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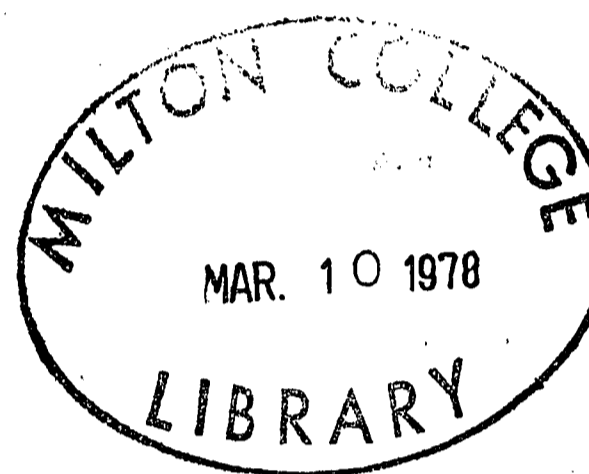
THE SABBATH

RECORDER

1844
1978

SEVENTH DAY BAPTIST

MARCH 1978



“THE LOVE OF CHRIST
CONTROLS US
...HE DIED FOR ALL...
THEREFORE IF ANY MAN
IS IN CHRIST,
HE IS A NEW CREATURE
...WE ARE AMBASSADORS
FOR CHRIST...
WE BEG YOU ON
BEHALF OF CHRIST, BE
RECONCILED TO GOD.”

2 Corinthians 5:14, 15, 17, 20. NASB



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BECOMING...

"Becoming" is a lifetime process:
We are what we are because of a past.
It's both good and bad we must confess,
That makes us what we have become at last.

In my past, there're things to remember.
The beginning was all I could ask for--
A loving Mom and Dad taught us we were
To love Christ and follow Him evermore.

Then I came to crossroads in my life.
To follow Christ or not was my problem.
In the Pastor's Class the air was rife
With Christ's teachings and there I studied them.

But that first time I could not decide.
The following year found me there again.
This time I allowed Christ to abide.
"Jesus is my Savior," I confessed then.

"Becoming" is a lifetime process.
We are what we are because of a past.
It's both good and bad we must confess,
That makes us what we have become at last.

Now that I had committed my life
To Jesus Christ, yes, and His way of life
There came a few trials and some strife
To see if Christ was the center of life.

Those trials came in all shapes and sizes,
And I skidded on the "straight and narrow."
But Christian friends -- all shapes and sizes
Would not allow me to skid to and fro.

High school ended and college began,
And again my faith was put to the test.
Christian thoughts from my mind I did ban.
I failed the test--God did not get my best.

Now I met Jan and we fell in love,
And as the days turned to months, our love grew.
The Christ looked down on us from above
And as we were married only He knew.

"Becoming" is a lifetime process.
We are what we are because of a past.
It's both good and bad we must confess,
That makes us what we have become at last.

He watched as our problems grew and grew.
But we struggled to solve them by ourselves.
We knew we could solve them, we just knew!
But the solution was not in ourselves.

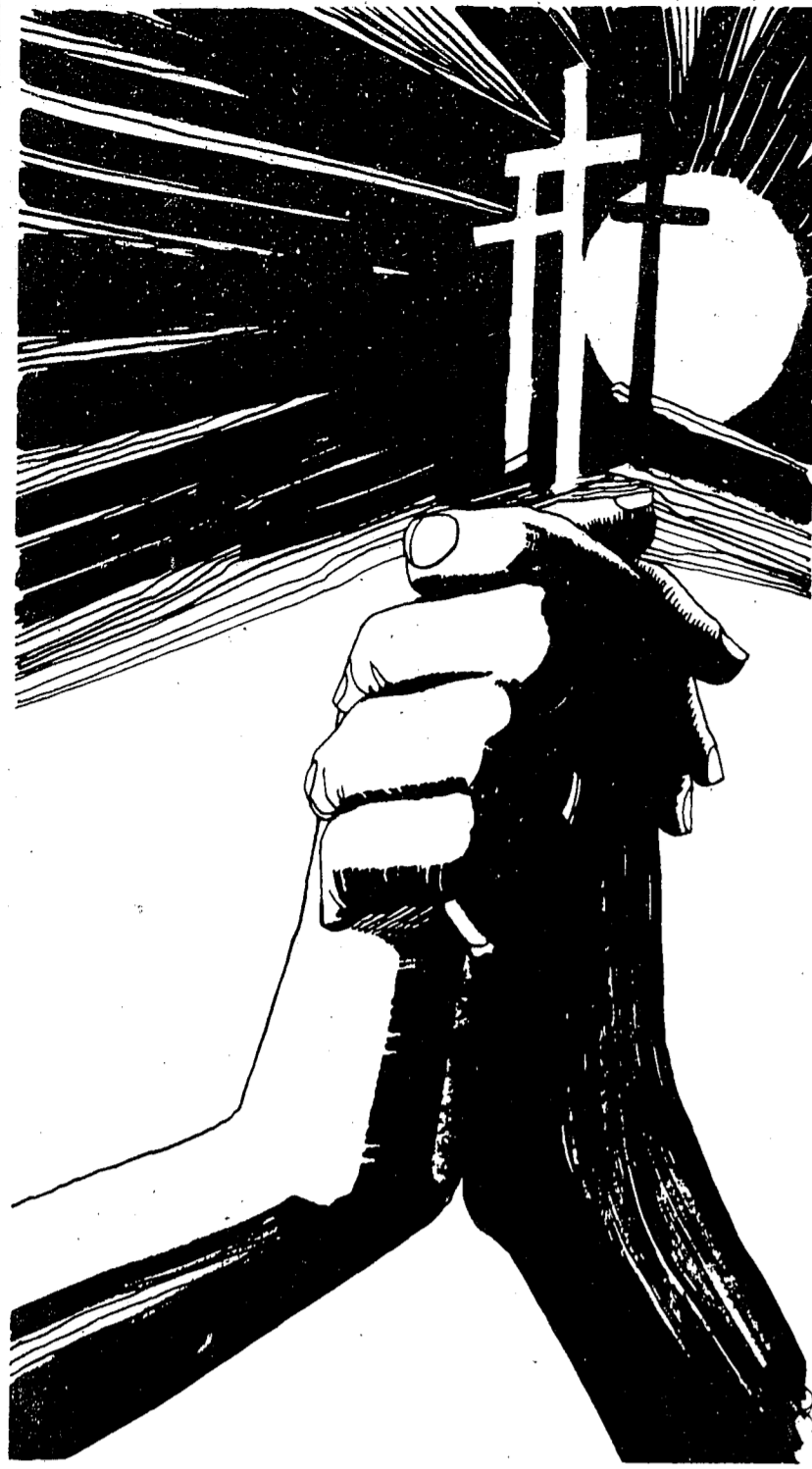
In desperation -- to Christ we turned.
He was here waiting with arms open wide.
Christ is the answer again we learned.
Together, in His arms, we will abide.

From us all problems have not fled, no!
But the Christ is here to help us, yes!
Joy is in our lives -- it will not go!
With our friends and family, He did bless!

You people, here, have done a good job--
Friends, teachers, and yes, you, Mom and Dad,
You've taught, prayed, and been patient with me.
Continue your help -- for that I'll be glad!

"Becoming" is a lifetime process.
I am what I am because of my past.
It's both good and bad I must confess,
That made me what I have become at last.

—Philip S. Bond
Shiloh, NJ



Rev. Leon Maltby
former editor
The Sabbath Recorder



that began when those first disciples comprehended that their Lord was risen from the dead. They were given courage and power to undertake changing the world. Thus we read in Acts 1:8, "But ye shall receive power--and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A renewal of resurrection faith can, indeed, give us the power to permeate the world with the life-changing message that began a few weeks after the crucifixion. Herbert Lockyer, that great English-American Bible lecturer and author of such books as *All the Prayers of the Bible* and *All the Books and Chapters of the Bible*, wrote a small but significant book ten years ago entitled *The Week That Changed the*

over materialism, indifferentism, communism, nationalism, secularism, and all the other isms which may appear to dominate the scene."

We pride ourselves in the fact that modern communications have reduced the size of the world. Our communication satellites bring us instantly not only the live voices of the leaders of all nations but also the facial expressions of our President and other representatives in world capitals as they seek to foster peace and harmony. But we see and hear via the overview of the satellites in outer space is less than completely reassuring. The condition of the world, shrunken as it is, increases the feeling of tension like the soap operas on T.V. Christians in the midst of all this need to grasp the spirit and vigor of the First Century Church going out with a message of the "victory that overcomes the world."

When Paul and Silas came to Thessalonica and attempted to proclaim in the synagogue in that far-away city the life-changing power of the risen Christ, those Jewish leaders who did not accept the message

Resurrection Faith

What the world needs is resurrection faith, a faith that appropriates anew or for the first time the transforming power of the resurrection of Jesus. In a day of widespread unbelief, enfeebling discouragement, growing disillusionment, and general faintheartedness, the Christian can have his faith renewed. Then he can joyfully, boldly proclaim to his neighbors and his world the message of hope and victory made sure by the living Christ who gave to His disciples the Great Commission concluding with the words, "and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

The mission of the Christian Church of which Seventh Day Baptists are a significant part is to bring the good news of salvation and righteous living to the world. In other words, our goal is to bring to fulfillment, so far as our generation is concerned, the transformation of the people of the world

World. The reference is, of course, to Passion Week, a week that ended with the death and resurrection of Christ. Dr. Lockyer speaks of the vivifying power that brought the disciples to life and can do the same for us. We do well to heed his words as found on page 109: "Let us make much of the resurrection in these materialistic days. The crucifixion left the disciples feeble, timid, fearful, and despondent. What inertia! But His resurrection sent these same crestfallen souls out to conquer the world--brave, strong, and full of power. No longer were they weeping friends of a dead prophet, but heroic soldiers of the Prince of Life.

"And our partnership with our blessed Lord will produce the same transformation. Let us not yield to the intense power of a satanically controlled world. Too often we succumb to the spirit of defeatism. Jesus lives! And all power is His--

took the matter to the rulers of the city in order to stop the preaching. What they said to the city fathers is interesting. They cried: "These that have turned the world upside down are come hither also" (Acts 17:6). They went on to speak of the political implications of Paul's preaching: "These all do contrary to the decrees of Caesar, saying that there is another King, one Jesus." Suppose Paul had preached Jesus as an example only or as a teacher and healer only. Would that have turned the world upside down? What he had preached for three Sabbaths in Thessalonica (and everywhere else) was right out of the Scripture: "Opening and alleging, that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:3). Paul was upsetting the synagogue and raising up a Christian church by the compelling message that Jesus who was crucified is alive and is King. It still shakes the king-

doms of the world when many citizens raise the battle standard, "Jesus is King! In Japan during World War II, the Salvation Army had to go underground and change its name because Imperial Japan was upset by a foreign "army" in the midst. We believe that the world is upside down and that the only force powerful enough to turn it right side up is the living King! The resurrection proclamation.

Foundation of Resurrection Faith

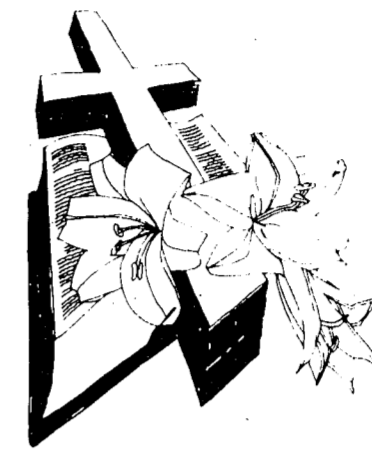
Seventh Day Baptists in the past two generations admittedly have not turned the world upside down with a vigorous proclamation of their faith. On the contrary, quite a number of our old churches have themselves been turned upside down and plowed under. The only witness remaining in some localities is a monument or plaque telling of the faith of the forefathers. Happily, the tide is turning. Our witness is increasing. We are again committed to numerical and spiritual growth and showing evidence of it in newly-organized and revitalized churches.

Many have been the rationalizations or diagnoses of our past decline or failure to effectively proclaim our faith. To morbidly dwell on the past is not good. The primary value of reviewing the past is to understand the present and to make better plans for the future.

Let me suggest, as one who can look back over some forty-five years of adult life and ministry, that the primary reason for our lack of growth was that, bombarded by naturalistic thinking of the times, we allowed the foundations of our faith to slip. Some of our leaders and quite a few of our educated people felt that they must explain away most of the miracles of the Old and New Testaments. Among the downgraded were those of creation, incarnation and resurrection.

A popular philosophy has been that in an orderly universe miracles do not happen. That is applied, for instance, to the incarnation. It denies that God was indeed made flesh at the birth of Jesus. It is also applied to the resurrection of Jesus, the supreme miracle. A recent book, *The Formation of the Resurrection Narratives* by Reginald Fuller of

Union Theological Seminary, sets forth the idea that the New Testament does not give us the true picture of what happened the third day after the crucifixion. Rather, he contends, the narratives of the resurrection were formed (or invented) at a later date without factual foundation. While few if any of our leaders took that extreme position, there has been, for one reason or



RESURRECTION

**Life's road was dark; I struggled on,
Not knowing where it led.
My mind was troubled, soul depressed,
And faith lay in me dead.
But on that road I saw a light--
A "small voice" spoke to me;
There I found Christ, the crucified,
And there I was set free.
I'm happy that I heard the voice
And chose the "better part,"
For Faith and Hope are now alive
Since Christ rose in my heart.**

—Eugene Lincoln

another, a lessening of emphasis by too many on the miracle of the resurrection as a sure foundation of faith. Fortunately there has come a strong swing, both in pulpit and pew, back to the faith that caused the birth and growth of the First Century church. A renewed emphasis on the fact of and the interpretation of the resurrection will be the cornerstone of the church we are now so earnestly seeking to build.

The apostle Paul had much to say about the power of Christ to perform miracles, particularly that miracle of rising from the dead. In First Corinthians 15 he notes that some say that people just do not rise from the dead; there is no such miracle possible. He combats that philosophy with the fact of Christ's resurrection. Quite pointedly he writes, "And if Christ be not raised,

your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

Paul staked his whole ministry on the fact that Christ arose from the dead. "If this is not true," he said, "then is our preaching vain, and your faith is also vain (1 Cor. 15:14). Can it not also be said that all present-day preaching is vain and ineffective if there is uncertainty about Christ's victory over the grave? Paul sums up the essence of his preaching to agnostics and others at Corinth in these words: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3,4).

It may be well for us to remind ourselves of the facts recorded in the Gospels. The details of the crucifixion and burial are carefully recorded. The evangelists who recorded these things as eyewitnesses or from careful research (as in the case of Luke) went on to describe in equal detail the events that occurred on the third day and up until the time of the ascension. The disciples and the women saw the sealed tomb, saw the empty tomb, and talked with the risen Lord that day and later. Skeptics may try to explain away the empty tomb, as some of the enemies of Christ did try, but they cannot reasonably explain the real-life appearances to those who know Him best. Thoughtful scholars have felt constrained to say that there is no fact of history better attested than the resurrection of Jesus. Paul tells us that there were above 500 witnesses.

To be sure, the risen Christ was not as limited in His movements after he came from the grave. He could appear and disappear. He had a glorified body, such as we may have in time to come, but it had identity with the body that was buried. He showed His disciples His pierced hands and feet and ate food with them. We have to come back to the implication of Paul's statement to the Corinthians that only those who (erroneously) maintain the impossibility of miracles are desperate enough to deny the fact that Christ arose. May we quote from Herbert Lockyer again: "Admit the miracle of the resurrection and all other miracles are possible" (ibid. page 105).

