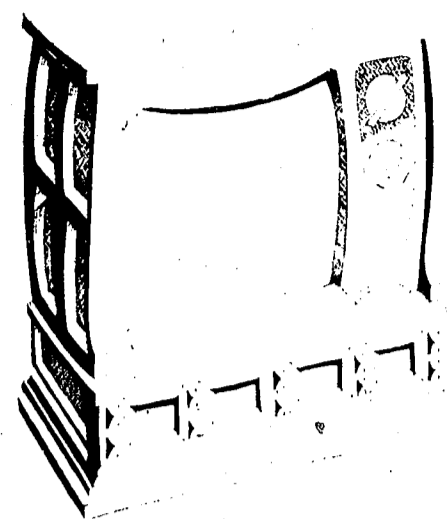
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There are many fascinating and beneficial programs for family enjoyment. Let's omit the tele-garbage. Television need not be our master — we can break free of its bondage if we wish. □





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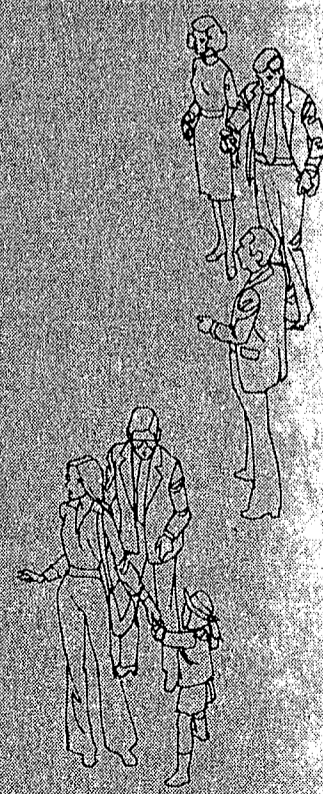
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When I am old — and O, how soon  
 Will life's sweet morning yield to noon,  
 And noon's broad, fervid, earnest light  
 Be shaded in the solemn night,  
 Till, like a story well-nigh told,  
 Will seem my life—when I am old.

-C. Mason

"When I Am Old" — at twenty these are only words of a poem but as one approaches the middle years of life these words take on personal meaning. As in the years of adolescence, the later years of life are characterized by physical, emotional, and social crises. Generally, old age or "Senescense" as it is more popularly called, is looked upon as a period of decline, although the pace of the decline is highly individualized.

Except for one's relationship with God, social relations provide the greatest security for individuals, especially the aging. Historically some degree of prestige for the aged seems to have been universal in all societies. In societies where the aging have not possessed *deeply entrenched rights*, they face indifference, neglect, and actual abuse. This treatment is known in primitive societies and is certainly not unknown in contemporary American culture.

Throughout human history the family has been the safest, the most important, and the longest lasting haven for the aged. Although other supports crumbled and disappeared, the aged could cling to their relatives as their protectors, and find in family relationships opportunities for effective social participation.

With our mobile society, maintenance of traditional family ties has proven increasingly difficult, and many new conditions have been created. The modern family as a primary social unit has to cope with a great increase in the proportion of aged members surviving into their seventh, eighth or ninth decades. Life expectancy has increased from 54.1 years in 1920 to well over 70 years in the 1970's. The total population over 65 years has increased to almost ten percent of the whole.

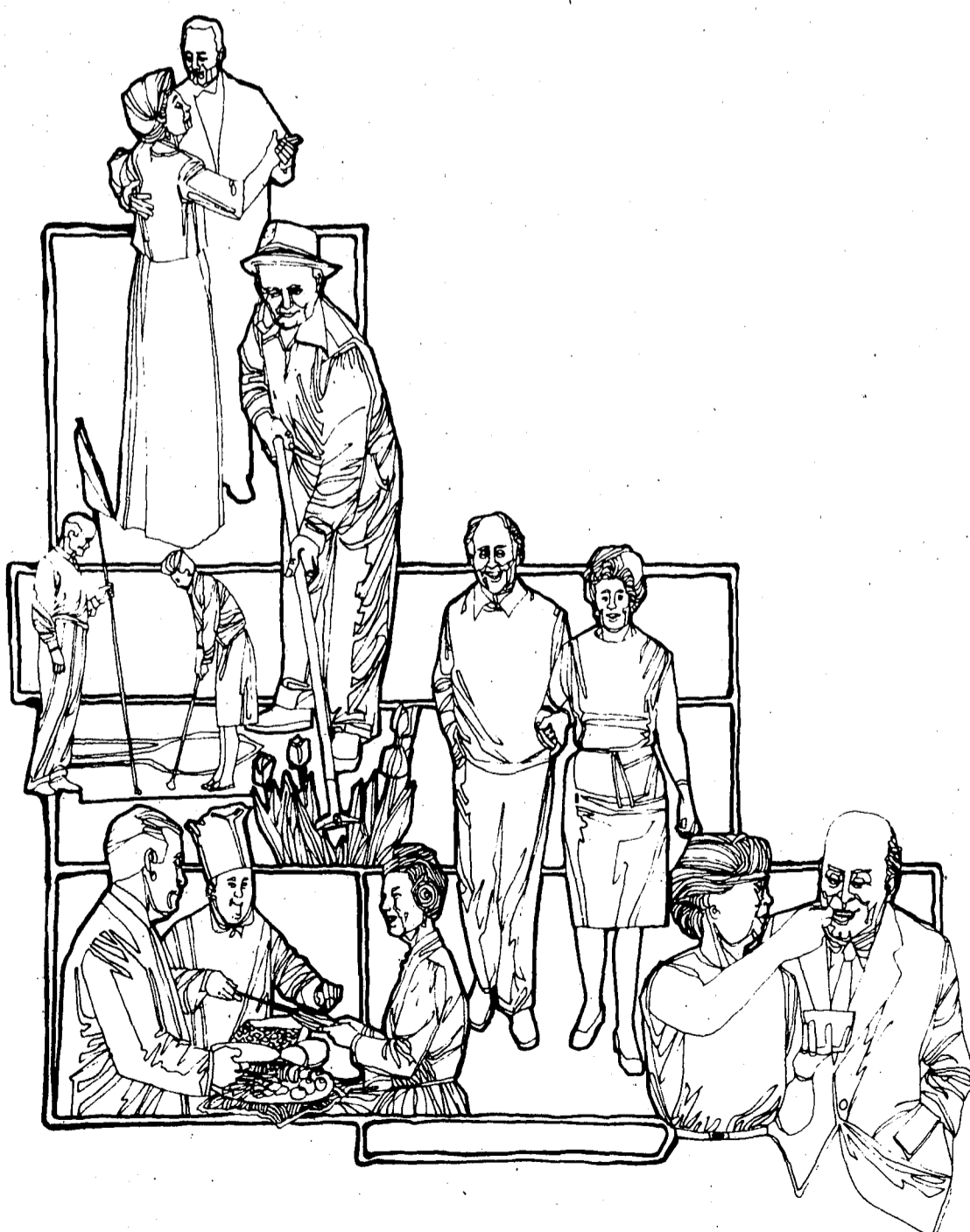
Despite claims to the contrary, many children do continue to face their responsibility to their elderly parents. However, even a dedicated, affectionate child may find it difficult to make frequent visits to a parent, or parents, who live far away. Transportation, lack of time, and family responsibilities add to these difficulties.

The physical, social, and psychological needs of the aging person can become enormous. Full care of aged family members that extends over months and years may exceed the financial capacity of a normal family. This problem arises particularly when chronic diseases require extended nursing and hospital care. Such care, if attempted by the family alone, can destroy it; damaging all generations.

# When I Am Old

by E. Hope Bevis  
 Plainfield, NJ

The Sabbath Recorder



The fields of nursing, medicine and social work are divided over the question of the responsibility the family has for its aged members, especially in view of the fact that many older persons need not only private family care, but also social care. In spite of this controversy, society is increasingly assuming the responsibility for the care of the aging.

At Conference this year the Christian Social Action Committee was made aware of the dilemma many older persons are facing. In light of this information the following resolution was approved by the delegates at Conference.

"A deep concern for ministry to the aged in need of housing and care when they can no longer maintain their own homes was presented to the committee. Discussion revealed that there are situations that would meet the needs of some that would be unsuitable for others. Realizing the immediacy, the importance, and the need for expertise in considering this concern, and in response to the Fifth Commandment to honor our fathers and mothers, we recommend that the Christian Social Action Committee appoint a committee to study this issue, including the need and feasibility of establishing a retirement and/or nursing home for Seventh Day Baptists, bringing specific proposals to the 1979 General Conference. We would also urge the churches to inform this committee of any existing or proposed programs in their own areas that have proved to be satisfactory."

This writer is honored to have been asked to serve on the committee to investigate the needs of elderly Seventh Day Baptists. Other members of the committee are: Ruth Horsley, Donald Graffius, Rev. Leon Lawton, and Dr. Ronald Davis. I would encourage *Sabbath Recorder* readers to correspond with any member of the committee, sharing information that would be helpful in the implementation of the above resolution.

It is evident that concern for ministering to the aged is complex and difficult. It is a concern facing all members of our society, young and old alike. In the last verse of her poem, "When I Am Old," Ms. Mason reflects "Ere I am old—that time is now... O find my lengthened days' consoled." As Christians let us resolve to be consoling in our ministry to the aging. □

## THE FIGHT FOR FOOD

1. World food production increased in 1976, 1977, and 1978, yet a third to half of the world's population remains seriously undernourished. Why?
2. Americans consume on the average about 101 grams of protein a day; roughly 500 million people on three-fourths of the globe eat under 50 grams daily. Why?
3. Almost a third of the world's babies die of malnutrition before they reach the age of five. Why?
4. Most of the people who are undernourished live in developing countries in which the average income per person per year is below \$200. Yet more than 40 per cent of U.S. food aid goes to richer countries that are important to the U.S. for military and political reasons. Why?
5. India has about 16 million tons of foodgrains in reserve, the largest surplus in history. Yet millions of Indian people still suffer from malnutrition and hunger. Why?
6. Over 56 per cent of U.S. agricultural exports go to highly industrialized countries, not developing nations. In 1974 when many nations were experiencing famine conditions, 114.5 pounds of wheat per person were exported to Japan, but only 7.5 pounds per person went to India. Why?
7. Because of an inadequate diet, more than 300 million children will never in their lives feel alert or energetic; they will never have the ability to learn, the desire to succeed, or the will to make an effort. Why? □

— Adapted from "Discussion Leader's Guide," American Association of University Women.

**SDB  
UNITED  
RELIEF  
FUND  
OFFERING**

Sabbath  
Nov. 18

**Give a  
Helping Hand!**





# THE FIGHT FOR FOOD

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This is the question prompting "The Fight for Food," a new P.B.S. T.V. series on world affairs, produced by WQED/Pittsburgh, in cooperation with the American Universities Field Staff. Broadcast dates were Program 1, November 12; Program 2, November 13; "Distant Thunder," a film, November 14; and Forum, November 16.

Some Americans may ask, "What do global hunger and malnutrition have to do with me?" However, many other Americans have become acutely aware of the food problem. During the hunger crisis in the early 1970's, the U.N. sponsored World Food Conference in Rome focused worldwide attention on attempts to avert famine in the future. Two approaches to the problem have dominated subsequent thinking and action: (1) to increase food production in the world food supply. Neither path is easy, however, as political, economic, and social pressures complicate each step toward solution.

Some efforts to alleviate the world food problems have failed (often despite massive amounts of money, food shipments, manpower and technology); and some are working. There

by Velma Maxson  
Daytona Beach, FL

are several key issues involved. Basic elements for food production are water and weather. Attempts to improve the use of existing water supplies have often had little success and sometimes have created other problems. In Thailand critics claim that a dam and irrigation project on a tributary of the Mekong River has aided only a few of the farmers who need help. Also the filling of the large reservoir has displaced about 5,000 farmers and taken needed land out of production. In Dinglee, a village in the Philippines, the residents regard their small irrigation system almost reverently. As one woman put it, "That pump is our life."