The Church and the Resurrection

Every great movement has to have an origin. We have spoken of the conviction in the hearts of many people about the Sabbath of creation and the New Testament out of which Seventh Day Baptist churches came into existence. How was the Christian church born, and what made it take root and grow in a hostile world? The answer is simple and incontrovertible. Harold Paul Sloan D.D., S.T.D., L.L.D., a great theological lecturer, editor and writer of the middle of this century, authored a helpful book, *He Is Risen*. The first church of New Testament times was born out of the authenticated, jubilant cry of disciples, "He is risen." How can you explain the origin of Christianity apart from this? Dr. Lockyer points out: "The very existence of the church confirms the fact of the resurrection--the presence of the church demonstrates the truth of the resurrection, and every believer is the living proof of such a fact" (page 105).

The Resurrection and New Life

Not everyone is deeply interested in the historical research necessary to explain the origin of political or religious organizations, but one thing that all thoughtful people have to be interested in is the origin of new life in the characters that march across the screen of their daily lives. How do you explain the change that enables Charles Colson to come out of prison and write *Born Again*? How do you explain the transformation that makes celebrity Pat Boone devote his energies to delivering Communists from their ideological enslavement by publishing and distributing Bibles behind the Iron Curtain? The explanation has to be, as in the case of Martin Luther and countless others, that they have met the risen Lord and want their lives to count for Him. Resurrection faith comes with power to every new believer. His change is proof of the reality of what he believes.

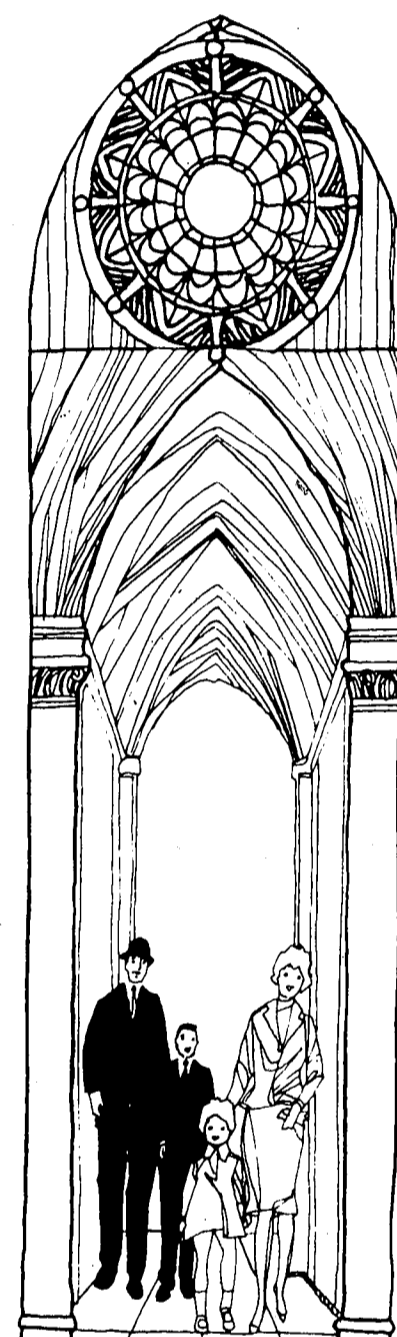
What does the resurrection do for me? How does it affect my outlook and life? It has been quoted over and over again, "Because He lives we shall live also." You and I may well affirm that because Christ rose our lives have a third (or a fourth) dimension. The future is not dim

GOD'S PLAN

**"Why need Christ die?"
Was someone's cry
That time at Calvary
Where crimson streams of love, unbound,
Flowed down and stained the broken ground
That held a man-made tree.**

**His empty grave
The answer gave,
"Ye must be born anew."
This spirit birth is heaven's key:
From death to life eternally,
God's plan for me and you.**

-Mabelle Wiard Willmarth



nor dark. We may claim the promise of abundant life here and more abundant hereafter. The promises of Jesus in John 14 about preparing a place for us were not empty; they were filled and authenticated when He arose. Jesus is King for Paul and for us. To the Galatians Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). That is the abundant life now. We are identified with Christ; He lives within.

With renewed resurrection faith we lay hold of those words of Scripture "I know whom I have believed, and am persuaded that He is able to keep what I have committed unto Him against that day" (2 Tim. 1:12). Yes, the resurrection of Christ enables us with sure hope to look beyond our proverbial three score years and ten to an eternity in His presence. □

HOPEFULLY A RESURRECTION

**Who will bring the harvest in?
A strong man
planted the seeds in the spring.**

**I never knew how he made the earth so smooth
while stones kept rising out of mine.**

**Who plants seeds in the spring
never knows who
will harvest the crop
in the fall**

**the bulbs lie buried
someone ought to dig them up.**

-Ruth Tate
White Plains, N.Y.

The essence of his teaching lay in the conclusion that the second coming of Christ was in invisible form in the autumn of 1874 and that the world since 1874 has lived in the "Millennial Age" or "Day of Jehovah."

The second leader of the movement was Joseph F. Rutherford (1869-1942), who is credited with initiating the idea of involving the whole congregation in door-to-door witnessing.

A LOOK AT JEHOVAH'S WITNESSES

by Arnold Spivey

The Jehovah's Witnesses are one of the fastest growing, deviant Christian cults in the world today. They are highly evangelistic and have grown by 800 percent in the last 25 years.

Witnesses, by and large, are not concerned with life here on earth. They do not participate in the election process because they believe that the world is so evil it is not worth saving and that existing governments will not endure.

Origins

The movement came into being as a result of the influence of Charles Taze Russell (1852-1916), generally known as "Pastor Russell." He was born at Pittsburgh, PA, and at an early age was received into the Congregational church of which his parents were ardent members. While in his early teens, Russell revolted against the doctrine of eternal punishment, and he began to study the Bible so as to strengthen his revolt against the doctrine of hell. He also began to question other Christian beliefs and embodied these conclusions in a booklet.

In 1881, Russell published his most important work, *Food for Thinking Christians*, reissued in 1886 as *Millennial Dawn*—later incorporated in a six-volume series of Studies of the Scriptures. The series attained a circulation of over five and one-half million copies. All of Russell's publications after 1884 were issued by the Watchtower Bible and Tract Society, organized in that year.

The present leader is Nathan H. Knorr, founder of the Watchtower Bible School. In 11 years under his leadership, the number of foreign missionaries grew from zero to 1,600.

Beliefs

Witnesses have shunned organization as it appears in most Christian churches. They worship in a Kingdom Hall, not a church building. Each member of the group is considered to be a minister of the gospel. Thus, we may define the Watchtower Bible and Tract Society and its affiliate corporations as a worldwide association of ministers who use the corporations as their legal agents. Witnesses rely considerably upon the society for direction and as a unifying agency to further their work.

They regard themselves as conscientious objectors, claiming exemption from military service on the grounds that they are duly ordained ministers of religion.

They are not Trinitarians. There is no place for the Holy Spirit in their beliefs. Jesus and Jehovah are separate and distinct personages.

Baptists are a people of "The Book," and when Witnesses cite the word of God as their only source, we are impressed. We "tune-in." The individual Witness, however, is not encouraged to interpret his Bible for himself. The Watchtower Bible and Tract Society has already determined the true meaning, and the individual's responsibility is to accept these determinations. The

method used by the society is to group isolated quotations from the Bible with little consideration as to their context or background. From the vantage point of the Witness, all other groups are wrong. Witnesses, and Witnesses alone, have access to the highest truth. Theirs is a closed system.

It is a mistake to suppose that we can have such a knowledge of God, because this would imply that God comes into our power and is held, controlled and manipulated by us.

The method of running proof-texts together can be seen in the following:

According to Witnesses, Jesus Christ returned to the "temple of God" in 1914. Using Ezekiel 4:6 and Revelation 12:6, 14, they determine the reference is to 2,520 days or years, and by adding 2,520 to 607 B.C. (beginning of the Babylonian captivity) the conclusion is that God's rule was reestablished in 1914. Jesus, they say, will not return again physically because He is already here. (Rev. 1:7 states clearly that "every eye shall see him"; also Matt. 24:30: "all...the earth... shall see the Son of Man...")

Jehovah's Witnesses interest and attract some of our people because in too many churches little has been done in the area of disciplined in-depth Bible study. Baptists need to have an enlightened knowledge of the Bible. Witnesses work at knowing their Bible, although their strategy is not to equip a person to weigh evidence so as to arrive at a valid conclusion, but rather to better articulate the doctrine of their closed system.

The Jehovah's Witnesses totally reject almost every attempt to bring better harmony among men on earth. They have antagonized many people because of this uncompromising opposition to commercial, world political and world religious systems, labeling them as the "religio-political conspiracy" or the adulterous "religio-political combine."

This other-world attitude cannot be reconciled with Scripture. Jesus in John 13:35 identified the true disciples as ones who "have love one to another." This love involves a wholesome attitude toward this world as we consider the total Biblical teaching.

The Christian should deem it his responsibility to keep a healthy tension between his salvation and

(continued on page 28)

LILLIAN CRICHLOW



We were in the midst of a church business meeting, engrossed in the tense task of "calling" a pastor. And the word of the Lord came to us--through Lillian Crichlow.

We had been working hard to make carefully calculated statements on all sides of the issue, managing neither to hide the emotion nor to reveal our thoughts. It seemed inappropriate to say things like, "What we really need is a black pastor to minister to this city." And certainly it would be unacceptable to say, "Can't you be a bit less of a snob when it comes to education and credentials?"

She stood up to speak. The metal chair clattered and someone grabbed for her cane while she tottered between her weak knee and her poor sense of balance. Her high-pitched, raspy voice jarred us out of our intense preoccupation with "our" problem.

I have no ideas what she said. There is no tape recording, no note taking, no remembering the factual details of such a meeting. I only know that as she talked, quoting Scripture and leading us in prayer as she often does, we became aware that our words were nothing. She is totally deaf. She had not heard any of them. Yet out of our midst she spoke as God to us-- accepting our emotion, knowing our thoughts, and pointing a clearer way than that we seemed prone to take.

In the months during which we lived with that day's decision (and others like it), it was often not the leaders we had chosen but the prophet God had raised up for us who spoke to our need. Hers is the message of all the prophets: God is concerned, God has a purpose, and God is participating in the events of His world.

Most people find Lillian Crichlow a more palatable prophet than Amos or Ezekiel. Her techniques are many. She can embarrass one into truth. In the midst of a worship service (forgetting that everyone is silent, because she can't hear silence any more than she can hear sound), she'll blurt out, "An educated person like you has no pen! How am I to hear the sermon if you don't write it for me?" And eventually she'll produce a blunt pencil stub and an almost-clean scrap of paper from her overstuffed handbag. (One discovers there is some message in every sermon!)

Or she can shame us into sensitivity. In the middle of a crowd she'll bop someone on the behind with a sharp crack of her cane and order him to "Do a little missionary work and help this old woman up the steps!"

She performs her more priestly duties with dignity and strength. Her tall black figure is usually clad in white when she serves Communion. Her voice carries the authority of

Gabriel's as she reads the Scripture to a Sabbath School class.

We remember the baptism service in which our small group filled only parts of the two front pews in a huge borrowed sanctuary (the closest available one with a baptistry). We felt rather lost in there even though we were adding our four more to the Kingdom. Then Mrs. Crichlow filled the whole huge space to the high arched dome reading the story of Jesus' baptism from Matthew. The voice from heaven echoed among us: "This is my beloved son in whom I am well pleased." (The deacon who stood near her later told us she had been holding her Bible open to Judges--upside down.)

Before she became deaf Mrs. Crichlow was a musician--organist, choir director, and teacher. Now, on those days that the choir seems to sound its worst, she'll rush up to the director after the service to say, "Oh, thank you, thank you! The choir sang just beautifully today!" Those nearby look stunned for a moment. Then they are suddenly also aware that the choir sang just beautifully today.

Prophets are never predictable. This one brought an antique figurine of a kitten to church one day and entrusted it to a busy young school-teacher mother who reluctantly agreed to repaint it for her. Every week Mrs. Crichlow would bug her about it. Was it done?

How was it going? The kitten survived a fight with a real cat and several re-touch-ups before it was finally delivered to Mrs. Crichlow, who promptly handed it back saying, "I had you do it for yourself!"

The prophetic vision is not a vision of the future. It is a glimpse of the mind of God. It is as she communicates her vision--her view of life--that Lillian Crichlow best exercises her gift of prophecy. At a recent church retreat she told this story of her mountaintop experience:

My father had just gone from Battle Creek, Michigan, down into the deep, dark South. Dad was a minister and times were kinda hard. We came into contact with a number of things that I'd never had any idea existed. He was to teach in an orphanage there in Chattanooga, Tennessee, and my mother was to be a matron.

Conditions there were not as my mother had expected them, and we had to find a different house. It was clear up on the top of a hill, ...and the thing that has impressed me all my life is that in spite of the hardships there I could get a view from the top of that hill where we lived away over to Lookout Mountain. I used to look over there as a child (I was the oldest of seven children) and I noticed one day there was a heavy, heavy cloud over atop of the mountain, but above this cloud the sun was shining.

As I looked closer I noticed birds flying around up there in the sun, and it was raining 'cause I could see the flashes of lightning and I knew that it was raining. And as I looked and saw those eagles flying above that dark, dark cloud in the sunshine, then and there I made up my mind that I too when I had trials in my life, when the dark days came, I was going to mount as the eagles did and rise above that cloud and bask in the sunshine of God's love.

I've had many occasions to remember that promise in my life. Many a time when the dark days came I had to go back to my childhood view of Lookout Mountain and mount as the eagles did above the dark clouds of life (as we all might have and will have), and I have been thankful for that lesson

I learned that no matter how dark the day, how cloudy, how much rain, still we can fly above it up in the sunshine of God's love. 1

God knew this time how to get around the problem of a prophet not being accepted in his own country. Lillian Crichlow was born in Salem, New Jersey (1889), to a family who later made their home in twenty-eight different states from Yazoo, Mississippi, to Milton, Wisconsin, to Cambridge, Massachusetts. Her father began as a Baptist minister and later became a Seventh-day Adventist. 2

Lillian married Cyril A. Crichlow, a native of Trinidad, who served as field secretary and evangelist for the Provisional Committee for Work Among Colored People, appointed in 1923 by the Eastern Association of Seventh Day Baptist Churches. Soon after that the Crichlows, both school teachers and accomplished musicians, became leaders of the People's Seventh Day Baptist Church in Washington, D.C.

Their oldest son, Luther W. Crichlow, graduated from Howard University and Alfred Theological Seminary, served as an Army chaplain in World War II, went with his wife as missionary to Jamaica for five years, and then was pastor of the People's Church (1946-58) until his death at age forty-eight. 3

Later when Lillian's youngest son also died, leaving seven grandchildren and an emotionally ill wife, Lillian

would show a picture of the grandchildren then in her care and say, "I always wanted to be a missionary doctor in Africa. I've been a nurse and a midwife and a teacher, and now God has given me my own little Africa."

Her missionary concern reaches and involves the whole church family. Where was so and so today? Did someone call on him this week? Have you written to the Fullers in Africa this month? They need our prayers and support! The lists of her flock are endless.

Now that she communicates so much in writing, the scraps of leftover Sabbath Day conversation contain such gems as this account of her becoming a Seventh Day Baptist (over 50 years ago):

I never heard an SDB sermon nor attended such a service before I cast in my lot. It was through the reading of tracts and Elder St. Clair from Detroit, who visited us when I lived in Asbury Park, New Jersey. I joined the Detroit church about 1925 and have never regretted it... Eld. St. Clair's death was attributed to the Ku Klux Klan. 4

(Rev. Robert B. St. Clair had organized the church in Detroit in 1921. He worked in publishing, Sabbath reform, promotion of mission work in Jamaica, Java, and South Africa, and as full-time employed chairman of the Vocational Committee of General Conference.

(continued on page 27)



The prophetic vision is not a vision of the future..it is a glimpse of the mind of God. It is as she communicates her vision--her view of life--that Lillian Crichlow best exercises her gift of prophecy.

WHY NOT?