Another key controversy in planning food production is the ownership and use of land. In Taiwan land reform has been a great force in developing one of the best agricultural systems in Asia. In Mexico and in the Philippines more and more rural dwellers are becoming landless or are working marginal lands, thereby contributing to ecological deterioration. Yet land reform was introduced in Mexico in the 1920's and has been an objective of successive governments in the Philippines for more than a decade.

The Green Revolution — the effort to develop better plants and agricultural techniques — has raised production in many regions but also created problems to face. While the new varieties of plants have increased yield, they may be less drought or disease resistant or may be so different from the native varieties that the people reject them. Many of the farmers cannot afford the additional water, fertilizer, and pesticides which the new strains require.

It has been said that the least understood and most controversial effort to alleviate world malnutrition and hunger is direct aid from industrialized nations. Millions of dollars are sent to developing countries in the form of money or food, for emergency relief and dietary supplements, and in the form of technology and training. Do supplemental food shipments to poorer countries really

solve the nations' food problems, or do they encourage aid-dependency by destroying local incentive? Who benefits most from this aid? The rural poor? The urban dweller? Private or government interests? Who makes the decisions that set priorities?

What are the prospects for achieving and maintaining minimal levels of food sufficiency worldwide? And what can we as individuals, as communities, and as nations do to help the world's hungry? Here are some suggestions for us in our communities, as gleaned from *Bread for the World* by Arthur Simon:

1. Become better informed. Read books, magazines, newspapers; start a file; learn about and from the hungry or malnourished in your own area. The better informed you are, the more effective you can be.
2. Influence public policy. Discuss hunger issues. Develop a strategy for influencing members of Congress, but do your homework first.
3. Become a citizen advocate. Contact your governmental leaders on such things as grain reserve.
4. Discuss the problem of hunger with your family. It needs to be on the supper agenda.
5. Write a letter to the editor of your local paper. Be brief; choose a specific issue, preferably one reported or commented on editorially.
6. Examine your own pattern of life. Contrast your eating patterns with those of several developing countries.
7. Help form a local group, within your church or civic organizations.
8. Investigate hunger in your area and take steps to help.
9. Form working coalitions with other groups for particular goals.
10. Sponsor events: a public forum, a fund raising dinner, a food day, a fast day, a car wash. Involve the youth and senior citizens. □

<sup>1</sup>Adapted from "Discussion Leader's Guide," American Association of University Women, by Velma Maxson.

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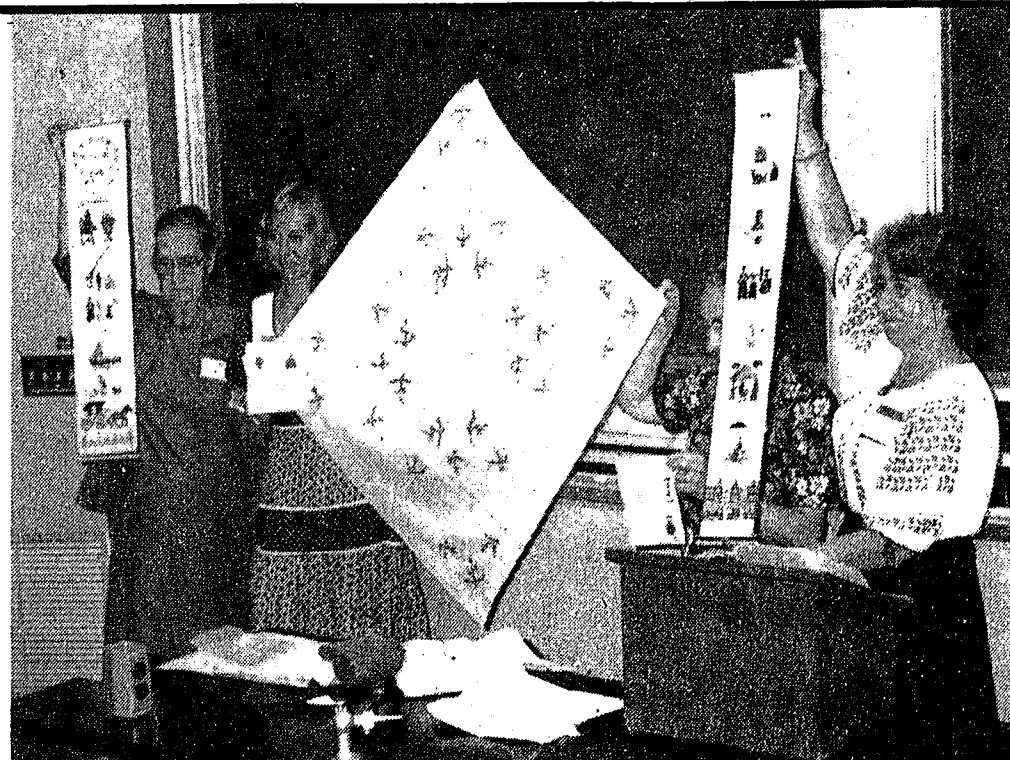
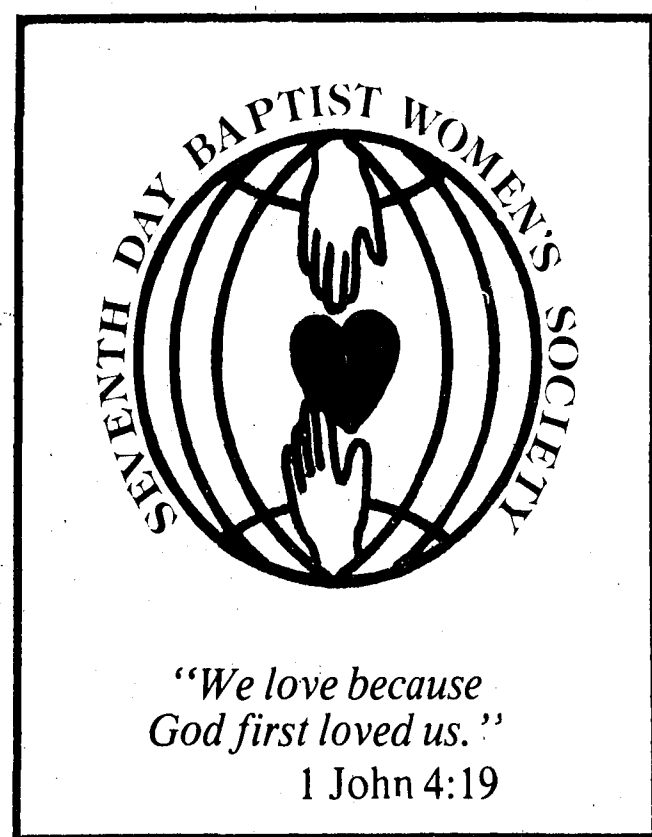
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Some of the handwork of the Dutch Women's Society was exhibited at the Conference Women's Society interest committee meeting. Later some of the items were put on sale.

We were enlightened, entertained and inspired by a program presented by the Kramer sisters from Holland. The text of the program was handed to me by Miss T. Kramer after the program was over. The two took turns in speaking, but began by singing for us a song which is their motto: "Work for the Night Is Coming." It was sung in Dutch.

*DOEN = to do*

Annie: I expect the song we sang is well known to you. It reminds me of my childhood. My father had an office and in it hung a little card: DOEN-(DO). It hung on a wall beside a door to another room which always was closed. It was a sliding door which was only opened if Dad was in his office. I could open it only about four inches. I was always very irritated by that word DOEN. For I could not do what I wanted. It remained for me the secret door to the secret room. But the Do-word of my father has become our motto too. We are not women of many words. Our strength is in our instrument of ten strings. We thank God and praise the Lord for the opportunity He gives us to tell you here about our work in the Netherlands.

Trijntje: What you expect from us at this time is not really clear to us. First of all we thank you very much for the invitation for this time. It is certainly an invitation to the Unity in Christ of which all SDB women's societies give witness. We will give the greetings of all Dutch women who every year have their own presentation after the annual meeting in the month of March of the Haarlem and Amsterdam churches.

There has been felt the deep warmth for the mission which finds expression in the very enthusiastic lottery with many handmade and other gifts. We got the impression that each of the women's societies of your churches has its own character. What is possible in the greater churches of the USA is not possible in the small Netherlands. The birthplace of the Dutch Women's Society (we say "Sisterhelp") lies in Leeuwarden. The foundation was in 1969 when we started with six or seven members. Every week on Tuesday we came together, opened the meeting with prayer and the reading of a chapter of God's word and began to make needlework for sale. Each of us paid a small amount to purchase some materials. We asked businessmen for patterns. So it was possible that the total proceeds from the sale could be remitted to the mission. It was very nice that Miss Sarah Becker visited such a meeting.

ANNIE: As our churches do not have many members, it became difficult to make articles satisfactory to anybody. If I knit a green sweater it is very probably a blue one which is wanted — and of another size. At the end of each year we had articles left and so we had to plan some other way. This way we have found in a lottery. The Dutch legislation allows a lottery in a private circle. If we want a great lottery and try to sell lots in public, a notary should be brought in. But we can have our lottery in our own circle. During the years some of our members passed away and others moved or left our company. It is very heart-warming in other parts of our country and even in Germany

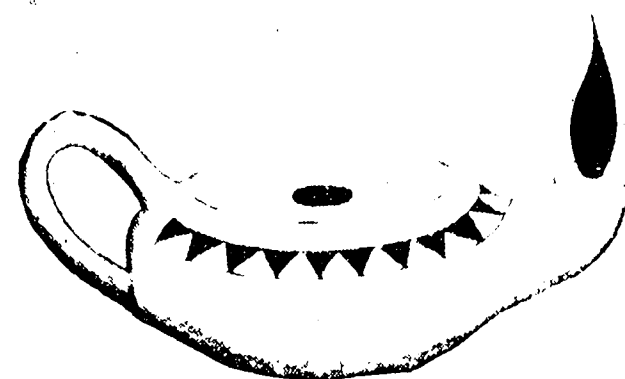
are hearts as warm for God's sake as we are.

In late years Mrs. Bosch, (the widow of Elder Bosch, 72 now) embroiders a large picture. Beside the lottery we also tried to sell old paper, but this year the price was low, that we had to stop that project.

Trijntje: Yet we found another plan for making money. People who hear of our work give us their orders and it is enjoyable, not only our members order, but often orders come from outside, even from America! Our needlework is in Sweden, New Zealand and Australia! Elder Jaap Nieuwstraten's mother, a 90-year-old lady, makes curtains of crochetwork. Jan Lek's mother, Mrs. Lek has also participated in our work. Since she lives in Leiden, over 100 miles from Leeuwarden, it is not possible to meet each other as often as we should like. In the course of the years we had several attractions. One of them was a rose-tree. Many paper roses had been hung on a part of a dead tree. For a little amount you may cull a rose. Each rose held a little note, either Again; no chance; a blank; good for a price, etc. Sometimes we dress a doll and let people guess its name of birthday. Or you may guess how many nails are in a bottle. So we try to make money in every possible way. The finest of all is that all products of "Sisterhelp" exceed the normal gifts for the mission.

Annie: The quilt. With great pleasure we participated in the quilt-project. It was a challenge to us. Very great was the surprise when we received a quilt out of the hands of the Bevis family. We feel it as a real

(continued on page 28)



Thy Word is a light...

$$(P + SI) + (PE + PC) + (O) = (PA) + (SA) + (O) = S + LE$$

BOARD OF CHRISTIAN EDUCATION - Mrs. Mary Clare

Camp Hanover, located near Richmond, Virginia, is in the tidewater section of the state. It is rich in history as remnants of the corduroy road and bunkers used by Revolutionary soldiers to repulse English invaders are within the borders. There also are furrows where cornfields once were planted and the remains of a farmhouse remind one of a more peaceful life-style. Some of the cabins are called "long houses" and a very large tepee, used for special occasions, recalls a still earlier time in history when red men populated the area.

It was in this setting that fifty camp directors and staff representing fifteen denominations (four from Canada) met to consider the direction of church camping in the 1980's.

The following statement was developed in response to the request to find ways in which church camping can meet the needs of church and society. The intent of the statement being that it may serve as a guide within which strategies and programs for church camps can be developed in the next decade.