PRAYER AND GROWTH

Several local SDB churches have active "prayer tree" arrangements. When a specific prayer request is known it only takes a few minutes to pass on to several, sometimes, dozens of individuals for prayer. Though not reported widely as to factual answers, reports indicate that God is answering prayer.

WHY NOT, having such a "prayer tree," seek requests from neighbors and friends of the local church? Keep track of these and the results! If we do find that God is answering such prayers then would not those who made the requests be open and ready to listen to the gospel? ...relate to your church?

NEW AREA MEETINGS

Many of the local SDB churches are "area churches" --with members coming from miles in many directions. It is good to gather for fellowship and spend the Sabbath with the "family." But is this a hindrance or help to growth? Has not God given us the option to use such factors for growth?

WHY NOT begin with home Bible studies in any neighborhood or area where there are two or more families? Perhaps nearby there are others who, because of distance or dedication, are not active in the church fellowship and ministry. Would they relate to such a Bible study? Perhaps a branch Sabbath School and worship on Sabbath might be held in one home. Are there ways to enlarge the number in such area meetings? A new branch group or church might result!

NEW MINISTRIES TO NEW PEOPLE

SDB's can mostly fit into the WASP--white, Anglo-Saxon, Protestant--category. But some of our churches are becoming more interracial and open to minister to those "unlike ourselves." Some church buildings are located in neighborhoods where the racial and cultural changes are more and more evident. What does this mean in our witness, our ministry, our growth?

WHY NOT seek to have a distinct and helpful ministry to other cultures/peoples? Los Angeles is doing this with a sector of the Spanish-speaking peoples that surround its building. And, God is blessing! Battle Creek has provided the site for a neighborhood Day Care Center. What can your church do? The first step is to become aware of the true situation. Then to sense a vital human need! Then to seek to meet that need in the spirit of Christ.

Suggestions For Growth Ministries

Ever hear anyone say, "If they want to know more about us and the Lord, let them come to our services"? But Saturday morning is not the time most people think about worshipping God--especially the multitude who are not Christian and most who are. Is there any possible way we can communicate with these people?

WHY NOT at another time during the week have a special open service? This might be a regular monthly "community night" with films and/or speakers of general interest. This might be a Praise and Prayer service (held in a home?) with some special plans for youth so the whole family that comes can participate. This might be a worship service held regularly on Sunday night, with evangelism/outreach the key and visitors sought to make up a large part of the congregation. All these have been used by SDB's at one or more places with success.

DO YOU HAVE SUGGESTIONS / ILLUSTRATIONS FOR FUTURE "WHY NOT?" COLUMNS? send them along to your Missionary Board office in Westerly, R.I. THANKS! □

1978 SUMMER INSTITUTE JUNE 13 - 29

COURSE OF STUDY: Seventh Day Baptist History and Polity
LECTURES: Historian Thomas L. Merchant
Dean Herbert E. Saunders

After much discussion, the Council on Ministry, at its meeting in Milton, Wisconsin, in January, authorized the dean of the Center on Ministry to combine the courses of Seventh Day Baptist History and Seventh Day Baptist Polity into one course. There is much overlapping of the two studies, and since history itself determines in large measure the polity of a denominational body, the two courses have been combined. Students in seminary are welcome to join in this study, as are pastors looking for accreditation, and other interested persons. The taking of this course will fill the requirements for Conference accreditation of both the history and polity studies.

For further information write:
Seventh Day Baptist Center on Ministry
510 Watchung Ave., Box 868
Plainfield, New Jersey
07061

SERVICES THAT REACH NEW PEOPLE



Seventh Day Baptists have responded to the call "to discover and fulfill their mission in worldwide church growth" (Matt. 28: 19-20).

In keeping with the denomination's Commitment to Growth plan, a great deal has been said and done about goal-setting.

--In 1975 Commission members developed a set of goals for themselves which they commended for use by boards, agencies, churches, and individuals.

--Planning Committee, beginning in 1976, worked on the establishment of growth objectives for the years immediately ahead.

--During 1977, denominational boards, agencies, and committees assessed their situations in order to establish numerical "targets" in dollars, in numbers, in programs, in people, whatever was applicable in each case. They shared their reports with each other.

--Recently, active participation in Commitment to Growth has provided opportunity for many churches to establish "growth goals." These are being recorded in church bulletins and elsewhere, and growth in church membership is noted.

Such goal-setting should be continued, it seems to me, and a voluntary but specific system of accountability should be established.

"Striving for numerical goals is consistent with the larger purpose of spiritual renewal and Biblical discipleship." This is the declaration

of another Baptist denomination which has set out to double its membership in a decade.

If they can do it, so can we--if we really want to and if we will!

"It is true," says Dr. C. Peter Wagner, executive director of Fuller Evangelistic Association, "that church growth can not be expected of some churches in some circumstances. Some churches have terminal illnesses such as ethnicitis or old age and can not grow. Others suffer from lethargy; they can grow but don't want to.

"However, many, probably the majority of churches, can move into a strong growth pattern. For this to happen they will have to (1) secure a diagnosis of their present health, either from an outside diagnostician or by providing appropriate training for their pastor, (2) analyze and adjust their internal work force for growth, (3) gain a realistic understanding of their community and sphere of ministry, and (4) set definite goals for growth and become accountable for their attainment."

Seventh Day Baptists have "set the stage" for growth. With a revitalized and growing financial support through Our World Mission and with a hopeful outlook and a growth attitude now established among many of our people, I feel we must proceed--prayerfully and confidently--toward the establishment of ever more effective means of carrying out the Great Commission--our basic, common goal! □

--K.D. Hurley
Executive Secretary

Carl W. Tiller Resigns From B.W.A. Staff

WASHINGTON--Carl W. Tiller, a layman associated with the Baptist World Alliance (BWA) either as an officer or staff person since 1956, has resigned in order that, in his words, he may "seek that place of work where Mrs. Tiller and I can be of the largest usefulness to the Kingdom of God."

BWA General Secretary Robert S. Denny announced Dr. Tiller's resignation after a meeting of the Alliance Personnel Committee which had met especially to hear Dr. Tiller's request for release.

"We are deeply appreciative of Dr. Tiller's contributions through the years," Denny said. "he has worn many hats as one of the Alliance's five associate secretaries, having responsibility for BWA programs in world relief, study and research, and the North American Baptist Fellowship. He also has been our observer at the United Nations and staff person for the organization of International Mission Secretaries."

Dr. Tiller explained to the personnel committee: "Olive and I want to be responsive to the leading of God in our lives... In the interest of the Alliance I suggest that you proceed to find a successor."

Paul O. Madsen of Valley Forge, Pa., chairman of the personnel committee, said that "in gratitude for Dr. Tiller's services and recognizing his search for God's Leadership, the committee felt that he should be relieved of BWA responsibilities as soon as possible, in order that he might explore those other areas of service where he believes his Christian abilities might be better used."

Dr. Tiller said that one reason for his decision to seek employment outside the BWA is his desire to continue work until the age of 70. The BWA's personnel policy calls for retirement at age 65. Tiller will be 65 in 1980.

He has filled many church positions as a layman, including presidency of the American Baptist Churches in the USA and the treasurer's post at the National Council of Churches.

His wife, Olive, has been equally active in church affairs, including the post of vice-president of American Baptist Churches. Both Dr. and Mrs. Tiller have served as president of the American Baptist Peace Fellowship. □

--B.W.A. Release



Thy Word is a light...

YOUTH VIEW

Young Adult Pre-Con Clarksville, Ark. 1977

by Mary Clare

Frogs, balloons, barbershop quartets, day-timer notebooks, and a walk with Jesus were all part of Young Adult Pre-Con. Over forty of us met on campus for this experience, under the direction of Pastor Paul Green.

Each morning we gathered for a Bible study, led by Pastor Elmo F. Randolph. We discussed many Scriptures related to growth. Pastor Ken Davis taught a class on time management, which many of us managed to be late for. The principles for organizing and making the best use of our time were very helpful. It gave us food for thought.

Denise Green enthusiastically directed the choir. We looked forward to presenting a joyous concert of music Wednesday evening. Our times of worship were led by Scott Smith. We truly became one in Spirit as we joined together in praise for the Lord.

Pastor Paul helped us become more aware of ourselves in his class. We considered the high and low points of our lives, and discussed the best way to deal with our losses or bad experiences from a Christian perspective.

The evening fellowship hour was planned by Madeline Fitz Randolph. We enjoyed playing a number of games. (Have you ever seen young adults playing ring around the rosie?)

Saturday night we had a talent show. The things people came up with were amazing.

We met with the Youth Pre-Con for worship Sabbath morning, and heard the personal Sabbath experiences of Tom Merchant in the afternoon.

I cannot speak for all, but the entire Pre-Con was a blessing to me, and a great help in my own spiritual growth. Praise God for the joy of growing and changing into the perfect character of Christ.

The 1978 Young Adult Pre-Con, under the direction of Rev. Elmo Randolph, Boulder, Colorado, promises to be as rewarding an experience as this one reported in the *Conference Crier* by a Young Adult.

Make plans now to spend Aug. 3-6, 1978 with other Young Adults at Alfred University, expanding your Christian horizons. □

Board of Christian Education

The Board of Christian Education held its regular Quarterly Meeting on January 15, 1978, in the Alfred Parish House.

The newly-elected president, Rev. Rex Zwiebel, presided. He recounted the many contributions of Mrs. Dora (J.N.) Norwood who had been director and consultant to the Board for many years. Mr. Zwiebel asked for a minute of silent prayer in her memory which was concluded with spoken prayer by Rev. Harmon Dickinson.

The reports of the committees indicate dedicated and creative efforts on the part of the directors.

Many hours have been spent by members of the Youth Ministries Committee making plans for Pre-Con. The Alfred University Campus will be the site for both Youth and Young Adult 1978 sessions.

The Church School Program Committee is also looking forward to Conference activities. Lesson outlines, based on the General Conference theme, have been developed and sent to the directors of the Primary, Junior and Junior High Associated Conferences.

A very helpful session was held with the Conference president and members of the Youth Ministries and Church School Program committees. It is good to have General Conference officials interested and involved with activities for our youth.

One of the ongoing projects being developed by the Resource Development Committee is a Seventh Day Baptist Nurture Series of lessons for all ages. The Rev. David S. Clarke, with input from the committee, has worked several months designing the outline and basic concepts of the material. An editor is working on lessons for the Junior age level; the committee is looking forward to early production.

In his final report as consultant to the board, David Clarke gave this challenge which we will strive to meet.

"I believe we have a crucial task of enabling SDB's to nurture that lifestyle of journeying with Christ into tomorrow as disciples and not as conquerors or saints. Because Jesus is both the immediate and ultimate Leader and Savior, and because we are so immediately and everlastingly in need of His graceful and enabling love, we have the creative task as an educational agency which demands a tentative, growing and committed posture of us and our programs. May God grace our teamwork as we serve American Seventh Day Baptists..."

At the close of the business meeting friends and members of the board enjoyed an informal reception in honor of the seven and one-half years of service of the Clarkes to the work of the board. They received the fruit on a "money tree" as a love gift. □

-Mary Clare



"We love because
God first loved us."
1 John 4:19



by Madeline Fitz Randolph

Battle Creek, MI Ladies' Aid

"Oneness in the Work of Christ"

Recently we have heard from our sisters in England. With the letter from the president, Iris Codrington, there came a lovely picture. We want all of our women to feel they know these who do "labor in love" for the cause of Christ in England, the president writes:

This letter is sent on behalf of the Seventh Day Baptist Women's Missionary Society in London, England. May we take the opportunity of thanking you for the continuing supply of news letters; this shows our oneness in the work of Christ. We find them very inspiring and helpful. Here is a picture of the working group in London:



Sitting in the front row, from left to right: Sisters C. Slack, treasurer; T. Williams, secretary; C. Smith, vice-president; Iris Codrington, president; and Sister E. Anderson, our former vice-president. Standing in the back row are sisters L. Marshall, J. Doyle, D. Kiffin, A. Gordon, G. Green and J. Kelly.

Sister Ella Anderson, seated at the right end beside the president, is now seventy-five years of age and strong in the faith. She served as a missionary, or Bible worker, at her home church, Thornton, in St. Thomas, Jamaica, West Indies. She was always noted as a devoted worker for the Lord. She came to England in 1964 and settled with her family. With the same love and fullness of the Holy Spirit she became busy seeking souls for the Kingdom from which members were added to the church.

As the years went by and she became older she encountered ill health which kept her at home for a considerable time. Nevertheless she is now able to worship once again with the group that she has raised up in Lewisham. Brother M. Marshall is now the leader of this group. Again we all join wishing God's richest blessing upon you and your co-workers.

-Yours in Christ,
I. Codrington

Your editor continues to ask that all of our women's groups send pictures to be used in the "history" book to be assembled by our Women's Board. Since we have been receiving some very fine pictures, here is the Battle Creek, MI, Ladies' Aid. They served nobly when the ministers of the Seventh Day Baptist denomination met there with John Wimber, and it was then that this picture was taken. When the conference was ended, all of the ministers signed a note of appreciation which said in part: "We commend you for your insight and care, fine meals, warm beds, ample transportation, things seen and unseen. It has been a great experience to be here. The inspiration and challenge have been superb and you have helped to make it all possible."

And then, to add a word from an important member of the group: "A pastor never had a more wonderful support team."

With deep love and admiration,
Pastor Ken (Davis)

Camp Harley Sutton

Alfred Station, New York

In October 1949, the Seventh Day Baptist Western Association voted to have its own camp to be named in honor of Rev. Harley H. Sutton, who had been for so many years secretary of the Board of Christian Education, and had been so interested in young people, their religious programs, and their religious education, although at that time he was in a lingering, slow sickness. We wanted to honor him and name the camp for him.

In June 1951, although the Western Association had been looking in various areas for a camp site it was made possible by the granting of a site on Hob Hill farm which had been purchased in 1950. And so it was accepted and here was the site of the future Camp Harley Sutton.

The site for the camp was given by Dr. and Mrs. H.O. Burdick. Dr. Burdick was a very valuable

trustee for many years, contributing his wise judgment, vision and always displaying his great faith in and deep concern for the Christian Education of young people. No job was too menial for him to do. Thus it was to the glory of God and the honor of Dr. and Mrs. Burdick that the main lodge building was named in their honor.

The dedication of buildings, rooms and areas of the camp took place on September 18, 1971. The main lodge was the first building erected at the camp. It was built about one hundred years prior to use at the camp. The building was used for a time as the gymnasium at Alfred University. It was moved to the current site by the volunteer labor of many dedicated people who were interested in the development of the camp.

The first camping season at this

site was in 1952 with the Rev. Don Sanford directing. All camping was in tents at that time. In the spring of 1953 the lodge was completed enough for use; the upstairs providing sleeping accommodations, and the downstairs was used for meals and meetings. The second summer camp had an enrollment of some sixty campers. The Andover church gave funds for insulation, siding and roofing material which made the building more useable and attractive. A fireplace was built in the lodge and the playing field leveled and seeded in 1955. Later in 1962 the Stearns dormitory was built, and named in honor of Don Stearns of Shinglehouse, PA.

Camp Harley Sutton maintains a high standard of programming. The State health codes are carefully observed. The directors chosen have had experience and are well qualified to work with age groups selected.



Scenes from happy days at Camp Harley Sutton

The association regularly plans for four sessions a year. A Family Weekend Retreat in the spring. A three day Primary camp; Junior, Junior High and Senior High, each held for a week. Youth and directors from Central New York Association attend the Senior High Camp.

In addition to these Association camps the facilities are used for weekend retreats by other church groups and occasionally families enjoy using the camp for a day. Also, a business men's group from Hornell annually holds a two week Under Privileged Children's Camp at that site.

Plans are being formulated for Family Pre-Con, under the direction of Jean and Don Pierce and for World Federation Post-Conference session, Dean Herbert Saunders directing, to be held at this camp.