"Church camping is one viable and effective means for furthering the ministry of the church.

"Persons are provided with a living experience in a 'place apart' for an extended period of time, and are enabled to explore God's story, to experience the vitality of Christian Community, and to grow in the faith.

"Church camping helps bring about the reconciliation through Christ to oneself, God, one's neighbor, and the environment. Through its programs, persons are encouraged to discover who they are and why they are responsible for their communities and the world in which God had placed them.

"With the leadership of responsible Christians, this community is challenged to experience life styles which may serve as prophetic models for all God's people."



Camp directors examine a plant specimen.

A variety of programs and techniques can be used to make the campers have a viable Christian experience. Three basic elements should be included in whatever plan is developed.

1. BIBLICAL WITNESS is essential to church camping. The Living Word needs to be expressed throughout all the activities: crafts, nature study, games and interpersonal relationships, as well as Bible study and devotions. It is an opportunity to witness to the "unchurched" who attend camp and to develop a stronger faith for all persons involved in the camp program.

2. A CARING COMMUNITY must be developed. One in which individuals feel free to express themselves verbally and in art forms. New ideas may be analyzed, new emotions experienced, new relationships explored and new talents developed. The growing camper may offer these changes to the community as gifts. As the gifts are graciously accepted, the person becomes aware of his worth in the community. A person whose contributions have been positively affirmed and whose faith is strong, is likely to become a witnessing disciple upon his reentry into his home environment.

3. A TIME FOR DRAWING APART should be provided, a time to reflect on new experiences, a time to become acquainted with the emerging person, a time to adjust to the new relationship to God and to friends.

When the camp program includes a healthy balance of PRIVACY and SOCIAL INTERACTION leading to PERSONAL AFFIRMATION; an opportunity for PERSONAL EXPRESSION and PERSONAL CONTRIBUTION producing SOCIAL ACCEPTANCE; and an ORDERLY plan of action; the campers will become SECURE and have a LIFE ENRICHING experience. □



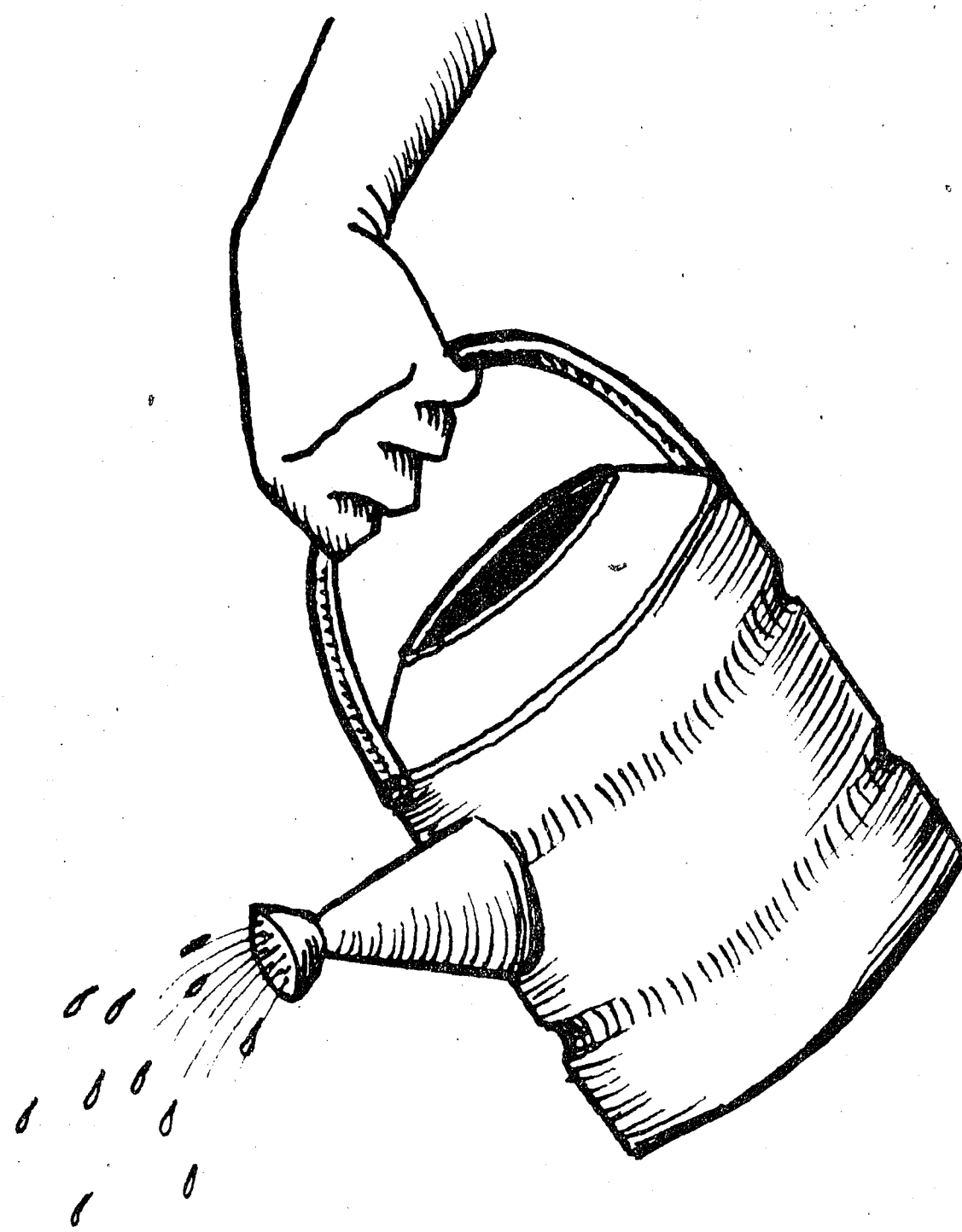
# Growing a New Church

by Ruth Anne Peil

God is doing wonderful things. He is moving and Seventh Day Baptists are moving with Him. He wants new people to hear about salvation and He wants those already saved to find a deeper, more satisfying relationship with Him. How can we do this?

Several groups of Christians in our country are discovering how God can work through them. They have the courage to step out into a new area to start a new church, to reach new people for Christ, to bring the blessing of the Sabbath to those who have never heard. The newest group of outgoing Seventh Day Baptists is in Southern California. Orange County, just 50 minutes south of the Los Angeles church, had three families to whom God gave the vision of a new church. There are 2 million people in Orange County who need the Sabbath alternative. Many of these have never heard that Jesus died for their sins that they might live.

This part of Orange County is very underchurched. On the average there is only one church for every 3,000 people. Our only question was why should there not be a Seventh Day Baptist church in Orange County. No answer could be found. On July first, Los Angeles started the ball rolling by asking Pastor John Peil to survey the area using principles learned in Church Growth and church planting experiences of other Christians. Was a church needed in the area? Were there people to whom we could minister? Was there a core group (at least one family) committed to such a



work? They also asked that he begin a new Bible study if possible as confirmation that God wanted us in that area. The answers were astounding.

In just three weeks the results of the survey were in. All criteria seemed to say yes, start a church. And the confirmation was manifold. Not one, but five Bible studies sprang up ministering to the needs of men, women and couples. As quickly as possible the entire Pacific Coast Association mobilized via specially-called meetings to support this new work. What began July first as a survey, in just two short months was fast becoming a full-fledged church.

Dedicated families in Orange County were meeting Sabbath nights and all day Sundays to get organized for outreach. Imperative to a growing, solid church are church members who know God's plan for them. So we studied to find our gifts and began exercising them for building up this new body (1 Corinthians 12). "To each is given the manifestation of the Spirit, for the common good" (v. 7), and "since you are eager for the manifestations of the Spirit, strive to excel in building up the church" (Chapter 14, v. 12). We also worked on the foundational writings which bind every church together: a covenant, statement of beliefs, constitution and bylaws. We needed to have ourselves defined so we could invite others to join us.

August 26, 1978 the Los Angeles Seventh Day Baptist Church held a commissioning service to send out those willing to start the Orange County church. After a camp retreat Labor Day weekend, the new church held its first Sabbath morning worship on September 9. Services were held in a preschool in Stanton, California, and eight families (32 people) attended that first meeting. We now pray that God will continue to bless our efforts to serve Him by growing this new church and starting more churches in Southern California. □



## the CHURCH in ACTION



The Dodge Center, MN, SDB Church has completed construction of an addition to the church. The new section provides an assembly room, Sabbath School rooms, rest rooms and church office.

### NEW AUBURN HOSTS SEMI-ANNUAL MEETINGS

NEW AUBURN, WI — The Semi-annual Meetings of the New Auburn and Dodge Center churches met in New Auburn September 15-17, 1978. The Sabbath Eve service was led by Deacon Loyal Pederson with Moderator Rodney North welcoming our visitors. Pastor David Taylor brought the message "Love's Faith, Hope and Patience Never Fail."

Sabbath morning Pastor Wayne Babcock spoke on the subject "Walk in Love, as Christ Loved Us." This was the theme for the weekend meetings. After a delicious meal prepared by the ladies of the church, Conference President Bob Austin spoke. He used slides and an overhead projector to present the theme for next year's Conference.

Saturday night the Davenports, from Forest Lake, MN, joined us and gave a stirring message in word and song. The Sunday morning service was opened with singing led by Walter Looftboro. Pastor Taylor spoke on "The Unity of the Body," using Ephesians 4 as his Scripture. The business session was called to order by Rodney North.

The business session decided that the Sabbath Eve mission offering is to be sent to the Philippines. The Sabbath morning offering is to be used for publicity by the two churches. In further action it was decided to arrange a pulpit exchange schedule between the two churches. □

—Northern Woodsman

### CHEHALIS-CENTRALIA, WASHINGTON "MISSION"

Regular weekly Sabbath services are being held now in Chehalis, Washington. The first service was held last Sabbath, September 2, 1978. Those present met to worship and fellowship and to discuss possibilities of meeting each Sabbath. It was decided to meet each week from 3:00 to 5:00 p.m. Investigation is being made for public places for the Saturday afternoon meetings, but for the immediate present, they will be held at Sarah Becker's home. The group agreed to continue as a Branch group of the Seattle Area Seventh Day Baptist Church, until such time as they grow large enough to establish their own church.

Those present at the first meeting were from Randle, Centralia, and Chehalis, all in Lewis County, Washington, about half-way between Seattle, Washington, and Portland, Oregon. When a regular public meeting place is secured, plans will be launched for more publicity and advertising by newspaper and radio in the area. Many have promised to pray for this new "mission" outreach.....will you join with your prayers, too? □

**"If the world is ever conquered for Christ, it will be by every one doing their own work, filling their own sphere, holding their own post, and saying to Jesus, 'Lord, what wilt thou have me to do.'"**

— Donald Guthrie

### CENTRAL CELEBRATES SABBATH WITH SABBATH CELEBRATION

UPPER MARLBORO, MD. — As Seventh Day Baptists, every once in a while it is well for us to pause, and examine our distinctives. It is in this way that we will have a right to speak to this century, and our generation. On August 26, 1978, the Central Seventh Day Baptist Church examined its commitment to the Sabbath.

Dean Herbert Saunders, author of the book, *The Sabbath: Symbol of Creation and Re-Creation* was our featured Sabbath morning speaker. Dean Saunders spoke on the subject, "Taking Delight in Riding the Heights." Thirty-one persons including the dean's family were in attendance at this service that brought new awareness.

Dean Saunders, of the Council on Ministry, also presented a lecture for the Adult Sabbath School Class on the subject the "Authority of the Sabbath." On the eve after the Sabbath at a church homemade ice cream social, slides were presented sharing the work of the Council.

In preparation for this weekend, nearly 2,000 pieces of literature were distributed, small advertisements were placed in local papers, and people were individually invited. God blessed us at the Central Seventh Day Baptist Church, with a new sense of our Sabbath distinctive, and a commitment to our mission as Seventh Day Baptists. □

—Pastor Kenneth Chroniger





## Scripture Gems

Favorite Bible texts  
selected by pastors  
and ministerial students.

**Rev. David C. Pearson**  
Plainfield, N.J.

● "Well, I began telling them the Good News, but just as I was getting started with my sermon, the Holy Spirit fell on them, just as he fell on us at the beginning! Then I thought of the Lord's words when he said, 'Yes, John baptized with water, but you shall be baptized with the Holy Spirit.'" Acts 11:15, 16; note also Acts 10:44-48.

● Peter had just nicely started his sermon, when the Holy Spirit fell upon his listeners. They began to speak in tongues and praise God. The Holy Spirit had already fallen upon Peter. What happens to sermons and meetings, what happens to persons, when the Blessed Spirit falls? They are turned on and made vibrant. They glorify God, reach out expectantly in faith, and even the impossible is known to happen.

Interruptions are a nuisance, but not so the arrival of the Holy Spirit. "Come, Holy Spirit, while we yet speak, and may your interruptions never cease." □

### EXAMINATION OF INDIA WORK CONTINUES

WESTERLY, R.I. — For over a year a quiet study has been made seeking to clarify and verify the ministry of Rev. B. John V. Rao in Nellore, India. Such a task is most difficult especially when done through correspondence. We have sought counsel from several Christian groups and through them have received specific reports.

Such understanding obtained has led the Missionary Board Executive Committee to take action stopping further remittances to Rev. Rao, while we continue to seek further facts.

During this year designated funds for India relief have been held in trust. Most of these came following the November 1977 disaster. Our inquiry to Rev. Rao brought no request for such aid. As far as known, individuals and groups are being contacted to seek their direction on the use of these funds.

We ask your continued prayers for those of Seventh Baptist faith in India and for wisdom as we seek to know the further leading of the Lord. □

Missionary Society

### SHEPHERD WANTED

Must be ambitious, willing to meet the public.

Sales background preferable but not a requirement.

Very small flock, but well disciplined to church duties.

Long legs would be an asset, but built-in overdrive would save gas for Sabbath morning services.

Our shelter is old, better than a century, but will house more than 200 head.

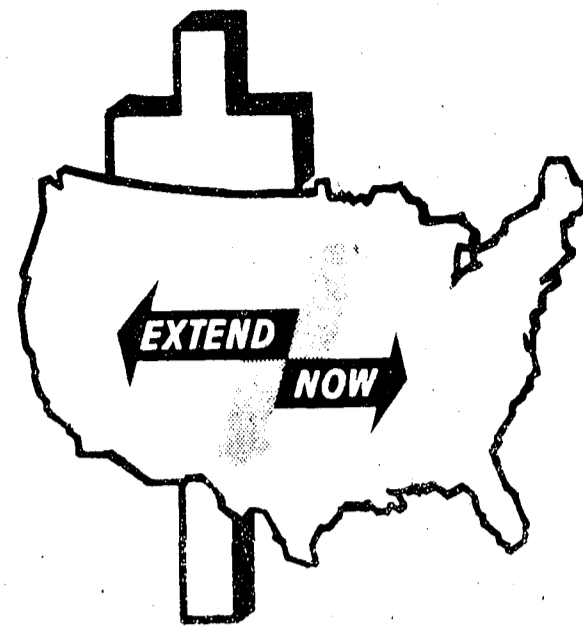
All pews are straight backed without cushions, so there is little danger of napping until you make your point.

A special bonus might be considered for each new face counted if they were in attendance more than twice a month.

All resumes to be submitted to the Church Clerk . . . Mrs. Thelma E. Stewart, 2010 Lily Ave., St. Louis, Mo. 63122.

Phone . . . . . (314) 966-8575

● The Salem, W. Va., church sponsored a family weekend retreat at Camp Joy on Oct. 6-8. The director was Ed Sutton who chose the theme "Keeping On, Keeping On." □



## COMMITMENT TO GROWTH

● The Chehalis-Centralia SDB branch church has rented the Salvation Army Chapel, 1328 Rose Street, Centralia, WA 98531, and will meet there at 3:00 p.m. each Sabbath, beginning Oct. 14. Small beginnings, but some real encouraging prospects.

● MEMPHIS, TN — Regular Sabbath services are held at the Church of the Nazarene, 2723 Steele St., with Bill Shoffner as the local leader.

● OROVILLE, CA — Rev. and Mrs. Theodore Hibbard have recently relocated to Oroville from the Bay Area and are conducting Sabbath services in their home.

### SALEM COLLEGE HAS NEW PRESIDENT

Salem College begins the academic year with a new president. Dr. James C. Stam was chosen to fill the vacancy created by the resignation of President Dallas Bailey. Dr. Stam is a graduate of Wheaton College with a PhD. from Stanford. He comes to Salem from Maryville College in St. Louis, MO, where he served as Vice-President for Academic Affairs. Dr. Stam and his wife have two children; they will be living on Terrace Avenue in the home so long associated with Salem College presidents.

This year at Salem College the following Seventh Day Baptist students are enrolled: Barbara Ayars, Tim Ash, Chris Boyd, Jonathan Davis, Tom Goodson, Fredette Bland, Eddie Pinder, Kevin Warner, Kim Wheeler, Kim Zinn and Marty Zinn. □

### NORTH CENTRAL MEETS, PLANS

The North Central Association meetings were held at Dodge Center, Minn., Oct. 6, 7 and 8. The theme of the meetings was "Serving God and His People with Love" from John 13:34, 35. The message Friday evening was given by Pastor David Taylor on the theme "Love and Service Go Hand in Hand."

The Sabbath morning message was given by Tom Merchant, denominational historian, on "Primer on Love." During the afternoon meeting a panel was introduced and they spoke on aspects of the theme which is also the Conference theme: Fruits of the Spirit — Don Rudert; Serve the Lord — Rev. Addison Appel; Spiritual Gifts — Rev. Dale Thorngate; Witnessing — Dorothy Parrott; Obedience — Rev. Earl Cruzan; Disciples — Steve Crouch. This was followed by a preview of 1979 Conference year and site, with a look at program priorities, music and youth participation, and host committees responsibilities. During the evening a film "Out there" was shown, the same film which had been shown to the youth during the afternoon. This was followed by a Pictorial Presentation of Association Churches, assembled by Rev. Dale and Janet Thorngate. A fellowship time followed for the adults and a hayride for the youth.

Sunday morning the worship service was conducted by Rev. S. Kenneth Davis followed by the annual business

meeting of the Association. Much special music was used throughout the weekend with solos, duets, and the "King's Singers" being heard. All the meals were served at the church by the women of the church and they did a really great job.

Officers for the coming year are: President — Loyal Pederson, New Auburn, WI; Vice-President — Don Rudert, White Cloud, MI; Secretary — Jeanette Appel, Albion, WI (3 years); Treasurer — Sam Skaggs, Milton, WI (3 years); Youth Representative on the Executive Committee — Tom Schock, Albion, WI. The North Central Association will be held at New Auburn, WI, in October 1979.

An Associational Youth Retreat was held in Dodge Center during the weekend with the youth attending most of the Association programs. The retreat included youth of the Association from Junior High through College age. □

-Mabel Cruzan, Sec'y

### JOINT COMMUNION SERVICE HELD

MARLBORO. — The annual joint Communion with the Shiloh church was much enjoyed followed on Sunday with Camp Fellowship Day at Jersey Oaks. George Cruzan presented denominational concerns one week followed by a fellowship dinner.

Eleven people from Marlboro

attended Conference at Houghton, N.Y. with an outstanding red-letter week of fellowship, spiritual uplift and inspirational music. The theme, "Bearing the Fruit," was carried out in every phase of the program. The Communion Service on Friday night was very impressive. Marlboro's S.C.S.C. representative, Doneta Richards, gave an excellent report of her activities. Following Conference, delegates from Holland were entertained at a tea one evening.

Loyalty Day was observed in Sabbath School under the leadership of Sharon Davis with young children taking part. Midget camp was held with 26 in attendance.

The Sabbath School picnic was held under the leadership of the Supt. R. Wesley Davis; James and Mary Davis, Paul and Mary Lewis assisted with Marie Davis and Janet Peterson.

Community Bible Club was sponsored September 30 with Diane Cruzan, Jeanne Dickinson, Carol Peterson and Ellen Davis as teachers.

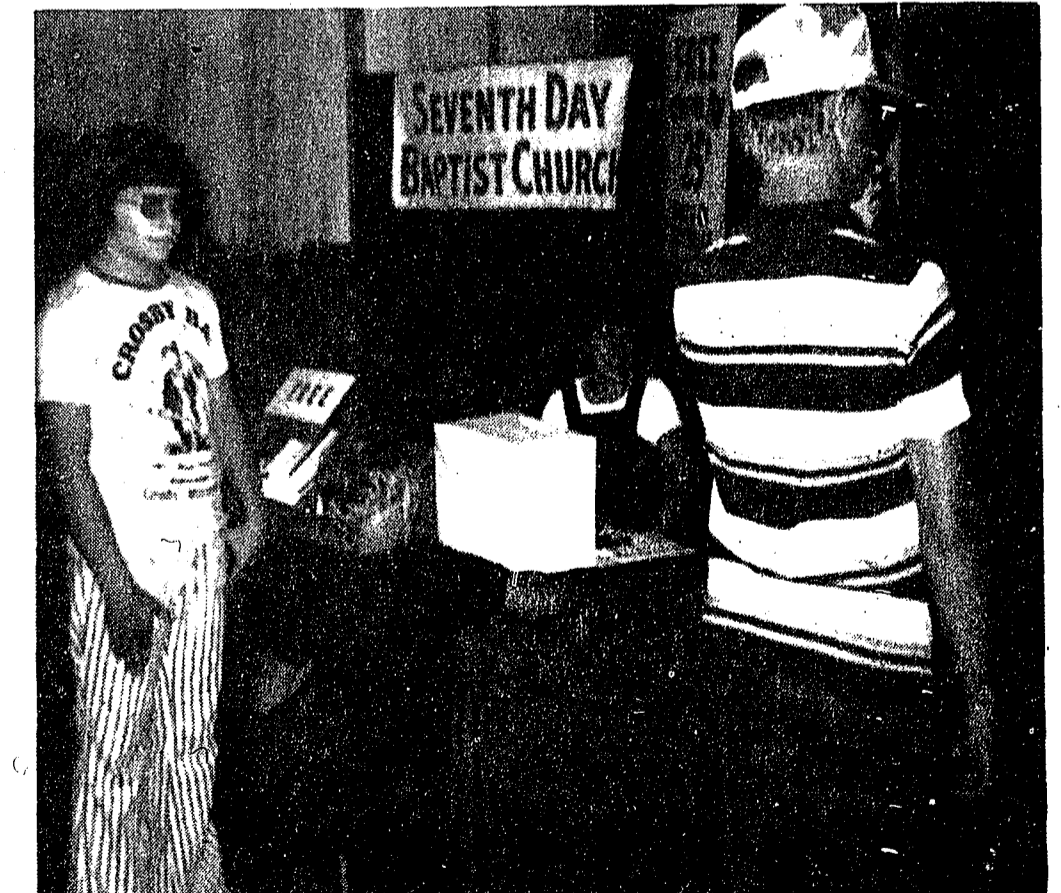
Eleven from our church attended the Yearly Meeting in Berlin, N.Y., Sept. 29-30. Plans are being made now for the ordination of James Davis, as deacon, and Ruth Cruzan as deaconess. Pastor Don Richards leads the prayer meeting each Friday night with the study of the book of Mark.

Mr. Morton Davis received a "shower" of cards from relatives and friends on his ninety-fifth birthday September 26, 1978. □

-Ella T. Davis



Dodge Center SDB's were visible at the Dodge County Fair in Kasson, MN, held July 12-16. The booth turned out to be an all-church ministry. Nineteen members manned the booth where 250 pieces of literature were distributed, 384 registered for a grocery certificate which was given away.



Several enrolled in the Bible course and some 97 names have been followed up with more work yet to do. Pastor Wayne Babcock writes: "We have learned much from this year's experience by which we hope to profit in next year's Fair Booth ministry."