The camp season extends from April to October when the buildings are secured for the winter. □

GIVE WHILE YOU'RE LIVING

A man once inquired of a friend: "Why is it that everybody criticizes me for being miserly? Everybody knows that I have made provision to leave all I have to charity when I die."

"Well," his friend replied, "Let me tell you about the pig and the cow. The pig was lamenting to the cow about how unpopular he was. 'People are always talking about your gentleness and your kind eyes,' said the pig. 'Sure, you give milk and cream, but I give even more. I give ham and bacon. I give bristles, and they even pickle my feet! Still nobody loves me. Why is this?'"

"The cow thought for a moment, and then said: 'Maybe it's because I give while I'm still living.'" □

-Selected

A church is composed of two kinds of people—some willing to work and the rest willing to let them.

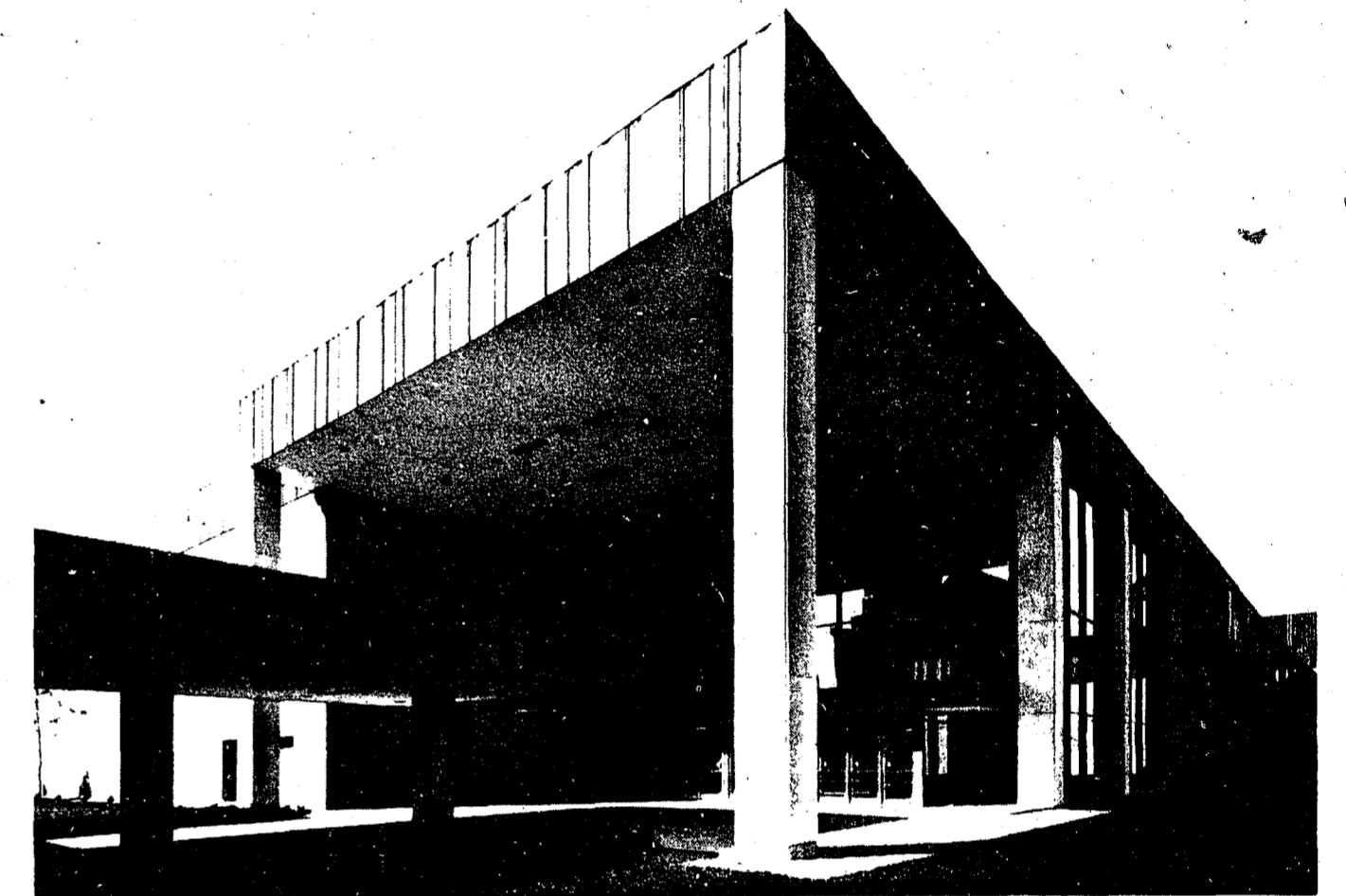
-Watchman Examiner

Time is getting short. Don't delay a day in reserving space!

2nd World Conference of Baptist Men

Indianapolis, USA April 5-9, 1978

Theme: God Working Through You



Make your plans now to be a part of this great fellowship of Baptist men (planned by laymen, but pastors are invited!) and their wives for five days of fellowship and sharing with other Baptists from *everywhere*. A project of the Men's Department, Baptist World Alliance.

Three thousand men from 50 countries will be in Indianapolis to learn from one another how they can best witness to their faith and apply Christian truth in all of life. Every life will be enriched in periods of mutual sharing. And all will be inspired to carry the enthusiasm of their fellowship back to their home countries in an ever enlarging outreach.

Every Baptist man is invited, and encouraged to bring his wife. The joys of the fellowship will bless your lives for years to come.

For information, write the Baptist men's leader in your country, or inquire directly to:

WORLD CONFERENCE OF BAPTIST MEN
1628 Sixteenth Street, N.W., Washington, D.C. 20009 USA

In this essay we shall see how God has grown in the eyes of man throughout history. It is quite easy for us to excuse the poorly educated, unsophisticated people of history for having limited God according to their understanding, but I wonder what our excuse is today.

How big or real is your God? Is He real enough to sit on a throne someplace way off somewhere in your imagination, so far away that most of the time you're not even aware He exists? Or is He big enough to find on occasions when there is no place else to turn? Is He big enough to spend time with your church group once a week, or does He take time out to visit you for a few minutes each day during your devotions? Possibly you've found that He can spend all day with you if you keep the right frame of mind. But is He capable of being with both you and your neighbor all day? With everybody all the time? Is He throughout the whole universe? Could He have created life on other planets and have revealed Himself to those beings in a manner totally different from the way He revealed himself to us Christians? Could He have revealed Himself to people on earth through a variety of different religions?

What does your God do? Did He set the earth, stars and sun in motion and then sit back to watch them like we might watch the pendulum of a clock? Or does He follow life on earth as closely as some women do soap operas?

Is God just an observer or is He involved in the game of life? Does He play referee and punish for infractions of His rules? Is He the coach who directs and encourages His team? Is He your quarterback, setting up the plays? Or does He sit in the stands and cheer you on to victory?

Does your God just come around when there's a big event--an earthquake, a death in the family? Or, like some members of your congregation, does He show up and bless you with His presence twice a year--at Christmas and Easter?

By now I hope your minds have shifted into gear. Some of you probably think God is big enough to do most of the things I have mentioned. Some of you by now have most likely decided to turn off everything I have to say because you heard one or two radical ideas that may sound reposterous to you.

But now let's take a look at the Bible and see how big or small God was to those unsophisticated, uneducated, barely civilized people who lived in very crude circumstances compared to ours. Why it's no wonder the Israelites has such a bad time in captivity under Pharaoh. Do you know where they were keeping God? He was sitting up on top of Mount Sinai, and the only person who was on speaking terms with Him was Moses, and Moses was an outcast raised as a prince by the Egyptians.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." (Many Bible scholars believe Mount Sinai and Mount Horeb to be one and the same.)

"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

Exodus 3:1-4

After all of those miracles God performed through Moses to get the Israelites out of Egypt, He still just sat on Mount Sinai. The Israelites camped at the foot of the mountain and God sat at the top only a short distance away. But He might as well have been at the other end of the universe, or have not existed at all, because it wasn't long after Moses went to get the Ten Commandments that the Israelites began making the golden calf.

It's easy for us to see that a people who had trouble worshipping a God at the top of a mountain next to them would really lose sight of God if they left the vicinity of the mountain. So guess what they did: They made an Ark, placed the two tablets containing the Ten Commandments inside it, and took it with them. In essence, they were putting God in a box and carrying Him with them so He'd be there when they needed Him, and so they wouldn't lose sight of Him.

A portable tent-like tabernacle was also made and when the Israelites set up camp this was erected and the Ark was placed in a special room in the back which was separated by a veil. In the Holy of Holies, the presence of God was so strong that if anyone entered except the priest and then only after a special, sacrificial ritual, he would surely die.

This is the way things stood with a few small changes for over a thousand years. During this time the tribe of Israel became a nation with its capital in Jerusalem. It's only natural that the Ark should quit moving under these circumstances. So a temple was built to replace the portable tabernacle and God was parked there in His own special room where now only the high priest could visit once a year, but the people could come to worship and be close to God once a week--or however often they could make a pilgrimage to Jerusalem.

Then a radical rabbi came on the scene. He told people how to speak directly to God. Our best example: the Lord's Prayer. He also upset the tables of the money changers who were turning a profit by selling sacrificial animals to sinners who visited the temple. This radical, as many both before and since, was executed for His teachings. But a strange thing happened as this Man died. Let's turn to Matthew 27:50-51:

"Jesus, when he had cried again with a loud voice, yielded up the ghost.

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

Let's take a special look at the significance of this event. The spirit of God sat on top of Mount Sinai, then was carried around in a box, often being given the liberty of a part of a tent tabernacle, and finally rested in a whole room in the temple at Jerusalem. Now, after over a thousand years, it was set loose.

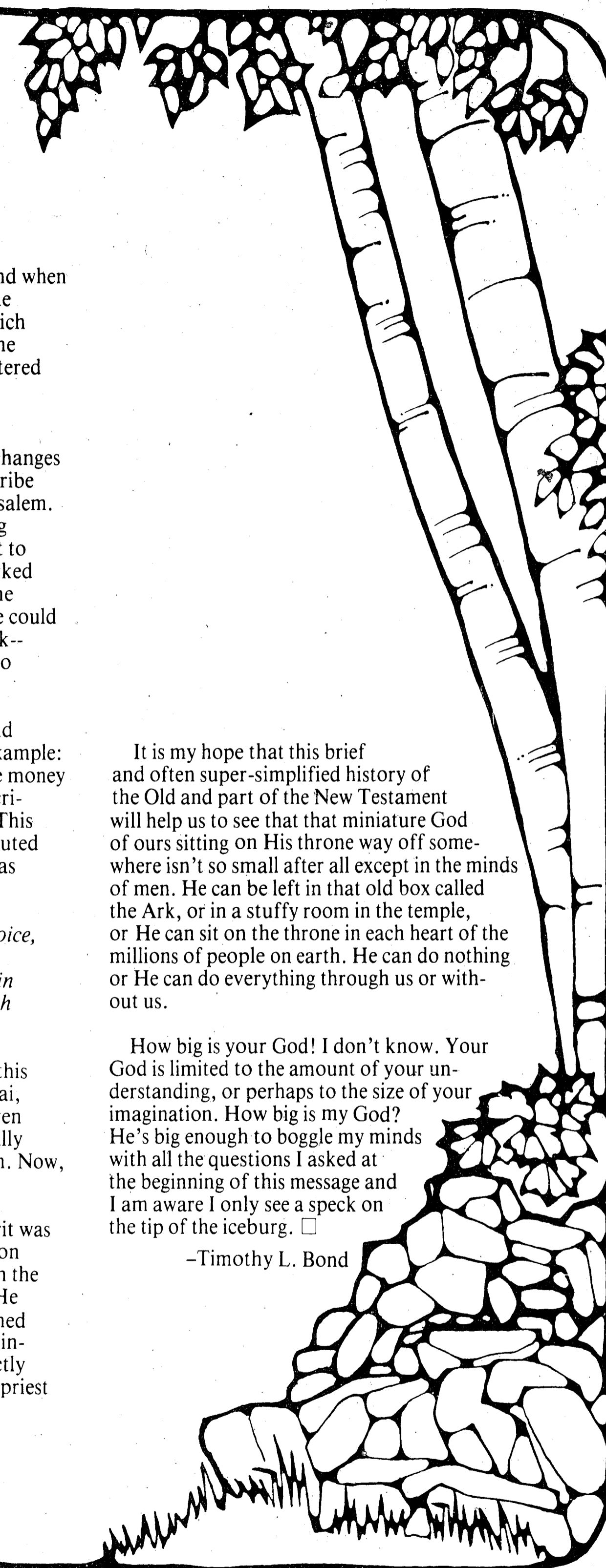
Simultaneous with the freeing of the Holy Spirit was the death of the rabbi who turned out to be the Son of God. The sacrifice of God's Son did away with the need for animal sacrifices at the temple because He was the supreme and final sacrifice. This, combined with the Holy Spirit now set free to dwell in each individual and the example of Jesus in talking directly with God, enabled every man to become his own priest and deal with God on a personal level.

It is my hope that this brief and often super-simplified history of the Old and part of the New Testament will help us to see that that miniature God of ours sitting on His throne way off somewhere isn't so small after all except in the minds of men. He can be left in that old box called the Ark, or in a stuffy room in the temple, or He can sit on the throne in each heart of the millions of people on earth. He can do nothing or He can do everything through us or without us.

How big is your God! I don't know. Your God is limited to the amount of your understanding, or perhaps to the size of your imagination. How big is my God? He's big enough to boggle my minds with all the questions I asked at the beginning of this message and I am aware I only see a speck on the tip of the iceberg. □

-Timothy L. Bond

OUR MINIATURE GOD



COUNCIL ON MINISTRY

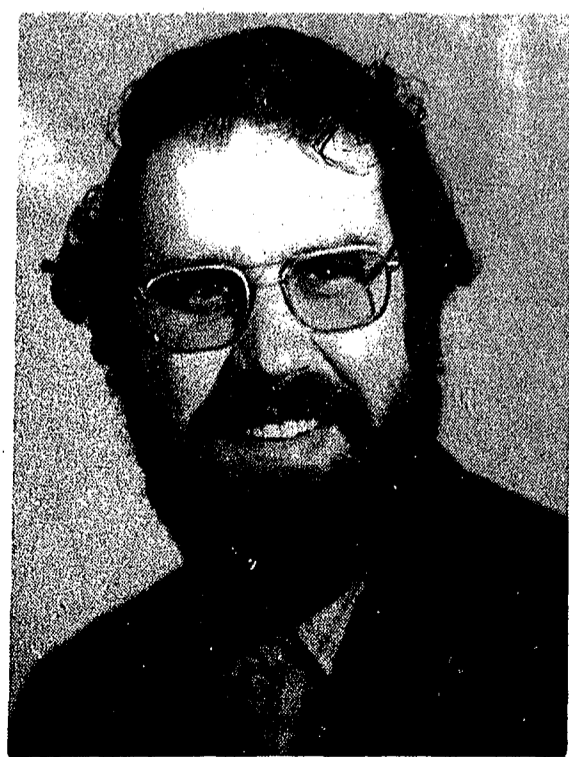
SEMINARY STUDENTS MEET IN LOS ANGELES, CALIFORNIA

Five of the six Seventh Day Baptist ministerial students attending seminary on the west coast, gathered together in Los Angeles, California, on the weekend of January 6-8 to share in the annual student weekend sponsored by the Center on Ministry.

Dean Herbert E. Saunders of the Center on Ministry led the sessions, sharing material gleaned from the high-intensity pastors' seminar on Church Growth held in Battle Creek, Michigan, in November. Through lecture and discussion, tapes of presentations made by consultants from Fuller Evangelistic Association, and personal encounters, the students shared together in some of the concepts of Church Growth, pastoral roles in the changing church, and opportunities for Seventh Day Baptists in witness and growth.