## MARRIAGES

**PITTS-MCCREA.** — James Earl Pitts, son of Mr. and Mrs. Charles Pitts of Andover, N.Y., and Ellen Marie McCrea, daughter of Mr. and Mrs. L. Maurice McCrea of Richburg, N.Y., were united in marriage on August 13, 1978 in the Seventh Day Baptist Church of Richburg, N.Y. The Rev. C. Harmon Dickinson, pastor performed the ceremony. Jim and Ellen are residing in Richburg, N.Y.

**HARRIS-GONZALEZ.** — Michael Harris, son of Mrs. Maxine Harris of Milton, Wis., and Maria Isabel Gonzalez of Janesville, Wis., were united in marriage at the Seventh Day Baptist Church of Milton on July 7, 1978 with Pastor Earl Cruzan officiating. They are making their home in Janesville.

**MAY-WELCH.** — Charles Hoffman Van Horn May, son of Dr. and Mrs. Lewis H. V. May of Arcadia, Calif., and Julie Ruth Welch, daughter of Mr. and Mrs. George Barber, of South Pasadena, California, were united in marriage at the First Baptist Church in Temple City, California, June 9, 1978. Pastor Alton L. Wheeler officiated, assisted by Mr. Rodney Henry. They now reside in Duarte, California.

**MCVAY-RYMER.** — Byron Jay McVay, son of Viola McVay and Lynne Rymer, daughter of Norman and Evelyn Gibson, both of Riverside, California, were united in marriage June 17, 1978, in the Riverside Seventh Day Baptist Church. His pastor, Rev. Leland Lenzing, officiated, assisted by Rev. Alton Wheeler. They now reside in Riverside.

## OBITUARIES

**BEEBE.** — Clifford Averill Beebe, born at Odin, Pa., April 2, 1899 to Victor L. and Stella Andrews Beebe, passed from this life September 16, 1978 at Ormond Beach, Fla., at the age of 79 years, 5 months, 14 days. In 1922 he married Clara G. Lewis and to this union were born a daughter, Anne Estelle Lastinger of Ormond Beach, Fla.; and twin sons, David Lewis Beebe of Chattanooga, Tenn.; and Paul Victor Beebe, who preceded his father in death January 13, 1971.

Pastor Cliff was ordained to the ministry by the First Seventh Day Baptist Church in Hebron, Pa., in 1926. He received his B.A. degree from Alfred University and attended Alfred University School of Theology, Alfred, N.Y.

He pastored SDB churches at Fouke, Ark.; Berea, W. Va.; Nady (Little Prairie), Ark.; Hebron Center, Pa.; Erbacon (Crites Mountain), W. Va.; Gentry, Ark.; Carraway (Putnam County), Fla.; Yonah Mountain (near Cleveland), Ga.; Edinburg, Tex.; and Paint Rock, Ala. Some of these churches he served more than once.

He was owner and publisher of the Bible Witness Press. He authored and published tracts and books and printed the official minutes of the Southwestern Association of

Seventh Day Baptist Churches for many years.

He was a member of the Seventh Day Baptist Church in Paint Rock, Ala., and was given the title of "Pastor Emeritus." He was honored and given a gold-headed cane by the Seventh Day Baptist Historical Society at General Conference in Clarksville, Ark., in 1977 for his historical research and his devoted endeavor in his pastoral services.

His Christian witness and example have been a blessing and help to many, many people. He was truly a man of God and by his influence was used of God in helping several young men, of whom I am one, to enter the ministry.

He and his wife Clara, were active in promoting Christian youth camps from which several youths have gone on in various areas of Christian service. Their endeavor to promote youth camps resulted in the second Seventh Day Baptist Youth Camp to be established, later named Camp Joy. Others were Camp Harley Sutton and Camp Miles.

His patience and love to his fellowman, were a reflection of his deep and abiding love for the Heavenly Father. He had the love, admiration and respect of all who knew him and they feel their lives are better for having known him as a friend. They were encouraged by his Christian example.

In addition to his wife, daughter and son, he is survived by one sister, Rachel Sutton Hunting, of Berkeley, Calif.; fourteen grandchildren; seven great-grandchildren; and a host of friends who lovingly called him "Uncle Cliff."

A memorial service was held at the Carraway (FL) Seventh Day Baptist Church on Sabbath afternoon, September 23, 1978, conducted by Evangelist Jim Mitchell of Little Rock, Ark., assisted by Pastor Robert Harris of Paint Rock, Ala.; Pastor Marion Van Horn of Daytona Beach, Fla.; and Pastor Joseph Price of Carraway, Fla. Interment was in the Mei-Wun Cemetery in Carraway. -J.M.M.

**BENNER.** — Bernard, 83, was born June 11, 1895, at St. Clair, Kansas, and died on September 8, 1978, at a rest home in Great Barrington, Mass.

He was a printer by trade, and a long-time employee of the *Denver Post*. He was a much-loved member of the Denver Seventh Day Baptist Church, serving as a deacon for many years. He had been in failing health for several years.

He was preceded in death by his wife, Lura, several years ago. Surviving are: a son, George B. Benner, of Franklin Square, N.Y.; a stepson, Marvin E. Eshom, of Denver, Colo.; a stepdaughter, Mrs. Donald (Pauline) Rubin, of Denver; a granddaughter, Mrs. Roberta Hopkins, of Dacona, Colo., and several great-grandchildren.

Funeral services were conducted by Rev. Edgar Wheeler assisted by Dr. Edward J. Horsley, at the Moore-Howard Mortuary, on September 11. Interment was in Crown Hill Cemetery in Lakewood, Colo. -E.F.W.

**CRANDALL.** — Nettie Crandall, daughter of Willette and Rhoda (Ellis) Crandall, was born in Flandreau, South Dakota, on July 20, 1887, and was called to rest on September 23, 1978 at Corona, California.

Nettie committed her life to Christ during the years of her youth and she moved with her parents to Dodge Center, Minn., and later to Milton, Wisconsin. There she met and married Paul R. Crandall. They were united

in holy wedlock on October 28, 1914. He preceded her in death several years ago.

She is survived by four sons — Paul, Gordon, Wade and Alan; by three daughters: Wilna Van Noty, Jeanice Marsh and Mary Carter; by twenty-six grandchildren and by twenty-six great-grandchildren.

Interment was in the Riverside Olivewood Cemetery with a service in loving memory conducted by her pastor, Alton L. Wheeler. -A.L.W.

**HIBBARD.** — Stella P. (Baldwin), 91, of Battle Creek, Mich., died September 21, 1978 at her residence after a brief illness. She was born in Jackson Center, Ohio, and came to Battle Creek in 1924 from Potter, Nebraska. She was a member of the Seventh Day Baptist Church.

Her husband, David C. Hibbard, died in 1947. Surviving are daughters: Mrs. Leland (Ialea) Bundy and Miss Viola Hibbard of Battle Creek; and Mrs. Louis (Vivian) Vogel of Potter, Neb. She is survived by two sons: Chauncey V. and Willard F., both of Battle Creek, eighteen grandchildren, forty-five great-grandchildren and three great-great-grandchildren.

Services were held at the Hebble Funeral Home with the Rev. S. Kenneth Davis of the Battle Creek Church officiating. Interment was in Reese Cemetery. -S.K.D.

**IRISH.** — Lyra A. Babcock Irish was born August 20, 1880 the daughter of the late Albert S. and Lanta (Burdick) Babcock and died June 15, 1978 in Rockville, R.I. She was preceded in death by her husband, G. Carlton Irish, on July 15, 1973.

She was a member of the Rockville Seventh Day Baptist Church for 86 years and the Loyal Workers for 72 years. She served as church treasurer for 50 years and at one time was a leading voice in the church choir. She was an honorary member of the Hopkinton Historical Society, and a member of the Arbutus Garden Club. At the age of 97 she was the oldest resident of Hopkinton and as such the holder of the Boston Post gold-headed cane.

She is survived by two daughters, Lucie I. Armstrong and Julia C. Kenney, both of Rockville; three grandchildren and six great-grandchildren. Funeral services were held Sabbath, June 17, at the Rockville Seventh Day Baptist Church with the Rev. Gordon Lawton officiating. Interment was in the Rockville Cemetery. -G.P.L.

**SAUNDERS.** — Jesse J., was born Sept. 8, 1892 in Johnstown Township, Rock County, Wisconsin, and died at Mercy Hospital, Janesville, Wis., on Sept. 21, 1978 after a long illness. He was a lifetime resident of the area, first as a farmer then as a salesman until his retirement. He continued to be active in the community following his retirement. He was a member of the Seventh Day Baptist Church of Milton. He is survived by his wife, the former Ruth Rasmussen. Funeral services were conducted from the Albrecht Funeral Home, Milton, by his pastor, Rev. Earl Cruzan, on Sept. 24, with burial in Milton Cemetery. -E.C.



## GEORGI VINS BEATEN; CONDITION UNCERTAIN

**WASHINGTON (BPA)** — Georgi Vins, imprisoned Soviet Baptist dissident, was "brutally beaten" on June 10, according to a British group which monitors religious developments in Communist countries.

The Centre for the Study of Religion and Communism at Keston, England, reported on July 27 that Vins was beaten and placed in an underground isolation cell. No reason for the beating is known.

Vins, 50, has been reported to be in poor health for some time. According to reports from the Soviet Union, his condition had stabilized prior to the beating, but is now unknown. His wife, Nadezhda Vins, is "very concerned" about his health, especially his heart condition.

Vins is the leader of the unregistered Reform Baptists in the Soviet Union who refuse to register their congregations with the government. In 1975 he was sentenced to five years in a labor camp on charges of inciting citizens to commit "illegal acts" — holding unauthorized prayer meetings.

Vins' term is scheduled to expire next March but then he faces a five-year term of internal exile. Vins had found a job in the camp hospital, where he worked as an electrician for which he had professional qualification. He is reported to be ready to accept an invitation to join relatives in Canada. The Centre reported on July 6 that Peter Vins, Georgi's son, was beaten on arrival at a Ukrainian labor camp to serve a one-year sentence for "parasitism." □

## WORLD'S CATHOLICS MOURN DEATH OF POPE JOHN PAUL I

By C. Brownlow Hastings

"Isn't it too bad that the Catholics have lost their new Pope," said the widow of a Baptist minister. "I liked his looks and had high hopes for what he might do."

She summarized about as much as one can say about the sudden death of Pope John Paul I after only thirty-four days of leadership of the world's 600-million Roman Catholics; unfilled hopes coupled with a renewed sense of tentativeness.

The refreshing smile and the genuine humanity of John Paul gave promise of a new style of the papacy. It could have been a time for the healing of wounds within the church and the strengthening of the spirit of openness toward those without the church.

One cannot help but recall the arresting statue over the tomb of Pope Alexander VII in St. Peter's in Rome. Before his death, Alexander commissioned the famous sculptor, Bernini, to design his memorial to emphasize the brevity of life and the limitations of power, even of such a one as the Pope. Bernini responded with a classic — a human skeleton holding high an hour glass, carved in gilded stone.

This consciousness may cause the repeat conclave of cardinals to vote for a younger man. Perhaps they will at least be concerned about the lifelong health record of the new candidate.

The other option possibly open to the cardinals is much more complex. This second go-round of voting could permit the reopening of the debate that will always be present between the progressives who want greater implementation of Vatican II and the conservatives who would like a return to the old disciplines. If that happens, then the conclave could last much longer and the consequences be far less clear.

On either option, it's encouraging to feel the prayerful concern of a growing number of Baptists today for the spiritual leaders of their Roman Catholic friends. □

-Baptist Press

Whether a person goes to church regularly or not does not depend on how far he lives from church, but rather how far he lives from God.

## BAPTIST WOMEN'S WORLD DAY OF PRAYER, MONDAY, NOV. 6

"Lifting the World" is the program theme for the 1978 Baptist Women's World Day of Prayer, November 6. The day of prayer is observed annually on the first Monday of November.

Mrs. Marie Mathis, president of the Women's Department of the Baptist World Alliance, said that this year's program was written by Ana Maria Swenson, president of the Woman's Missionary Union of Mexico. It features stories of Baptist growth and spiritual victories in all parts of the world.

Almost 100,000 copies of the program have been printed and circulated to women's leaders in a hundred countries, Mrs. Mathis said.

Reports from last year's observance indicate that women gathered in their local areas "by twos and threes" or in large mass gatherings, as was most suitable in each location. In some developing countries, women were said to have walked for miles to meet their fellow believers in the special day of prayer.

In addition to reports of Christian advance, the program gives its primary emphasis to periods of special prayers of both thanksgiving and petition, and to an offering for use by the BWA Women's Department.

Mrs. Mathis said the offerings make possible the publication of the departmental bulletin, "Together," the holding of continental meetings, and a variety of other needs related to women's work and the Alliance. □

## GARNER TED ARMSTRONG STARTS OWN CHURCH

Garner Ted Armstrong, excommunicated by his father from the Worldwide Church of God, has announced the creation of his own church to be known as the Church of God, International.

The headquarters for the new sect is Tyler, Texas, near the site of a college formerly operated by the Worldwide Church. Garner Ted is reported to have said that his new church is doing well with an average of \$2,000 a day coming in from donations. The church controversy has been going on for several months (see *Sabbath Recorder*, August 1978, p. 17). □



# MISSION NOTES

# focus

"Where there is no vision the people perish"

Verse for the month: "Before anything else existed, there was Christ, with God. He has always been alive and is Himself God. He created everything there is — nothing exists that He didn't make. Eternal life is in Him, and this life gives light to ALL mankind. His life is the light that shines through the darkness—and the darkness can never extinguish it."

-John 1:1-5 LB

● **MATTHEW 9:38!**: Will you be obedient to our Lord in this prayer? Workers are needed as new groups are formed, as new mission opportunities open, as elder pastors retire. God is answering this prayer! But more workers are needed!

● **PHILIPPINES**: Rev. E. O. Ferraren held special evangelistic meetings in the new church booth at Dumaguete, Negros Oriental. The radio programs have brought many new contacts and enrollment in Bible study.

● **MELBOURNE, AUSTRALIA**: Sabbath services in Spanish are being led by Pastor Jose Alegre in a regular church building. It is hoped that many of the over 50,000 Spanish-speaking immigrants can be reached for Christ. Pray for this new outreach!

● **MISSIONARIES** Menzo and Audrey Fuller arrived in Blantyre, MALAWI, on September 29 to begin their second term of service. They were anxious to be back to "their work" with the Central Africa Conference of SDB where Audrey, an RN, will continue to counsel with the medical ministries, aiding national leadership. Menzo will again seek to relate to the several building projects, in addition to his general ministry.

● **GUYANA**: Camp '78 was held at the new site on the Essequibo

River. This year the number of campers dropped to a reasonable amount of forty. The Lord gave us four souls! Pastor Sam Peters directed.

● **MEMPHIS, TN**, is the location of one the newest SDB groups. The local lay leader is Bill Shoffner. Leaders from Christ SDB Church, Little Rock, AR, have visited regularly and aided in cost of local advertising.

● **AUSTRALIA**: In December 1977 Rev. Ronald H. F. Barrar, pastor of the Auckland, NZ, SDB Church visited Australia and the first SDB Camp Meeting was held. Another such meeting is planned for December 1978. It is hoped it may bring together the growing number of contacts seeking the fellowship and ministry that Seventh Day Baptists can offer.

● **PHILIPPINES**: A Braille Writer machine has been provided through funds for the blind held by the Memorial Board. Blind Missionary Demie Barjona is using this and other equipment in his ministry.

● **NEW WORKERS**: David and Bettie Pearson have been led by God to return to the work in Africa, to reside in Malawi. Since returning in 1976, after over 20 years of service, their replacements have been sought unsuccessfully. Now they plan to return in 1979 when the necessary permits and visas are obtained.

● **GIVING NOW AND IN 1979**: We are trusting that during November and December all Seventh Day Baptists will give more than their average has been thus far this year to raise the Our World Mission budget. IF NOT, we will need to cut back (according to Conference action) on our ministries in 1979!! Each of YOU who reads this, and those who don't but to whom you can speak, will make the decision in your giving now!!!!

## PRAYER

A Prayer Reminder for Each Day

DECEMBER 1978

PRAY FOR

- 1 — Pastor E. O. Ferraren and the exciting possibilities God has for The Philippines
- 2 — Executive Vice-President Leon Lawton as he meets with the Central SDB Church in MD
- 3 — Jin Sung Kim — evangelist in Korea — as he seeks individuals for Christ and the Sabbath
- 4 — Those I will come in contact with this week, may I reflect Jesus' love to them
- 5 — The SDB witness and work in Matamoros, MEXICO — that the Lord would raise up workers
- 6 — David and Bettie Pearson as they make preparations to return to Malawi in 1979
- 7 — SDB's meeting in Martinsburg, WV
- 8 — Youth who will be considering a summer in SCSC
- 9 — Seventh Day Baptists as they fellowship around the world
- 10 — Christian Education workers in your church as they plan for the coming quarter
- 11 — Church growth EYES — and a willing attitude to work for GROWTH!!
- 12 — SDB's meeting in Memphis, TN and their leader, Bill Shoffner
- 13 — The brethren in Malawi and missionaries Audrey and Menzo Fuller
- 14 — Executive Secretary K. D. Hurley and his ministry to our denomination
- 15 — More love for one another
- 16 — God to speak through my pastor as he ministers to the congregation
- 17 — Vision to see specific people who need to be reached with love for Jesus
- 18 — Those who are (or will be traveling) in this holiday season
- 19 — Church building projects in Burma
- 20 — Those who are discouraged — may God grant courage and peace
- 21 — The ministry of the SDB Publishing House
- 22 — The Lord's work in Jamaica, pray for the students at CHS
- 23 — Visitors in my church today — how can I make them feel welcome?
- 24 — Praise God for the gift of His Son
- 25 — Those who may be celebrating the Lord's birth alone — can I share with them today?
- 26 — World peace
- 27 — My Sabbath School teacher as lesson plans are made for the coming Sabbath
- 28 — SDB's ministering in the cities — theirs is a most difficult task!
- 29 — Children in my neighborhood — Would a Bible Club meet their needs?
- 30 — REJOICE SEVENTH DAY BAPTISTS— God has been so GOOD to us in 1978, thank Him for this!
- 31 — The wisdom to learn from past experience...vision for the future...the leading and strength of the Lord to carry out my tasks for today, however humble they may be...

CORNER

## Christ's Mission — My Mission

Earl Cruzan, Chm.  
Stewardship Committee

God sent Jesus on earth on a mission. This mission was to tell the "good news" of God's love, to offer forgiveness of sin through the acceptance of the sacrifice which Jesus was to make on the cross. Jesus fulfilled His mission. He gave His life on the cross. There is salvation for those who will accept His sacrifice.

The work is not complete. There are thousands who have never accepted the sacrifice of Jesus Christ, yes, thousands who have not even heard of God's love. And for all who have heard and accepted there is still the learning and putting into practice the teachings of Jesus Christ.

Jesus entrusted the completion of the task to His disciples. Matthew 28:19-20. The task is "to go" to people everywhere with the "good news" and when they have accepted it to bring them into baptism as a sign of their commitment and regeneration. It is also "to teach" them to live according to the teachings of Jesus Christ.

I am a disciple.  
You are a disciple.  
Each of us as we make our commitment to Jesus Christ is a disciple.  
The church is the channel through which the commission of our Lord and Savior is fulfilled.  
The church is me.  
The church is you.  
The church is you and me.  
The church is you and me and others who are committed to Christ banding together for worship, fellowship and service.

The Church is "my local church" plus "your local church" and "many others like them" working together to fulfill the commission of Jesus Christ. The Seventh Day Baptist General Conference is the Church. I am part of it.

We may look at the Conference and say "they," even as we may look at the local church and say "they." As a disciple of Jesus I must look at it and say "ME." We must look at it and say "WE." I must look at the commission of Jesus Christ and claim it as "my commission." Jesus is talking to me when He says *Go!*; when He says *Baptize!*; when He says *Teach!*

I fulfill His commission when I do everything I can possibly do in my own personal relationships with others to share the gospel with them, to give them the reason that I am a Christian.

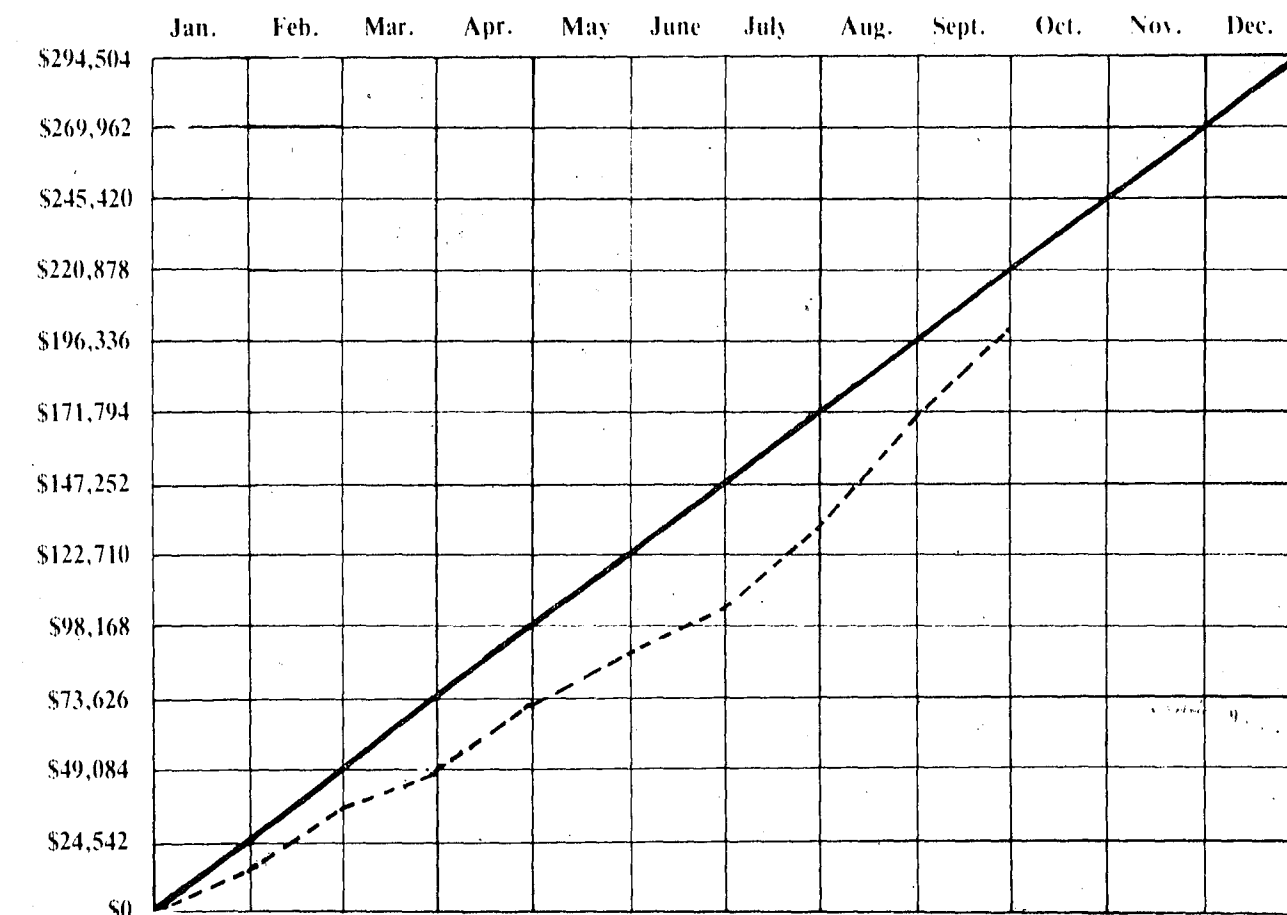
Personal commitment looks beyond my own circle of contacts to involvement with the whole church in mission.

It is God whom I am serving.  
My commitment is to Jesus Christ.  
My commitment is to His Church.  
My commitment is to His Church in the world.

Where I cannot go physically, I can send.  
What I cannot do myself, I can do by giving of my resources.