Participants in the weekend session were: John Rau, Peter Morris and Gabriel Bejjani all of Fuller Theological Seminary (Rodney Henry was ill and could not attend); Jay Zarembo of Pacific School of Religion; and Justin Camenga of Western Evangelical Seminary. Also participating were Garry Hemminger and John Peil.

Dean Saunders delivered the morning message in the Los Angeles church and John Rau conducted the worship as the students shared the Sabbath with the Los Angeles church people. Much thanks goes to the members of the church who shared their homes and meals with us.



Dean Herbert E. Saunders

SEMINARY STUDENTS MEET IN MILTON, WISCONSIN

Seven of the eight Seventh Day Baptist ministerial students attending seminary in the east and midwest, gathered together in Milton, Wisconsin, on the weekend of January 13-15 to share in the annual student weekend sponsored by the Center on Ministry.

Participating in the weekend sessions were: Larry Graffius, Steven Crouch and Jerry Vaught all of North American Baptist Theological Seminary; Dale Thorngate of the Methodist Theological Seminary of Ohio; Kenneth Burdick of Trinity Evangelical Divinity School; Larry Watt of Central Baptist Theological Seminary; and Perry Cain of Eastern Baptist Theological Seminary. Kenneth Chroniger of Nazarene Theological Seminary was unable to attend because of the immediate possibility of the birth of a new child.

The students worshipped with the Albion church, presenting special music for the quarterly meeting of the Wisconsin churches. Much thanks goes to the Milton people who housed and fed the students and the Council on Ministry.

COUNCIL ON MINISTRY MEETS IN MILTON, WISCONSIN

The Seventh Day Baptist Council on Ministry, which has the responsibility for the training of Seventh Day Baptist ministers met on January 13-15 in Milton, Wisconsin, under the leadership of chairman Elmo Fitz Randolph.

Of major concern for the Council was the continuing work of the Center on Ministry. Dean Herbert E. Saunders was called to his position for another term. The budget of the Council was reviewed and adopted. Matters relating to the continuing ministry of the Center were discussed.

One major action was taken to combine the two Center courses in Seventh Day Baptist History and Seventh Day Baptist Polity. The suggestion, coming from students themselves and the dean, indicated that much duplicate material is being covered and the two could easily be combined. This will eliminate one of the three summers students are required to spend in the Plainfield area making it easier to complete seminary studies in the three year period of time.

Members of the Council on Ministry who attended the annual session were: Elmo Fitz Randolph, pastor in Boulder, Colorado; Kenneth E. Smith, executive director of the Kansas Foundation, Topeka, Kansas; Ernest K. Bee, Jr., guidance counselor from Upper Marlboro, Maryland; Melvin G. Nida, professor at Salem College, Salem, West Virginia; and James Skaggs, teacher from Monona, Wisconsin.



Students attending seminar in Los Angeles: (l to r) Garry Hemminger, Jay Zarembo, Peter Morris, Gabriel Bejjani, Dean Herbert Saunders, Justin Camenga, and John Rau.



Students in Milton listen to tapes of high-intensity growth seminar: (l to r) Dale Thorngate, Steve Crouch, Jerry Vaught, Ken Burdick, Perry Cain, Larry Watt, and back to camera, Larry Graffius.



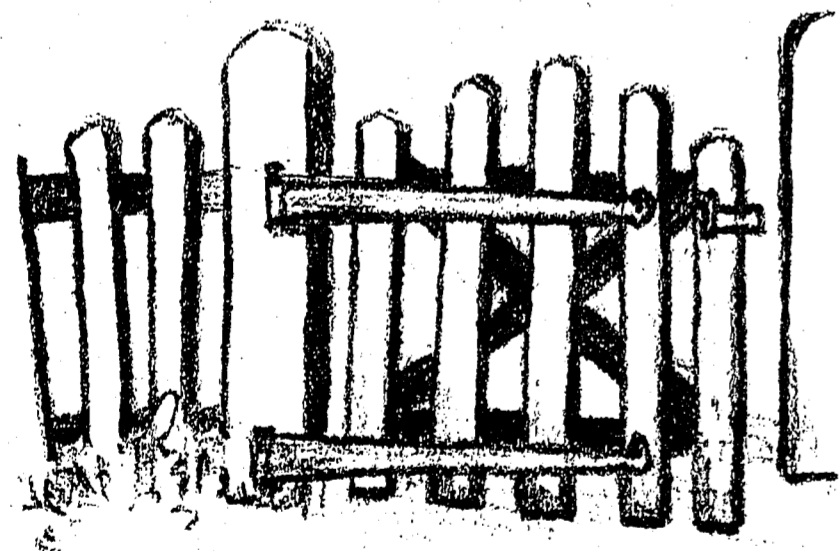
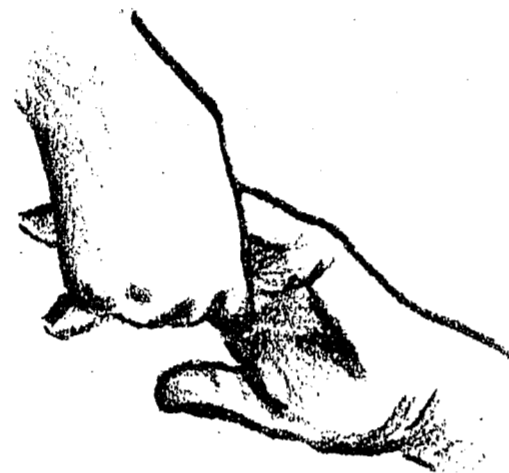
Members of the Council on Ministry and students share together: Perry Cain, Larry Graffius, Ken Smith, Elmo Randolph, Earl Cruzan (guest), Dale Thorngate, Larry Watt, Melvin Nida, Kenneth Burdick, Steven Crouch, James Skaggs, and Jerry Vaught. Not pictured Ernest Bee and Herbert Saunders.

For the first time, since the establishment of the Council for Ministerial Education in 1962, the Council spent two hours with students from the Center on Ministry discussing matters of mutual interest and concern. Students from the west coast had offered suggestions that were shared with the Council and those attending the weekend sessions in Milton were encouraged to bring out their concerns. It was an opportunity for the Council to become better acquainted with those for whom they are responsible in providing educational opportunities.

If only all the hands that reach
could touch ...



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Reach out
through S.C.S.C.



MISSION NOTES
focus
"Where there is no vision the people perish"

PRAYER CORNER

A Prayer Reminder for Each Day!!

APRIL 1978

Verse for the month: "God is my helper. He is a friend of mine!"
-Psalm 54:4 (LB)

PRAY FOR

- 1-Someone new to share the Sabbath with
- 2-Greater faith
- 3-Women's Board in Denver, CO
- 4-Doug and Jane Mackintosh and their work in Jamaica
- 5-Those who are discouraged
- 6-Mynor Soper and his ministry of evangelism
- 7-Opportunities to witness
- 8-SDB Memorial Board members as they seek to administer that which is entrusted to them
- 9-Wisdom from the Lord as you begin another busy week
- 10-Your relationship with those in other denominations, are you sharing the Sabbath?
- 11-Your Conference Host Committee as it makes plans for the August session
- 12-The new work in the Cameroons, Africa
- 13-L. Sawi Thanga and the ministry he has to our brethren in Burma
- 14-Sam Peters and the work of our Lord in Guyana
- 15-World Federation delegates from around the world
- 16-Meetings of the Board of Christian Education and American Sabbath Tract Society
- 17-God's vision--can you see people through His eyes?
- 18-Lone Sabbathkeepers around the world
- 19-Our family and loved ones separated by distance
- 20-My pastor
- 21-Pacific Coast Association in session in Riverside, CA
- 22-Menzo and Audrey Fuller as they continue in service for the Lord
- 23-Our missionary pastors as they minister in this country
- 24-Those whom we find it hard to love--that God will love them through us
- 25-Camp directors and staff for the 1978 camping season
- 26-The leading of the Lord in the deliberations of our church body
- 27-Christians in China
- 28-The brethren in India and Rev. B. John V. Rao
- 29-Missionary Keyworker in your church as he/she conveys information to you
- 30-Missionary Board as it meets in Westerly, RI

● **INDIA:** A visit in January to Andhra Pradesh, India, by Kirk G. Alliman, assistant for emergency response, Church World Service, brought firsthand facts on the extent and depth of the cyclone diaster last November 19th. Relief and rehabilitation are being coordinated by CASA (Churches Auxillary for Social Action) an Indian interchurch agency directed by Major A.J. Michael, headquartered at Guntur, A.P. A house building project to provide homes for the hundreds of thousands homeless is now under way.

● **USA:** An area retreat for pastors in the Southwestern SDB Association has been planned and directed by Mynor G. Soper at Texarkana, AR, February 9-12. Originally conceived at the Battle Creek Seminar last November, it centered on COMMITMENT TO GROWTH -II as implemented in the various churches and sought to provide new insight and coordination for futher programs of service and witness.

● **MALAWI, AFRICA:** Eighteen workers under Medical Director E.P. Mhura serve at Makapwa Hospital, Thembe and Thomas Health Centers, and Sandama Clinic providing medical services for thousands of people in southern Malawi. Statistics for 1977 indicate over 54,000 outpatient visits; 355 hospital at Makapwa; 240 babies born in the maternity unit and thirty inpatients at Thomas. Malnutrition clinics at Makapwa and Thomas served nearly 900 patients.

● **SDB WORLD FEDERATION:** '78 SESSION plans are progressing and designated gifts are sought. As in '71 individual SDB's may wish to be the "host" to a representative from a sister conference overseas so he/she can attend our Conference Session at Houghton, NY between the '78 SESSION and a training institute planned for Camp Harley Sutton. Your designated gift of \$75. to \$100. will make this possible.

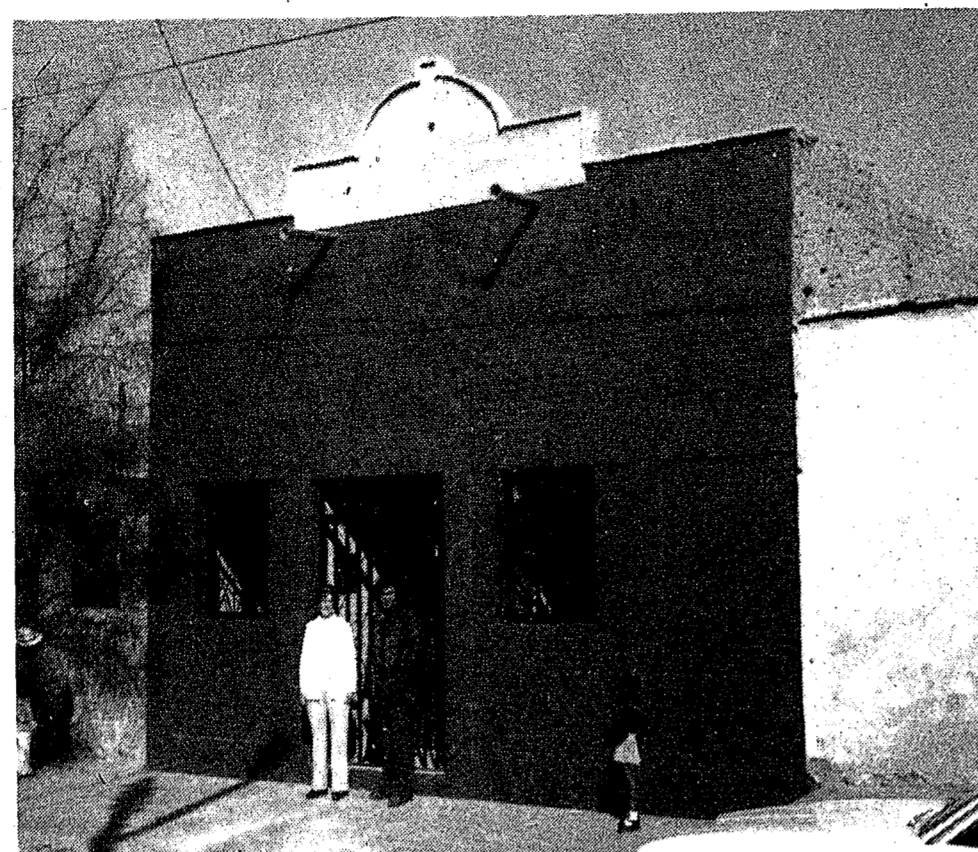
● **CAMEROON, WEST AFRICA:** Further correspondence with Rev. John Mpacko tells of open doors for witness. Copies of constitution and bylaws of the Seventh Day Baptist Church of Cameroon show initial steps in organization with about eight groups and three pastors listed.

● **USA:** John and Ruth Peil were called to a special two or three week ministry with the Seattle, WA, Area SDB Church in March. Let us uphold this emphasis and the open doors of opportunity for SDB's in the Pacific Northwest and British Columbia, Canada!

● **SOUTH AFRICA:** James M. Siwane has completed his first year of study at Albert Luthuli College of the Federal Theological Seminary, aided by designated funds in memory of Joseph E. Lewis. The Missionary Board voted \$200.00 from SSMO funds to help in construction of the first SDB church building in South Africa near Port Elizabeth.

The Church In Action

NEWS FROM THE CHURCHES



The Seventh Day Baptist Church in Torreon, Mexico, is pastored by Eugenio Aldave. This church is nearing completion and reports eight baptisms in 1977. Pray for the work in Mexico.

PILGRIMS CLUB STARTED

DERUYTER, N.Y.-We of the De Ruyter church were blessed during the autumn months when Mrs. Dorothy Parrott and the Robert Ellis family attended our Sabbath services; also Rev. and Mrs. Rex Burdick and Rev. and Mrs. Leonard Swinney, son of Rev. Lucius R. Swinney who was pastor of the DeRuyter church from 1886 until his death in 1905. Then we are always happy to welcome the Ifford family from Pennsylvania who come occasionally. Martha Stewart and her brother, George, from the New York City church were here to attend the fall Association meeting with us.

The Women's Benevolent Society is kept busy making quilts for the newlyweds and for the annual bazaar. In October the church folks had a shower and shivaree for Wesley and Martha Greene who have settled nearby and attend church here when not visiting their home church in Berlin. Our young people had much fun at a sleigh ride party in Brookfield, N.Y., on December 30.

In November our pastor attended the Seventh Day Baptist ministers' workshop in Battle Creek, Mich. Mr. and Mrs. Paul Green of Milton spent the holidays with their daughter, our Pastor Helen, and were a big help with our Christmas music. We have a fellowship dinner at least once a month and afterwards view slides of some of our mission fields. One time Wendell and Virginia Burdick showed us pictures and described their recent trip to Hawaii.

Ruth Burdick and Martha Greene were in charge of an excellent Christmas program on December 23. On the afternoon of Dec. 24 a group of church members went to Camp Georgetown (a correctional institution) where they put on a nice Christmas program and served refreshments to about 85 young men.

Wesley Greene was elected superintendent of our Sabbath School for the new year. We are expecting good new ideas and leadership from him. Pastor Green is starting a Pilgrims Club in our community. It is for boys and girls, grades 4 to 8, and will have weekly meetings after school on Thursday. Activities will include handcrafts, games, stories and study based on the book, "Pilgrims Progress" and the Bible. □

CHILDREN'S HOME UNDER CONSTRUCTION

CHATAWA, MS-The work at Sunshine Mountain in Mississippi continues to progress. We are at the threshold of beginning construction on our first children's home. Counting the cost and moving as the Lord provides, we are planning a block building of approximately 2,350 square feet. This will be a house of substantial size and quality, and will be a home for house parents and ten to twelve children. Desperately needed now is the help of some strong, physically able men who have a desire to be of service and who are at home with a Bible as well as with a hammer. Please pray that the Lord will move upon

the hearts of some, perhaps young, men who could give one, three or six months of service in this way. The more help we have the sooner we can open the doors to those special children who are waiting. So that Sunshine Mountain can truly be a mountain of prayer, with the Sunshine of God's love... □

MILTON CHURCH NEWS

MILTON, WI-At the annual Church Business Meeting held January 8, 1978, the following officers were elected:

President-Jon Cruzan
Clerk-Mrs. Robert (Barbara) Johnson
Treasurer-Ron Ochs
Financial Secretary-Mrs. Phil (Harriet) Burrows
Sabbath School Superintendent-Mrs. Jon (Sue) Cruzan

Reports were given by the pastor, clerk, and treasurer as well as from standing committees and organizations of the church. Kenneth Burdick was relicensed to preach for another year. It was voted to increase our church advertising for 12-13 weeks. A local budget of \$35,190.00 was adopted.