It is Christ's Church.  
It is my church.  
Its mission is Christ's mission.  
Its mission is also my mission.  
The mission of the Seventh Day Baptist General Conference is Christ's mission.  
It is also my mission.  
I want it to prosper. It depends upon me, upon my commitment. My thought, my prayers, my time and my financial resources are all involved.

Won't you be involved with me that the vision and mission of Seventh Day Baptists be not dimmed, but may be enlarged and grow to the glory of God and in the building of the Kingdom of Jesus Christ. □





## RAIN OF HEAVEN

(continued from page 8)

Spirit of Jesus is in you — forgiveness will flow out of you — a river of living water!

Some of you God is calling to various missionary services either at home or abroad. You have delayed preparing. You want another way — a career of some other kind. But God has spoken, and you have disobeyed. You have made no preparations. God calls for repentance and change!

What is it in *your* life that God's Spirit has laid bare?

What is it in your local church that God has called you to do, but which goes limping and halting because of sinful disobedience or clinging to the hoped that obedience won't mean change. God says take up the challenges of a new day!

What is it in your board or agency that is in direct disobedience to God, but which you avoid acting upon because of greater fear of man than fear of God? "Repent!" the Lord of the Church cries, or else I "will remove your lampstand out of its place!"

What is it in this General Conference — this gathered body — that the Holy Spirit is probing? What disobedience is neatly covered by orderly procedure, comforting assurances of spotty growth, soothing messages of a triumph that is not yet ours?

In *each* area of our lives, individually, locally, and denominationally, we have become dry and hardly know it. We are used to living in the desert, and, God help us, have by and large decided to make the best of it. We are afraid to be alone. We surround ourselves with other drought-stricken souls and compare notes. We take a desiccated pleasure in finding that others are working in dustier parts of the vineyard than we. We pat each other on the back, taking or seeking credit for the few hardy seeds which have sprouted in or been transplanted to our fields and managed, by God's help alone, to grow in a drought. Thank God for the precious fruit in the desert, but Lord of hosts, send us the rain of heaven. Woo our dazzled eyes

from the worldliness that infects us! Break the hypnotic spell of all things less than Thy glory. Help us to face the ulterior, godless motives that impel us so frequently to do what we do. How often, Lord, have we used Thy holy name and Church to wrap a cloak of our own devising around *our* special interests. Spirit of God, blest Helper sent by Jesus, have mercy on Thy people in a dry and thirsty land. Grant us the grace which comes from Thee — the grace of Thy searching, probing ministry — the grace that leads us now and in coming days to the fountain of cleansing — to repentance.

*"Christ... loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*

*Ephesians 5:25-27* □

-This sermon by Pastor Havens was delivered at Conference Tuesday evening, August 8, 1978.

## WOMEN'S SOCIETY

(continued from page 18)

symbol of unity in Christ all over the world. Therefore it is a special experience to thank you personally for it. When we have our lottery evening the quilt hangs on the wall and we suggested that Cor Nieuwstraten put it on the bed for outland-guest-ladies. Do you know her house has elastic walls? A number of you did experience her hospitality and now you can see the symbol of it in the quilt. During the years we had to work for our daily bread we had but few times for our needlework. Now we are very pleased the Lord gives us the mind and the opportunity to use our talents in His service. We hope and pray that the two of us still have a number of years to continue this work in cooperation with all our sisters in the Lord. May He give us eyes to see and hands to work to His honor. Annie: So we are at the finish of our talk. We have tried to give you



Mrs. Ada Davis receives a "surprise gift" from the representatives of the Dutch Women's Society.

an impression of our working method. You have learned that we even received orders out of America! The result of this is that in April we could send you again \$700 of the past year, but the treasury was not yet quite empty! By that we still have a surprise for you in the shape of a check as an extra contribution and we invite your treasurer, Mrs. Bottoms, to take delivery of it in the name of all the ladies of the American societies. May the Lord bless you and the work which is done in His name and to His glory. Thank you.

(At this point Annie handed President Ada Davis a check for \$200.00. Later during the Conference week the proceeds of the handcraft sale by the Dutch women were also handed over to our president which came to \$230.00!) □

## BIRTHS

FALLON. — A son, Matthew Mark, to Mark and Elaine Fallon of Pawcatuck, Connecticut, on August 14, 1978.

FICK. — A daughter, Linda Victoria, to Ewald A. and Marion (Jacob) Fick on August 27, 1978 in Battle Creek, MI.

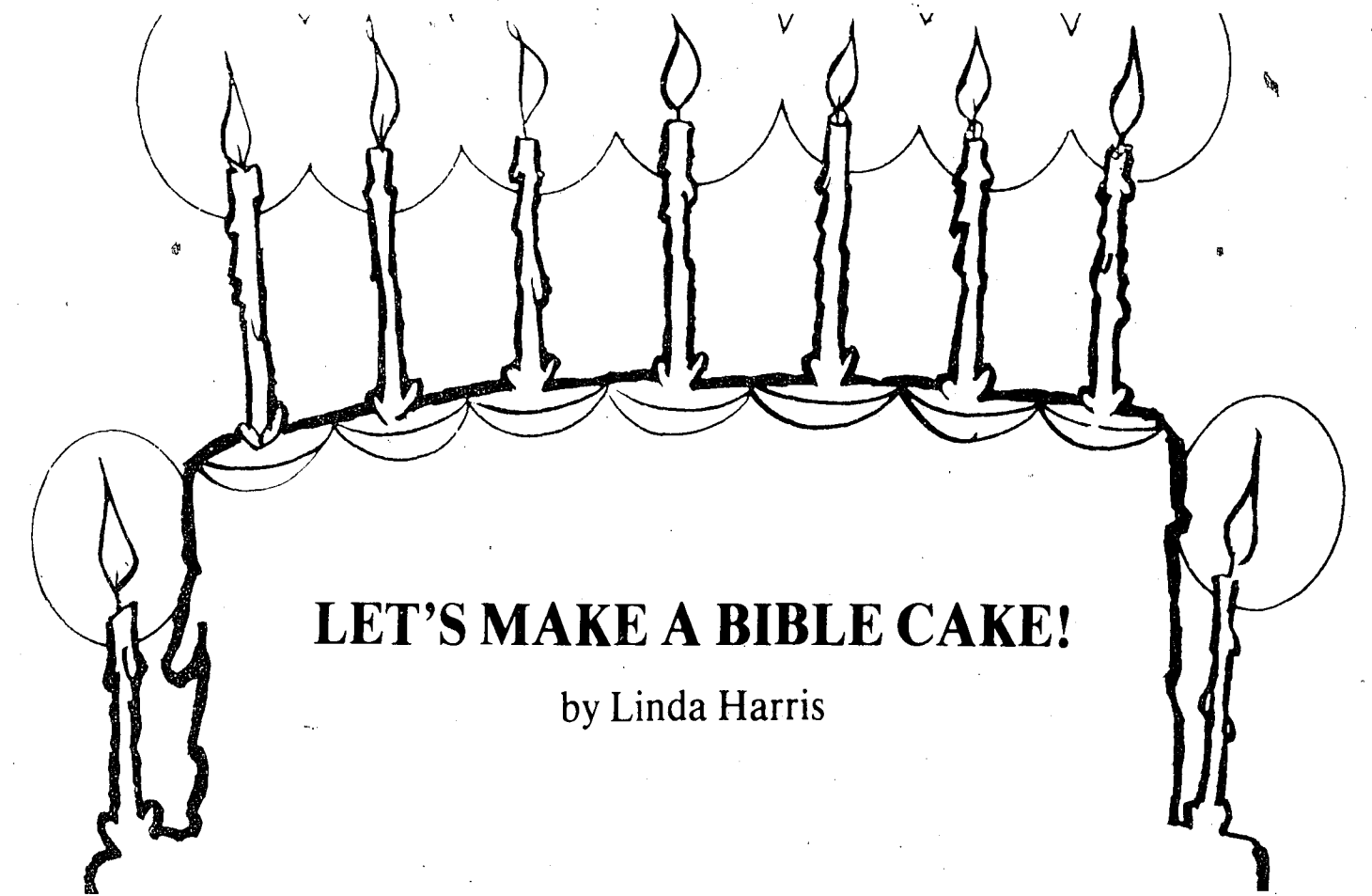
GRAFFIUS. — A son, Steven Allen, was born September 5, 1978, to Jani (Williams) and Larry Graffius of White Cloud, MI.

JOHNSON. — A son, Geoffrey Philip to Kenneth and Valerie (Crane) Johnson of Milton, Wis., on June 3, 1978.

OTTO. — A son, Thomas, to Tom and Virginia (Smitley) Otto of Eagan, Minn. on June 30, 1978.

PEIL. — A son, John Benjamin, to John and Ruth Anne (Lewis) Peil of Los Angeles, CA, on September 23, 1978.

children's  
page



## LET'S MAKE A BIBLE CAKE!

by Linda Harris

Last month we discovered some of the fruits mentioned in the Bible. This month, we are going to make a cake from ingredients found in the Bible. Look up the Scripture and fill in the ingredient mentioned. The answers are on page 31.

- 1½ cups of whole wheat \_\_\_\_\_ (Exodus 29:2)
- 3 tablespoons carob powder (made from \_\_\_\_\_ -Luke 15:16 — see note)
- 1 teaspoon baking soda \_\_\_\_\_ (Matthew 13:33)
- ½ teaspoon \_\_\_\_\_ (Matthew 5:13)
- ½ cup \_\_\_\_\_ (Proverbs 24:13)
- 6 tablespoons \_\_\_\_\_ (2 Kings 4:4)
- 1 teaspoon \_\_\_\_\_ extract (Jeremiah 1:11)
- 1 cup cold \_\_\_\_\_ (John 4:14)
- 1 tablespoon \_\_\_\_\_ (Proverbs 10:26)

Preheat the oven to 350°. Mix the dry ingredients together in a bowl. Add the liquid ingredients one at a time and blend well after each addition. Pour into an 8 inch square cake pan. Bake at 350° for 30 to 40 minutes or until a toothpick inserted in the center of the cake comes out clean.

*(Note: This cake may be made with soy flour instead of whole wheat flour for those who are allergic to wheat flour. Add a teaspoon of baking powder if you use soy flour. Soy flour and carob powder are sold in health food stores and in some supermarkets in the health food section. If you can't find carob powder, substitute an equal amount of unsweetened cocoa. You may also substitute vanilla for almond extract.)*

If you have some experience in baking, you can make this cake all by yourself. If not, ask someone older to help you. As you make the cake, notice what happens when you add the vinegar. The acid in the vinegar and the alkaline baking soda react to make the cake rise. This is what the Bible calls "leaven." Sometimes, in bread, for instance, yeast is used to make the baked food rise. Anything which makes baked food rise is called "leaven."

One of the Scriptures that you looked up when you were finding ingredients was Matthew 13:33. This verse says that the Kingdom of God is like leaven. How do you think the Kingdom of God is like leaven?

If you left the baking soda out of the recipe, the cake would not rise. If you left the vinegar out, the cake wouldn't rise. But, together they release power that makes the cake rise. The Kingdom of God is a power which can change the world, just like the leaven makes the cake rise.

If you put all the ingredients into the cake pan, but you didn't stir them together, the cake would not only fail to rise, but you wouldn't have a cake, either. But just a little baking soda and a little vinegar, if they're mixed in well, make the whole cake rise. The Kingdom of God only needs to be in one person (you!) to make the difference in the lives of many people. But you have to "mix" with people in order to make a difference in their lives.

What do you think would happen if you made the cake by the recipe, but you forgot to put it in the oven? Would it rise? I'm afraid not. The batter would just sit there and eventually, the reaction between the vinegar and the baking soda would be all gone. All that power would be wasted, just because there was no heat to bake the cake. If you try to make the Kingdom of God work all on your own power, it won't happen and your efforts will be wasted. But if you ask the Holy Spirit to help you, He will, and the Kingdom of God will be working through you. The Holy Spirit gives us the power to do what God wants us to do.

You might pray a prayer like this: "Holy Spirit, come into my life and give me power. I want to show the Kingdom of God to the world, but I know that I can only do it through Your power. Help me remember not to try to do things on my own power, but to look to God for guidance and to You, the Holy Spirit, for power. In Jesus' name, Amen."

Memory verse: "But when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth." Acts 1:8 TEV (Younger children may memorize "Be filled with power and...be witnesses.") □

## ANSWERS ON PAGE 31



## EDITORIALS

### — Human Rights — A Moral or Political Issue?

The issue of human rights will doubtless be recorded by history as one of the main concerns of the presidency of Jimmy Carter. This administration has over and over again expressed its commitment to the worldwide cause of human rights, these pronouncements causing, at times, strained relations with the government of the U.S.S.R.

The Soviets have long advocated human rights for the Palestinians and others while continuing to imprison and enslave their own people. Soviet troops occupy much of Eastern Europe; thousands of Russian Jews are forbidden to migrate to Israel; untold numbers of dissidents including thousands of Christians such as Georgi Vins are imprisoned, often in mental institutions, by the Soviet government.

In spite of their own record of human abuse the Soviets have somehow maneuvered themselves so as to place the West, and the United States in particular, on the defensive in regard to this issue of human rights. It has become a political rather than a moral issue.

As Baptist Christians we are concerned, and rightly so, about this issue. We have to speak out against injustice wherever it is found as we seek to apply the principles of Jesus Christ to a sin-ravaged world. At the recent Baptist World Alliance General Council sessions in Manila (July 13-17, 1978) certain resolutions dealing with this vital concern were issued. Since Seventh Day Baptists have membership in the BWA it seems valuable to share the human rights resolution with our readers.

#### HUMAN RIGHTS

Bearing in mind that Resolutions on matters of world concern, which are directed, in their wording, to localized and specific situations, may be counter-productive in

(a) Seeming to make an arbitrary selection of the area to which they apply, and neglect others,

(b) Failing to deal with all the factors in a localized situation,

(c) proving hurtful to Baptists and other Christians in the area referred to,

the General Council of the Baptist World Alliance, which is representative of Baptists in 81 nations and dependencies of the world,

1. Declares its strong conviction that all nations of the world, and especially those which are signatories of the Helsinki Act, should honour and fully implement every article of the Helsinki document, including those which deal with the human rights and basic freedoms of all people within their territories.

2. Expresses its concern at reports of Government attitudes and actions in various parts of the world, which are inimical to the legitimate exercise of freedom of conscience, religion, belief and speech;

3. Affirms its opposition to all Government-inspired or permitted instances of detention without trial or charge, all torture and abuse of any person, and all denials of basic liberty to those who make peaceful protest against alleged instances of denials of human rights.

4. Calls on all Governments of the world, regardless of their political emphasis, affiliation, or structure, to take all necessary steps to correct injustices, to liberate untried prisoners, and to desist from all denials of human rights, especially ensuring that all practices of police or military brutality towards the individual, or withdrawal of proper legal rights of genuine defense before the courts of the land, are denounced and stopped.

5. Urges, in the interests of humanity, and of the integrity of Governments of countries where injustices are alleged, that all present prisoners held on suspicion, on grounds religious or political or racial, be either brought to fair trial in open courts, or be released without further discrimination against basic human rights.

6. Believes that all Governments which resort to secretive methods of arrest, interrogation, or torture, whether physical or psychological, are, by these very methods, shown to be corrupt and worthy of the universal condemnation of all people of good will, until they demonstrate, in ways above reproach, a real recognition of human rights in

accordance with the U.N. Declaration of Human Rights.

7. Urges all Baptist people to fulfil their responsibilities of Christian citizenship in support both of Government which respects human rights, and of all legitimate pleas for amnesty for citizens whose liberties and rights are being arbitrarily denied.

Certainly we can support these statements and only hope that they can have some effect on the thinking and action of Baptists around the world as, working together, we seek to make the world a better place in which to live. We believe as the declaration has stated that equal and unalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world. Throughout 1978, which is the thirtieth anniversary of the United Nations Universal Declaration of Human Rights, more and more attention is being focused on this issue.

However, one would almost believe that South Africa is the only violator of human rights in the entire world. Much of the religious press has joined with the secular press in the United States in an all-out attack against the government of South Africa, the current thrust of which is economic sanctions. In a recent reply to these attacks Johan Adler, Deputy Consul General for South Africa wrote:

"South Africans know that their society is not perfect. They also know that no other society is. By singling out South Africa as the one threat to world peace, by attacking South Africa on human rights, while there are at least 68 other countries with a worse record of human rights according to New York's Freedom House, ... leaders of this country and the media will lose any and all influence they may still have on South Africa."

Mr. Adler is correct, injustice exists in every country including the United States, South Africa, the U.S.S.R. and Cambodia to mention just a few. We see a great risk and certainly injustice in the singling out of the "sins" of any one country and focusing all attention on it. We must speak out against injustice but we must also consider the advice of Matthew (7:3) "And why beholdest

thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

The current focus on South Africa is not based so much on moral considerations as it is on political ones. Since the American defeat in Southeast Asia the Soviets have focused much attention on acquisition of a foothold in Africa. As Portugal was driven out of Angola, Soviet colonialism, through the use of Cuban troops, filled the vacuum. A reliable source reports that altogether there are 39,000 Cuban soldiers and advisors in Africa from Ethiopia to Angola. There can be no doubt that the Soviets have designs on all southern Africa and are seeking to use the issue of human rights to topple governments unfriendly to them and replace them with puppet states; states that will not then recognize the most basic of human rights. We shall see this issue of human rights in South Africa become even more prominent in American politics as we approach the next presidential election. Unfortunately, the issue is political, not moral, and will be played to the hilt as a way to garner votes among the American electorate.

This danger in regard to South Africa, if ignored by our own political leadership, is realized by others in influential positions. Stephen Hastings, a member of the British Parliament writes: "If we run and abandon Africa to the Kremlin we shall have suffered a catastrophe from which the free world may no longer have the resources or the will to recover."

Where is the conscience of America when it comes to the human rights of Cambodians? Do we care less about the situation there than in Africa? Little by little news of the mass murders in Cambodia has trickled out to a somewhat reluctant press. The fact is the government of that country has murdered literally hundreds of thousands of its own people. We are told that the cities have been emptied and that anyone with any degree of education or connection with the previous regime has been eliminated. Senator George McGovern surprised many by his statement urging, if necessary, intervention in order to save humanity in that land that has no concern for human rights. If we are really concerned about human rights then let's be consistent!

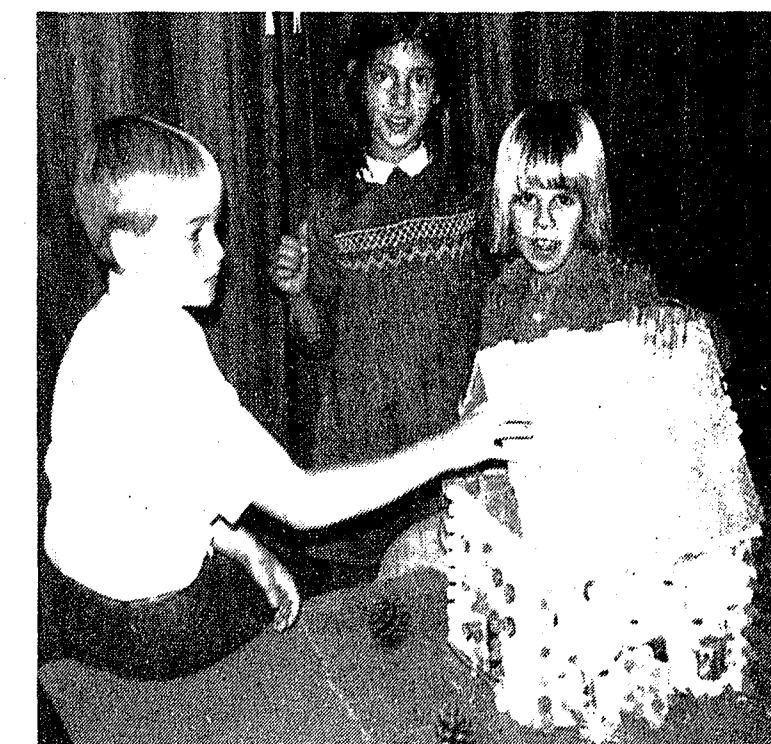
When one studies history it seems the same: wars, intrigue, corruption, persecution of minorities, abuse of

the basic desires of mankind, trouble and unrest. The situation in the world today is probably little changed from other periods of time.

However, we have greater responsibilities because we claim to live in the age of enlightenment, an age of toleration and respect for the rights of others. We must work toward the goal of guaranteeing basic human rights for all people, wherever they live, whatever their religion or the color of their skin. Let us seek a separation of politics from this issue — we are dealing with human lives — men, women, boys and girls. Unless we can lift this issue to a higher plane of morality it will continue to be used as political weapon between countries at the expense of mankind. □

#### BOOK REVIEW

Herald Press has ordered the thirteenth printing of the popular gift book, *Meditations for the Expectant Mother* by Helen Good Brenneman. This takes the book to 80,000 copies in print. *Calvary Review* says, "One appreciates the use of Scripture, poetry, and examples from everyday life, along with beautiful illustrations, in encouraging the Christian mother to make these nine months the special time they should be." *Meditation for the New Mother* by Helen Good Brenneman (Herald Press) has gone into its twenty-eighth printing with 239,000 copies in print in English. The book was recently translated into Spanish. Herald Press, 616 Walnut Avenue, Scottsdale, PA 15683. □



Cookie houses are fun to make and look just delicious. At Christmastime, the primary class at the Boulder Seventh Day Baptist Church created a cookie house during Sabbath School. The children began with a cardboard box which had been cut in the shape of a little house. They spread white ready-made frosting over it, which served as glue. The best part of all was decorating the house and its roof with Christmas candies and wafer cookies. From left to right: Shane Severance, Kuviana Pheasant, Stephen Walker.

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#### Answers to Children's Page

Answers to ingredients:

- 1 1/2 cups whole wheat flour
- 3 tbsp. carob powder (made from bean pods)
- 1 tsp. baking soda (leaven)
- 1/2 tsp salt
- 1/2 cup honey
- 6 tbsp. oil
- 1 tsp. almond extract
- 1 cup cold water
- 1 tbsp. vinegar





## OUR STAFF HAS BEEN BUSY...



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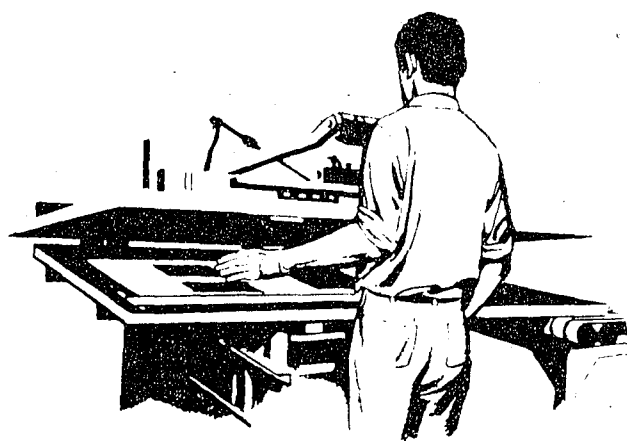
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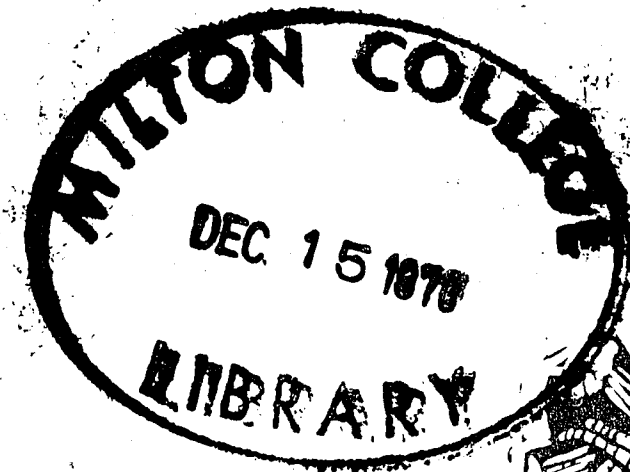
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