Twenty-three members were received into the church during the year, eleven of whom were by baptism.

Our Church Growth Force is again meeting regularly following the busy holiday activities. □

-Mabel Cruzan

Seventh Day Baptist State Council (NYS)

The election of officers last September resulted in all of last year's leaders being reinstated except two--Richard Burdick of Fayetteville was elected as our representative to the New York State Council of Churches, and Mrs. Roberta Ellis of Stephentown was elected as our delegate to the NYSCC Commission on Legislation.

Reports of the work of the New York State Council of Churches and our part in it were given at our annual meeting by Warren Brannon who participated in the meetings of the New York State World Hunger Education Action Together, he having met with them eight times; Kenneth Van Horn reported on the activities of Institutional Representatives where a plea was made for our churches' support of the chaplains in State institutions; Frances Clarke, our representative to Church Women United, impressed us with the work of the women around the world; a report from Paul Maxson on the part the N.Y. State Council's Legislative Committee had in apprising us of the actions being taken in the Legislature was read; and David Clarke gave a report on the Annual Meeting of the N.Y. State Council of Churches where he made a reasonable plea for "Quiet Saturdays" and greater church loyalty.

Since the annual meeting, Richard Burdick has attended one meeting of the Representatives to the State Council, and Rex Zwiebel has attended one meeting of the N.Y. State Denominational Representatives. Of special interest at the last mentioned meeting were presentations by the Rev. Dean Kelley, a minister of the United Methodist Church, and a specialist in Church-State relations, on the subject, "Why Churches Should Not Pay Taxes." He informed us that proceeds made from money-making enterprises owned by denominations were taxed by the government.

Some of Dr. Kelley's thinking on "Why Church Property Should Not Be Taxed" include the following which may clear up some misconceptions:

1. Tax exemption is not a "Biblical or theological concept," it is a "legal and sociological arrangement."

2. Religion performs a special function in society, and the churches provide a service not only beneficial to society but essential to its survival.

3. The church is only one of many organizations that are tax exempt.

4. Ministers, and other members of the church, pay taxes along with their neighbors.

For many years there had been a real question in my mind about the morality of tax exemption for the church, but after this session with Dr. Kelley, I am satisfied that property held by the church to enable it to perform its functions adequately to the glory of God should not be taxed.

If you have any questions in your mind on the subject, we recommend quite highly the reading of Dr. Kelley's book: "Why Churches Should Not Pay Taxes."

Our SDB Council sponsored, once again, its annual Family Retreat at Camp Arrowhead Awana near Brackney, Pennsylvania, November 11-13, 1977. Those who planned and directed the retreat were Mrs. Alberta Shippee and Mrs. Mayola Warner. Lectures, discussion, Bible Study, with plenty of time for recreation filled the two day adventure. Dates set for the 1978 Retreat are October 20-22. Directors and place are yet to be chosen. □

-Rex Zwiebel

SDA'S SETTLE SUIT

The Pacific Union Conference of the Seventh-day Adventist Church has paid \$650,000 to settle federal government charges that is discriminated against women teachers in California Adventist schools. The U.S. Labor Department filed a complaint in September 1975 alleging violation of the Fair Labor Standards Act-specifically that the church did not pay men and women teachers and administrators in California equally for equal work. In its defense, the church argued that Adventist schools are indispensable to and indivisible from the church's total ministry, and therefore the suit was unconstitutional government entanglement in religion. The church made settlement without conceding government jurisdiction, or that is was guilty of violations of the law. □

DENOMINATIONAL DATELINE

MARCH 26-29
Planning Committee
Plainfield, N.J.

APRIL 3-4
U.S. Church Leaders
Dr. K.D. Hurley
Washington, D.C.

APRIL 5-9
World Conference of Baptist Men
Indianapolis, IN
Dr. K.D. Hurley
Editor John D. Bevis

APRIL 9
Memorial Fund Trustees
Plainfield, N.J.

APRIL 15
S.D.B Church
Los Angeles, CA
Dr. K.D. Hurley

APRIL 16
Board of Christian Education
Alfred, N.Y.

American Sabbath Tract Society
Plainfield, N.J.

APRIL 20-27
North Loup, NE, S.D.B. Church
Preaching Mission
Dean Herbert Saunders

APRIL 21-23
Pacific Coast Association
Riverside, CA
Dr. K.D. Hurley

APRIL 28-30
Bible Sabbath Association
Huntsville, AL
Dean Herbert Saunders

APRIL 30
Missionary Society
Westerly, R.I.

MAY 12-14
Allegheny Association
Little Genesee, N.Y.

Church Giving

"The average American Protestant gives his church \$87.00 a year. That's less than \$1.68 a week. It's less than 24 cents a day.

NEWS NOTES

● Mrs. Anne B. Lastinger of Daytona Beach writes... "We went to Conference expecting a miracle and we wanted to share with the *Recorder* family how the Lord has blessed and answered our prayers. The scheduled bone transplant for my husband Otis, has been canceled due to new bone growth. We want to thank the many who joined us in prayer. Otis is a constant proof of how God answers prayer when we have faith."

● Chess champion Bobby Fischer has filed a \$3.2 million damage suit against writers Leonard and Margaret Zola, accusing them of intrusion of privacy and fraud. The Zolas published an article based on interviews with him in October in *Ambassador Report*, a publication that was critical of the Worldwide Church of God (WCG). Fischer, a former WCG adherent, complained that the article had been published without his permission. Meanwhile, Fischer reached an out-of-court settlement with a woman who had taped some of his conversations, and she dropped battery and trespassing charges against him. □

● Mrs. Dorothea Riehle of West Berlin, Germany, writes: "Many thanks for the *Sabbath Recorder* and Sabbath welcoming booklet for 1978. We now have only five sisters in the church in West Berlin. Jesus Christ said: 'I am with you all the days, till the end.' Many greetings to all from the sisters in West Berlin."

● Summer camp dates for Pacific Pines Camp in California are: Senior Camp, June 16-21; Junior Camp, June 25 - July 2; Primary Camp, July 5-9; Intermediate Camp, July 9-16.

STEWARDSHIP TRACTS AVAILABLE

Serious Questions for Honest Tithers! A Modern Point of View on Tithing The Bible and the Tithe Should a Christian Tithe?

These tracts are free as a service of the American Sabbath Tract Society, P.O. Box 868, Plainfield, N.J. 07061 sent upon request.

CENTER ON MINISTRY EXTENDED AFFILIATE STATUS IN THE ASSOCIATION OF THEOLOGICAL SCHOOLS

In January 1978, the Seventh Day Baptist Center on Ministry was granted affiliate status with the major accrediting agency for theological seminaries, The Association of Theological Schools in the United States and Canada. The action was taken by the almost two hundred member schools of the Association.

Such affiliate status will place the Center on Ministry in the new Directory and give Dean Herbert E. Saunders access to the services and programs of the Association.

Our thanks as a denomination to Dr. Gerald Borchert, Dean of Northern Baptist Theological Seminary who sponsored the Center's application to the Association of Theological Schools. □

CONFERENCE CAPSULE

Once again this year the committee urges pastors, churches, and individual members to better acquaint themselves with our printed materials, to put them to work in experimental and creative ways, and to provide feedback regarding their usefulness to those agencies which are sincerely endeavoring to serve pastors, churches, individual members, and new contacts in all phases of outreach and nurture. It is only as we support them in this way as well as with our prayers and our contributions to Our World Mission that they can better implement their commitment to helping persons grow in their relationship with God and His Church.

—from the Report of the Committee on Communications Interests

BIRTHS

BOND.—A son, Levi Harold, born to Tim and Donna (Sanford) Bond of Shiloh, N.J., on January 30, 1978.

BOND.—Jason William, born to William and Betty Bond, of Dodge Center, MN., on January 23, 1978.

CARTER.—A daughter, Maria Diane, to Gene and Peggy Carter on January 2, 1978, Rialto, CA.

HEMMINGER.—A son, Steven Robert, to Glen and Joan Hemminger of Freeland, MI, on December 14, 1977.

MARRIAGES

NEGIE-ROBINSON.—On the evening of December 21, 1977, Miss Clara Jane Robinson, daughter of Mr. and Mrs. John Robinson, and Mr. Mark Edward Negie, son of Mr. and Mrs. Jack Negie, were united in marriage by the bride's pastor, Doyle K. Zwiebel. The couple will reside at Middlebourne, WV, where Mrs. Negie is employed by the Tyler County Board of Education. Mr. Negie is a senior student at Salem College.

MUIRHEID-ADAMSON.—Stan Muirheid of Yuma, Colorado, and Kathy Adamson, daughter of Mrs. Wilma (Stephan) Adamson, Pittsburg, Kansas, were united in marriage at the Nortonville Seventh Day Baptist Church by Pastor Paul Osborn on January 14, 1978. They are both members of the armed forces stationed at Fort Riley, Kansas.

PIERCE-DEATON.—Stephen Pierce and Joan Deaton both of Houston, Tex., were united in marriage at the home of the groom on December 30, 1977. The groom's pastor, Rev. Robert Babcock, officiated.

SHOBE-HUNT.—William Shobe, Jr., son of William Shobe, Sr., and Mrs. Nan Carson of Fort Collins, Colo., and Shelley Hunt, daughter of Mr. and Mrs. Jack Hunt of Denver, Colo., were united in marriage in the Denver Seventh Day Baptist Church on January 7, 1978. Rev. Alton L. Wheeler, pastor of the Riverside, Calif., Seventh Day Baptist Church, officiated, with her pastor, Rev. Edgar Wheeler also participating in the ceremony.

BURDICK TO PASTOR NORTH JERSEY CHURCH

BASKING RIDGE, N.J.—The North Jersey Seventh Day Baptist Church is happy to announce that Mr. Kenneth Burdick of Milton, WI, has accepted a call to serve as pastor beginning the latter part of April, 1978.

Mr. Burdick will graduate March 15 from Trinity Evangelical Seminary, Deerfield, IL. He served for two years on the staff of Crandall High School in Kingston, Jamaica, prior to beginning his ministerial studies. In early April he will be married to Miss Ruth Burdick of DeRuyter, N.Y. He is the son of Dr. and Mrs. H. Laurence Burdick of Milton.

We pray God's blessings on the Burdicks as they begin their ministry in New Jersey. □

OVER/UNDER

by Rev. Leon R. Lawton

The "Good News" in the January 1978 STEWARDSHIP MEMO was tempered by the reality "that 'undesignated' giving fell short of expectations even in an oversubscribed budget." While this shortage percentage wise hit every Conference agency, the largest participant—your Missionary Society—was over \$6,000 short in the undesignated receipts.

How could "The 1977 OUR WORLD MISSION budget (be) raised in full, and then some—" and yet be under the need and goals? These facts are important for us all to understand!

Commission action in December 1976 doubled the percentage amount payable into retirement funds—from 8 percent to 16 percent—without

making any adjustment in the budget figures. The response from the churches has been nearly unanimous in raising their contributions to this fund and we praise the Lord for this! But with the projected budget amount in this item of \$20,000, and the actual receipts over \$43,000, you can identify a large block of the "over."

During 1977 there were several times when human need was lifted up by our Christian Social Action Committee (CSAC) and response of individuals, churches and groups has been exciting and wonderful! In the budget projection for 1977 the SDB United Relief Fund was estimated at \$3,250. In meeting the needs and opportunities presented Seventh Day Baptists contributed over \$11,000. Again, this impacted the budget totals, to an even greater percentage.

Of course, not all funds are channeled through Our World Mission as there are special emphases like COMMITMENT TO GROWTH.

While this did not impact the O.W.M. figures it ought to be known that Seventh Day Baptists gave in support of COMMITMENT TO GROWTH over \$15,000, in 1977 (and Conference agencies gave an additional \$10,000.).

These facts all show that Seventh Day Baptist giving in 1977 reached new highs! Though just the budget total over \$260,000, seemed un-reachable to some, the identified OWM receipts plus COMMITMENT TO GROWTH shows total giving of over \$284,000. And, when statistics are in on local church giving for their ministries individually and in their associations the picture grows even larger.

BUT, let us not forget that rejoicing in the "over" expectations should not dim the reality of the "under" in receipts for budgeted items that cannot be met. In 1978 let us be monthly aware of our giving pattern so that our giving is paced to meet our budget goals—and even more! □

CONFERENCE

REGISTRATION INFORMATION

Registration fees for the General Conference sessions at Houghton College, New York, August 6-12, 1978, are as follows: Adults - \$7.00 (weekend only \$4.00); Pre-Connors, \$4.00; Children age ten and under, \$3.00 (weekend only \$1.00).

Packaging Rates: Meals and housing commencing with dinner Sunday evening, August 6, and ending with breakfast Sunday morning, August 12. (Cafeteria-style) Lodging including linens (pillows and blankets are not provided). Adults for the week \$63.00; Children ten and under, \$48.00; Children age 11-16, \$63.00.

Children: bed with linens provided and housed in the same room as parents or in adjacent rooms; 11-16, \$63.00; 10 and under, \$48.00. Army-type cot with linens provided and housed in same room with parents: 11-16, \$50.00; 10 and under \$32.00. Sleeping bag provided by parents and housed in the same room as parents; 11-16, \$44.00; 10 and under \$27.00.

Nightly rates: bed with linens- \$4.00, army-type cot-\$2.00, sleeping bag in same room with parents -\$1.00.

Meals if purchased separately: Breakfast- \$1.20 (Adults), \$.85 (Children); Lunch- \$1.80 (A), \$1.10 (C); Dinner- \$2.75 (A), \$1.60 (C).

Registration information will be provided each church later in the year. Watch the *Sabbath Recorder* for more information regarding Conference '78. □

Scripture Gems



Favorite Bible texts selected by pastors and ministerial students.

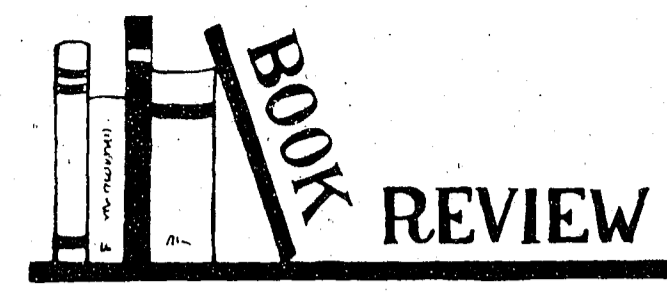
Rev. Earl Cruzan
Milton, WI

● *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1)*

● This verse has long been a favorite of mine. I have come to appreciate it more as I have grown in understanding of God's love for me. The Psalmist looks at life and looks at God, and he declares his dependence upon God. In the midst of the darkness of the world, the light shines through. We used to sing about the cloud with the silver lining. The light of God shines right through the cloud. Salvation is the cloud rolled away. The power of sin is destroyed, the love of God shines through and lights up my life.

Many times we rely upon our own strength, and I believe God expects us to do our best. He has also given to us his Holy Spirit to be with us to strengthen us.

With God as our strength, why should we be afraid? Of whom should we be afraid? Fear comes when we depend upon ourselves, rely only upon our own strength. What a joy it is to know that we can call upon God for strength! Light to guide, salvation to assure, and strength to live—these result in a full life. It is ours in Christ. □



A fascinating new book, *African Fables* by Eudene Keidel, skillfully retells twenty-one animal stories with a spiritual truth as used by Christian preachers and teachers in Zaire. These fables, with their insight into human nature and foibles, have been passed from generation to generation in Africa from time immemorial.

"During our four terms of missionary service in Zaire, I have often heard Africans tell stories drawn from their folklore," the author comments.

"I've heard pastors use them from the pulpit to teach spiritual lessons. I've listened to older village people relate them around the fire at night. I've read some from their literature," she continues.

"I've told these stories to children in many places and now share some of them with you."

African Fables, by Eudene Keidel, features the adventures and amusing antics of turtles, parrots, leopards, crows, lizards, snails, monkeys, lions, rats, frogs, sparrows, crocodiles, foxes, elephants, moles, canaries, goats, pigs, and other animals—including a memorable account of an encounter between a fly and a hippopotamus.

The stories encourage friendship and goodwill, equality and cooperation, trustworthiness, respect for parents, loyalty, and other Christian character traits.

The animals and people in *African Fables* resolve their conflicts and untangle themselves from their dilemmas with startling cleverness. Those who read or hear these accounts will not soon forget the lessons taught in this unique way.

The fables "are also adaptable for sermon material and public speakers' illustrations," Edwin J. Statler points out in *Provident Bookfinder*. "The book would make a fine gift."

African Fables, by Eudene Keidel, published by Herald Press, Scottsdale, Pennsylvania, and Kitchener, Ontario, is available in bookstores in a quality softcover edition at \$1.95. □

PERSONALITY PROFILE

(continued from page 9)

The denominational history notes that, "A great loss was sustained in his unexpected death in 1928."⁵

In an article in the WASHINGTON SCENE in 1974 Mrs. Crichlow was quoted as saying that her main desire for the Washington Seventh Day Baptist Church (to which she transferred her membership in 1971) was to see it "progress through the increase of its membership." She indicated that when she entered the denomination, the denominational prayer seemed to be, "Lord, bless me and my wife, my son John and his wife, us four and no more." Thankfully she noted, we now appear to be rejecting this self-centered supplication for a more selfless one which "reaches out—and that's good!"⁶

In a recent Christmas letter to friends Mrs. Crichlow reminisced about Sabbath afternoons they had shared in Rock Creek Park: "How good it was to get out of the city there where it was quiet and we could relax. I live in such a tense world that I'm in need of relaxation quite a number of times. In fact every week I count the days from one Sabbath to another because I know I'm going to get out of my room and I can meet those of like precious faith."

After listing all the trips she made this past summer (to Association in Pennsylvania, to General Conference in Arkansas, to visit relatives in Virginia and in New Jersey, and to the church retreat in Maryland—all this at age eight-eight!), she ended the greeting on her usual tone of exhortation:

*So I praise the Lord wonderfully even though I have the use of only one eye, can't hear a thing, and I got a bum knee; yet I know that my God cares for me (like all the rest of us). Let us keep trusting Him, put our trust in Him, that never failing trust, and we will be upheld in the everlasting arms!"*⁷ □

-Janet Thorngate

Editor's Note: The author, whose membership was in the Washington, D.C., church from 1971 to 1976, is now a member of the new church in Columbus, Ohio.

1 Transcript from a cassette tape recorded by Earl Hibbard in Washington, D.C., 1977.

2 From an article by Barbara Harrison (now Lacey) in THE WASHINGTON SCENE (newsletter of the Washington Seventh Day Baptist Church), January 1974.

3 *Seventh Day Baptists in Europe and America*, Vol. III, by Albert N. Rogers, Seventh Day Baptist Publishing House, 1972, pages 48, 52, 100, and 180.

4 Note written to Marie Bee in Washington, July 16, 1977.

5 *Seventh Day Baptists in Europe and America*, Vol. III, p. 42.

6 THE WASHINGTON SCENE, January 1974.

7 Letter to the Dale Thorngate family in Columbus, Ohio, December 1977.

ACCESSIONS

BAY AREA, CA
Theodore Hibbard, Pastor

By Testimony:
Iris Suhl
SECOND BROOKFIELD, N.Y.

By Baptism:
Robinette Balcom
Antoinette Balcom
Vicky Lynn Westcott
Emmite White
DALLAS—FT. WORTH, TX
Leo L. Floyd, Pastor

By Testimony:
Gregory Floyd
Thelma (Mrs. C.R.) Norton

By Letter:
Calvin P. Babcock
Meleta (Mrs. Calvin) Babcock
DENVER, CO
Edgar F. Wheeler, Pastor

By Letter:
Alice (Mrs. R. Michael) Parker
R. Michael Parker
Helen F. Wheeler

By Testimony:
Susan L. Stimson
NORTONVILLE, KS
Paul B. Osborn, Pastor

By Letter:
Mrs. Clifford (Carol) Bond
Clifford Bond

By Baptism:
Camille Bond
SALEM, W.V.
J. Paul Green, Pastor

By Testimony:
Barbara Seminick

WASHINGTON, D.C.
Leland E. Davis, Pastor

By Testimony:
Douglas Rausch

OBITUARIES

BOND.-Ian H. Bond, 80, Ormond Beach, Florida, died October 28, 1977 in Gainesville, Florida, in Veterans Administration Hospital.

Dr. Bond was a native of Roanoke, West Virginia, and had moved to Florida in 1973 after retiring from the staff of Christ Hospital, Englewood, Illinois, where he had served for forty years on the Obstetrics-Gynecology staff. He was a veteran of World Wars I and II. He was a member and trustee of the Seventh Day Baptist church.

He is survived by his wife, Pearl Hill Bond of Ormond Beach, Fla.; two sons, Thomas H. of Chicago, Illinois, Richard A. of Palo Alto, California; three brothers, Orville B. of Belington, West Virginia, Orson H. of Rochester, New York, L. Main of Mineral Wells, West Virginia, one sister Ruth (Mrs. Ashby) Randolph of Bristol, West Virginia, and three grandchildren.

Memorial services were conducted October 30, 1977 by his pastor, the Rev. Marion C. Van Horn in the Dale Woodward Funeral Home, Holly Hill, Florida. Interment was by cremation.

-M.C.V.H.

BOND.-Robert Lee was born July 22, 1919, in Lost Creek, W. Va., the son of Rev. Orville B. and Lucille Davis Bond, and died January 15, 1978 after an extended illness.

He attended Salem College and received his B.A. and M.A. degrees in agronomy at West Virginia University. For a time he was employed as a county agricultural extension agent in W. Va. Later he worked as a district conservationist in Wellsboro, Pa., and in 1963 was appointed Pennsylvania state conservation agronomist. He was a retired state resources conservationist, USDA.

He grew up in the Lost Creek Seventh Day Baptist Church and later moved his membership to Alfred Station, N.Y., where he served as a deacon.

In addition to his parents, he is survived by his wife, Leola Van Horn Bond, whom he married Aug. 31, 1941; four sons, Robert Edward Bond, Dillsburg, Pa., Eric Leland Bond, Nashua, Iowa, Frederic Eugene Bond, Walkersville, Md., and Zachery Orville Bond, New Cumberland, Pa.; four daughters, Mrs. Allen (Eleanor) Lynn Hanford, Bridgeton, N.J., Miss Elizabeth Kay Bond and Miss Jacqueline Sue Bond, both of Camp Hill, and Mrs. Gregory (Jessica Janine) Karnik, of Clarksburg, W. Va.; three brothers, Ernest F. Bond, Galena, Ohio, Leland W. Bond, Clarksburg, and Thomas C. Bond, Lost Creek, and ten grandchildren.

Funeral service were held January 18 at the Davis-Weaver Funeral Home with the Rev. Delmer E. Van Horn officiating. Interment was in the Lost Creek SDB Church Cemetery.

KELLEY.-Bessie L. Maxwell Kelley, was born June 14, 1888, in Harrison County, W. Va., the daughter of William H. and Harriette Plant Maxwell, and died January 9, 1978, in Fairmont, W. Va.

On Jan. 6, 1906 she married William F. Kelley, who preceded her in death Dec. 19, 1944.

Surviving are one daughter, Mrs. Warren (Josephine K.) Vanscoy, Bridgeport, two sons, Harley M. (Jack) Kelley, Clarksburg and John F. Kelley, Queens Village, NY; two sisters, Mrs. Ella Kyle, Katy Lick, Mrs. Lena Lanham, Sardis, ten grandchildren, thirteen great-grandchildren and one great-grandchild.

Mrs. Kelley was a retired matron for West Virginia Industrial Home for Girls. She was a member of Salem Seventh Day Baptist Church, Pythian Sisters and Rebekah Lodges, and Senior Citizens of Salem.

Funeral services were held at the Harbert Funeral Home with Pastor Paul Green officiating. Interment was in the I.O.O.F. Memorial Park at Salem, W. Va.

-J.P.G.

KREHL.-Glenice Welch, a native of Edmeston, New York, was born December 6, 1905. She died unexpectedly in her residence in Ormond Beach, Fla., December 30, 1977.

Glenice was a retired teacher from schools in the Leonardsville, New York, area, a member of the First Brookfield S.D.B. Church in Leonardsville, and for many years the treasurer. She was married to William Krehl of Leonardsville, November 17, 1956. They had been coming to Florida for winters during the last ten years.

She is survived by one brother Waldo Welch of Williford, Arkansas; one sister Mrs. Wilma Langworthy of Ormond Beach, Florida; one niece and one nephew.

Memorial services were conducted by the Rev. Marion C. Van Horn, at Baggett and Summers Holly Hill Chapel, Fla., on January 3, 1978, and interment was in the Leonardsville Cemetery, Leonardsville, New York.

-M.C.V.H.

NORWOOD.-Dora Kenyon Degen was born Oct. 6, 1876, at Alfred, N.Y., the daughter of Dean A.B. and M. Veola Babcock Kenyon (her father was a lifetime teacher and administrator of Alfred University), and died Jan. 14, 1978, at Hornell, N.Y.

She graduated from Alfred University in 1898 teaching English and Latin in Alfred Academy until 1905. On June 7, 1905 she married George Degen and they lived the next sixteen years in New York City and Philadelphia. Mr. Degen died in 1921 and she moved back to Alfred. (She combined her home with that of her sister, Agnes Kenyon Clarke, and her three children. Agnes' husband, Ford, had died in 1919.)

Mrs. Norwood soon began teaching in the Alfred University School of Theology and Liberal Arts College. She earned her Master's degree in religious education at Boston University in 1926. After resuming university teaching at Alfred, she also became the Dean of Women, continuing in that position until her retirement in 1945. She was instrumental in establishing a cooperative residence for women, and also the "social hall" now known as Howell Hall. She proved herself as a counsellor and teacher as witnessed by the many students who remembered her helpfulness with letters and personal visits through the years.

She was an active member of the Alfred Seventh Day Baptist Church since about 1888, except for the years in residence away. Besides working in the women's societies of the church, she conducted leadership training and taught various courses in Bible. She conducted vacation Bible schools in other S.D.B. churches also. She was a charter member of the S.D.B. Board of Christian Education, and served as its secretary and

in several capacities.

In August 1954 she was married to J. Nelson Norwood, President Emeritus of Alfred University, and they spent winters in Daytona Beach, Fla. He died in 1965.

Mrs. Norwood is survived by her sister, Mrs. Agnes Clarke Bond; two nephews--F. Kenyon Clarke of Chalfont, PA, and David S. Clarke of Alfred; a stepdaughter, Mrs. Ruth Norwood Moulton of Miller Place, NY; a stepson, John E. Norwood of San Bernardino, CA, and their many children and grandchildren who adored her.

A family prayer service was held Jan. 18, at the 104-year-old family home conducted by her pastor, Rev. Russell G. Johnson. A memorial service was held Sabbath, Feb. 18, at the Alfred S.D.B. Church with tributes from university and denominational leaders. Burial will be in Alfred Rural Cemetery.

-D.S.C.

RANDOLPH.-Eva R. Gurley, was born December 19, 1894, in Adams Center, New York. Her parents were Frank S. and Susan Williams Gurley. She died October 18, 1977, in Daytona Beach, Florida.

She began coming to Florida winters in 1935. She was married first to Frank Jones by President Boothe C. Davis in Holly Hill, Florida, March 17, 1941. Frank died in 1954. On May 17, 1958, she was married to Winfield W.F. Randolph in Adams Center, N.Y., by the Rev. Earl Cruzan.

She was a member of the Seventh Day Baptist church, first in Adams Center as a young girl, then in Milton, Wis., where she attended Milton College and worked for many years, and in later years in Daytona Beach. She is survived by her husband Winfield W.F. Randolph of Daytona Beach.

A memorial service was conducted October 19, 1977 by her pastor, the Rev. Marion C. Van Horn, in the Haigh-Black Funeral Chapel, and interment was in Union Cemetery in Adams Center, New York.

-M.C.V.H.

TUNING.-Iva Bond Tuning, 100, passed away at her home near McDonald, Pennsylvania, on November 28, 1977.

Mrs. Tuning was born February 23, 1877, in Roanoke, W. Va., the daughter of Dr. Samuel Davis and Jane Bied Bond. She attended Salem College and taught school in Lewis County, W. Va., before she married Archie M. Tuning in 1900 and moved to the Pittsburgh, Pa., area. As a young girl, Mrs. Tuning joined the Roanoke Seventh Day Baptist Church. Although during most of her life she did not live near one of our churches, as a lone Sabbathkeeper she remained strong in her faith. She had subscribed to the *Sabbath Recorder* since 1924.

Mrs. Tuning is survived by three daughters: Juanita Hill of Pittsburgh; Virginia Newton of Detroit; and Lois Tuning at home; seven grandchildren; sixteen great-grandchildren; and one great-great-grandchild.

Graveside rites were held for Mrs. Tuning at Imperial, Pa., on December 1, 1977.

-J.P.G.

WILLIS.-Viola, daughter of the late Frank and Dora Wurster Stillman, was born on March 7, 1902 in Nortonville, and died at her home there on January 5, 1978.

She is survived by two sons, Dorman of St. Joseph, Mo., and Gene of San Gabriel, Calif. Pastor Osborn had the funeral service from O'Trimble Funeral Home. Burial was in the Nortonville Cemetery.

-P.B.O.

the blessed hope of the second coming of the Lord. In 2 Corinthians 5:9, Paul says the important thing is to be acceptable (please the Lord) "whether present or absent."

Jehovah's Witnesses hold that God has limited to 144,000 (Rev. 7:4) those who can expect to live in heaven with Jesus. Other Witnesses hope their faith will earn for them a life forever in a paradise on this earth. The wicked will be annihilated; thus everyone will end up in one of three categories—heaven with Jesus; eternal paradise on earth; or annihilation.

The Scriptures afford solid assurance that you may know you have eternal life (1 John 5:11-13) and that it is for everyone (John 5:37-40) and that eternity will be spent with Jesus (John 14:2-3; 1 Thess. 5:16-17). The most comforting awareness of all is that Jesus indwells the "born-again" Christian, thus bringing peace, joy and meaning to life in the here and now (1 Cor. 3:16, Gal. 2:20, Eph. 4:5-6, John 17:23).

If we, as Baptists, grant the person whom we encounter in Christian discussion the right to use and employ his own closed system whereby what the Bible means is predetermined, there is little hope for sharing belief. However, nothing is to be gained, and I emphasize this strongly, by "putting down" the Witnesses.

Major Bible doctrines ought to be so taught in our churches that members will be prepared to deal with faith questions. Local churches should plan training sessions to equip members to share their faith with Jehovah's Witnesses.

In meetings, generally at the door, those who are willing both to listen to our testimony and to share their own beliefs should be considered. However, when the Jehovah's Witness is interested only in a closed-minded presentation, the visit should be terminated. □

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Having salaried executives and the chairpersons of the various committees located in different areas as we do now makes the best of our leadership accessible to more of the people more of the time. Receiving communications from the agencies around the country has the psychological effect of reassuring one that there is ongoing grassroots participation. Just as we do not look back to any one human founder, let us not look to one earthly city for our present guidance.

I have found Seventh Day Baptists to be unique among Sabbatarian groups in the degree of our espousal of belief in personal liberty. I do not think we need spurious growth earned by attracting those who want a strong organization to tell them what to do and what to believe. I believe God will give us real growth if we uphold and share our concept of unity in diversity, rather than eroding it in the name of efficiency.

In the October, 1977 *Sabbath Recorder* (p. 31), Rev. Rex Burdick commented, "Serving an organization may be pretty useless as well as boring. Serving people...is exciting." Let us as Seventh Day Baptists therefore do everything we can to ensure a continued emphasis on people rather than organization.

—Arthur Rowe
Abbotsford, B.C., Canada
Member—Seattle church

There should be an answer published to "World Peace Tax Fund Sought" (January, 1978). No surer path to war exists than for America to cut its development of nuclear weapons and systems for delivery of them. The nation has already greatly weakened itself by stopping production of the B-1 bomber, by foolish concessions to Russia in the SALT agreements, and by unrealistically refusing to recognize the deadly intentions of Russia, Red China, and other Communist coun-

tries. Russia is feverishly working, not for military equality with the U.S., but for world supremacy.

America is not the disturber of peace through aggressive wars; Communist nations are. America is the last stronghold for human liberty and dignity. If we fall, the weaker nations haven't any chance of survival as sanctuaries for Christianity and individual rights. However, America has become a progressively more degenerate country, and the people who push for weakening our military power are symptomatic of an effete desire for the death of the best values once held dear by the majority. Homosexuality, legalized murder through abortion, gambling, drunkenness, drug abuse, increasing destruction of the Sabbath principle, and pornography are a few of the sins pointing to our moral decay.

Destruction of America by Russia may be the punishment God will give us for the iniquity insufficiently checked by our government and citizens. An analysis of Russian military philosophy and intentions prepared by a group of academicians and intelligence experts headed by Professor Richard Pipes of Harvard at the request of President Ford concluded that military victory, not parity, is precisely the aim of Russia. Therefore, if we want to avoid atomic destruction, our first commitment should be towards using our influence to correct the moral ills of America, of which aggressive militarism is not one in the slightest. The Lord is our refuge and our strength. We cannot trust in weapons alone. If we, as a nation, turn towards God, He will bless and defend us, but God works through human agencies. He will impart to us the will and the way to defend our nation by military might.

Instead of trying to influence our government to take ever more dangerous steps to expose us to Communist aggression, the World Peace Tax Fund people ought to try to get Russia and Red China to cut their military spending. The strange fact is that practically all the propaganda aimed at so-called peace efforts is aimed at the wrong nation—America.

—Lee Holloway
Falls Church, VA



Missy's Shiny Dime



Do you like to hear stories that really happen? This is a true story. It really happened.

Missy was a little seven-year-old girl, who lived in a home where the father and mother did not have much money to spend on their family. Because the children needed so much, they did not have money given them for spending on things that little boys and girls like to buy. Each child was happy if he was given even a penny, and that was not very often.

At Christmas each child would receive one single present. Now Missy didn't mind that for she did not know what it was like to have a tree filled with presents as you probably did last Christmas. So when Missy saw a beautiful little shiny purse, with a soft pink silky lining, hanging on the tree by a shiny silver chain, she knew it must be hers. How she danced about the tree, clapping her hands with joy.

Now inside of the shiny new purse was a shiny new dime. A whole new dime for Missy to buy anything she wanted to buy. Day after day she carried her shiny new purse with the shiny new dime in it. She thought and thought, trying to decide what she would like most of all. At night when she went to bed, her kitten, Fluff, close beside her, she would tuck the purse under her pillow.

She found it so hard to decide how to spend her dime that time went by quickly. She carried the purse with her in the daytime and she and her kitty slept with it under their pillow at night.

By the time March came, the fastener on her purse became worn. It opened much too easily. One night as she was getting undressed to go to bed, she discovered that her bright new dime was not in her purse. She looked everywhere she could think it might be, but it just wasn't there.

Finally she climbed sadly into bed. She had not had a chance to buy anything with her shiny dime. She tried but she could not get to sleep. Then she remembered she had not said her prayers.

"Why should I say my prayers?" she said to herself, "My dime is lost." She turned over and tried to sleep. It was no use. At last she knew she'd have to say her prayers or she could never get to sleep. So out she climbed.

Kitty got in her way as she knelt down beside her bed. Kitty was pushing something about on the floor with her furry paws, right in the place where Missy was going to kneel. As she looked closer she could see that it was shiny. She reached down to pick it up, and there in her hand was her shiny new dime.

Then Missy was able to say her prayers. She said, "Thank you, God, for helping my kitty to find my new dime."

If one of the sentences below is right draw a smiling face on the line beside it. If it is not true, draw a sad face.

1. _____ Missy was sad because she had only a penny to spend.
2. _____ Each child in the family received many presents at Christmas.
3. _____ Missy knew the shiny purse had to be hers.
4. _____ There were two shiny pennies in the purse.
5. _____ Missy spent her dime the very next day after Christmas.
6. _____ Missy always slept alone in her bed.
7. _____ Missy usually said her prayers before getting into bed.
8. _____ It was easy for Missy to fall asleep even though she did not say prayers.
9. _____ Fluff was the one who found the dime.
10. _____ Missy was happy to say "Thank you" to God.

Get Mom or Dad to check your answers for you. □

—Story and questions submitted by Nellie Barbur of Adams Center, N.Y.



This year let's get the giving level (dotted line) ABOVE the OWM minimum requirements (solid line) right away--and keep it there!

EXPLANATION REGARDING THE "OUR WORLD MISSION" CHART

During 1978, the Steward Committee will publish from time to time a "line graph" similar to the one on this page. It will show by two lines the progress being made toward raising the budget in full.

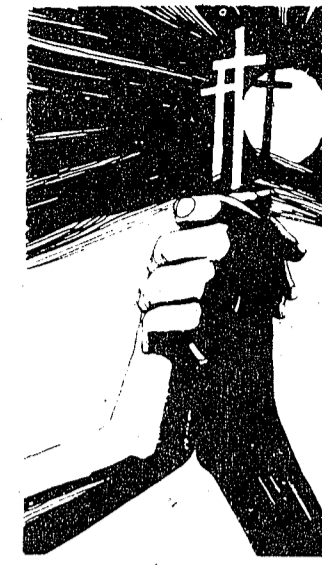
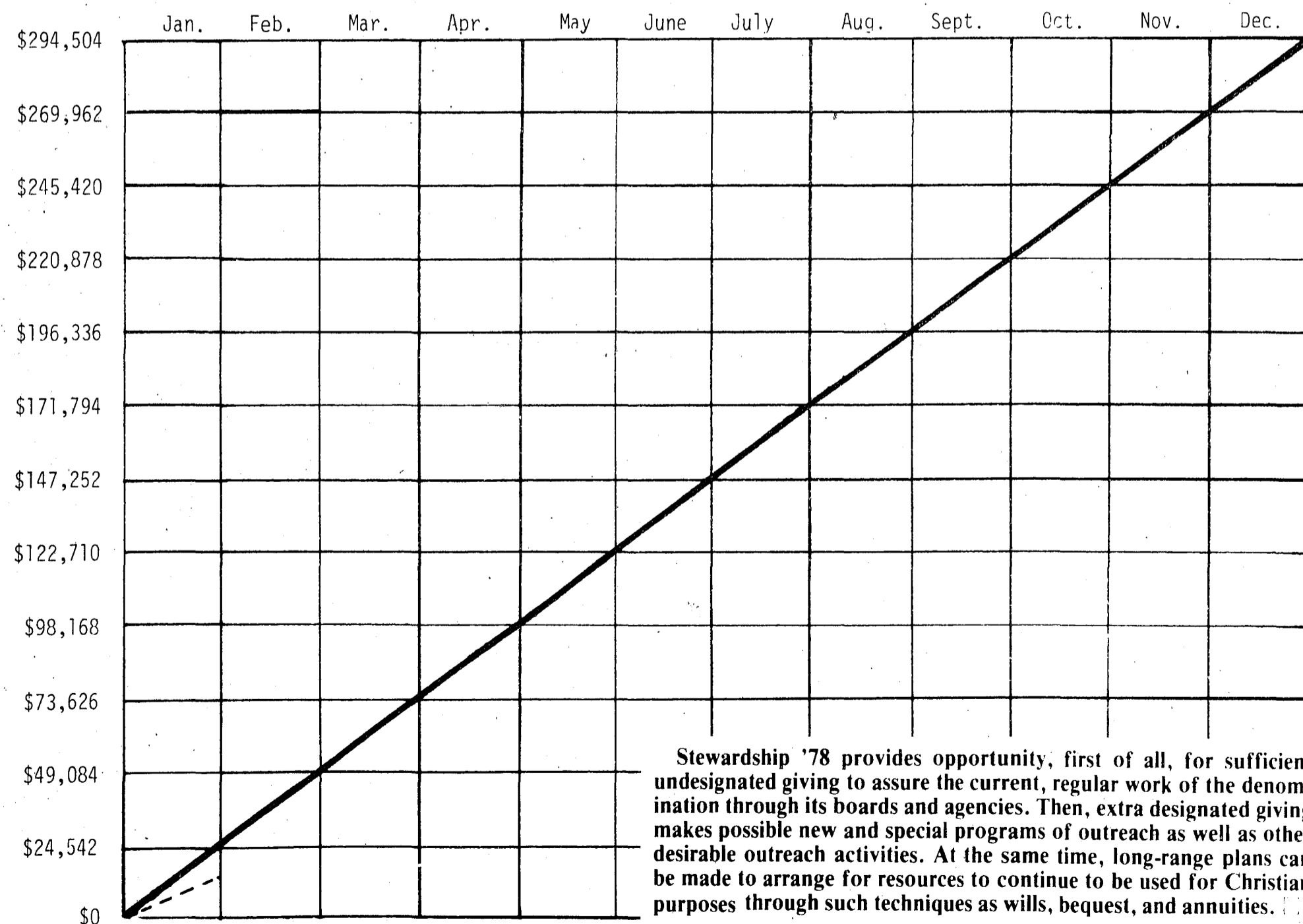
The heavy line from the lower left corner to the upper right corner will indicate the amount needed each month--twelve equal "installments" of approximately \$24,500 in order to reach a total of approximately \$295,000 in designated and undesignated gifts to balance the 1978 OWM budget.

The other line, to be added as receipts are tabulated, will show the actual level of giving month by month.

Every Seventh Day Baptist church will receive by mail in the near future a poster-sized enlargement of the chart. It will have no figures listed in the first column on the left. The suggestion is that this "blank" be used to plot the individual church's progress in raising its own budget during the coming year.

Perhaps by using different-colored ink, the OWM receipts could also be charted on the same graph, thus providing a comparison between the local congregation and the denomination as a whole in meeting the challenge of financial stewardship--the means of carrying on Seventh Day Baptist ministries and mission! □

OUR WORLD MISSION 1978



EDITORIALS

Lifting Up Christ

The love of Christ controls us... He died for all... Therefore if any man is in Christ, He is a new creature... We are ambassadors for Christ... We beg you on behalf of Christ, be reconciled to God (2 Cor. 5:14, 15, 17, 20 NASB).

At this time of the year most Christians focus their attention on the story of the death of Christ and His resurrection from the grave. It is a glorious story that is shared from many a pulpit and proclaimed by special choral anthems in countless churches across the land. At this special time of the year we welcome those to church who have not been in attendance since Christmas or even longer. The resurrection of Christ is one of the main celebrations of the church - in fact the reason for the existence of the church.

It is quite natural that following the drabness of winter we look forward with anticipation to Spring when all nature seems to join in a celebration of rebirth. As Spring brings relief from winter storms, so Christ brings salvation from the dark winter of our sins.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoever believes in Him may have eternal life (John 3:14, 15, NASB).

Our Savior was lifted up on a cross; a cross of pain and sin, a cross that today symbolizes hope, love and redemption. He was lifted up so that all who believe and accept may also be lifted up from this world of sin into the wondrous light of His presence. So often we are prone to look up at others in the church and lose sight of our Savior. "If you wish to be disappointed, look to others... If you wish to be encouraged, look upon Jesus Christ," wrote Erich Sauer.

Lifting up Christ is the calling of every person who confesses Him as Lord. We can lift up Christ by sharing His love with others; by our witness at the office, factory, farm or classroom; by our support of those engaged in full-time Christian service; by sharing and caring for the unfortunate, those who are ill or bereaved; by our family relationships and especially in the training of our children.

We lift up Christ because we are controlled by His love. We are able to share His love with others because He has made us "new creatures." We lift up Christ by sharing what He had done in our lives. "The preaching of Christ crucified accomplishes what all the high thinking and clever talk could not do - it changes people" (J.B. Phillips).

"Lifting up Christ," - that's what being a Christian is all about. □

*Praise the Lord for the morning sunrise
When the world awakes to live,
And each living creature smiles in joy,
For new life each day, as God will give.*

*Praise the Lord for the morning sunrise,
When a new hope fills each heart,
For hours to spend in precious plans
Which set each soul apart.*

*We work and plan each day away,
Each reaching up to catch the prize,
But, nothing is as sure to be
As God's gift of the morning sunrise.*

*Without the Giver and the gift
There would be eternal night,
And soon our hopes and plans and life
Would vanish out of sight,*

*So praise Him for the morning sunrise,
Praise Him for the light,
For He gives breath to start anew
When He dispells the night.*

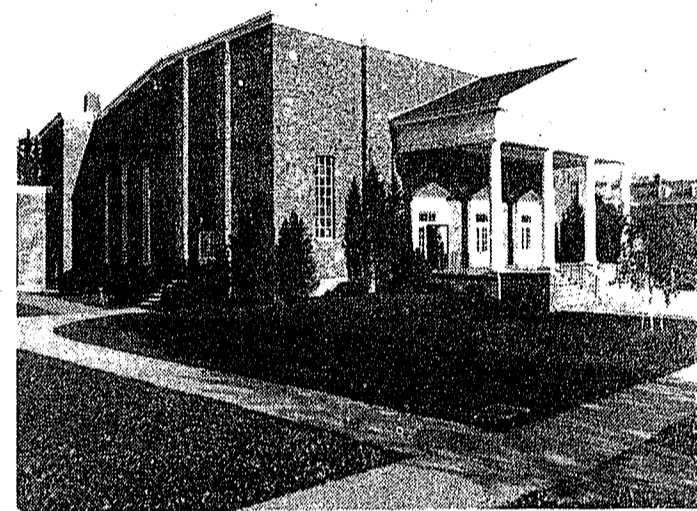
-Charles J. Bachman
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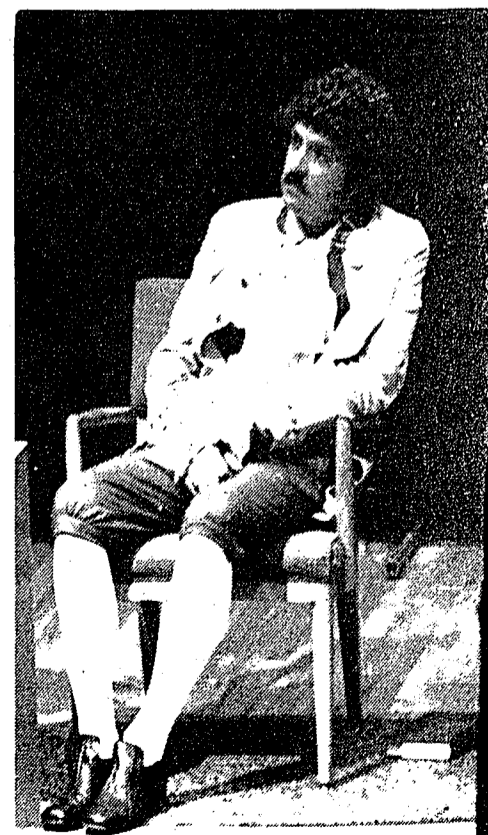
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Houghton, New York



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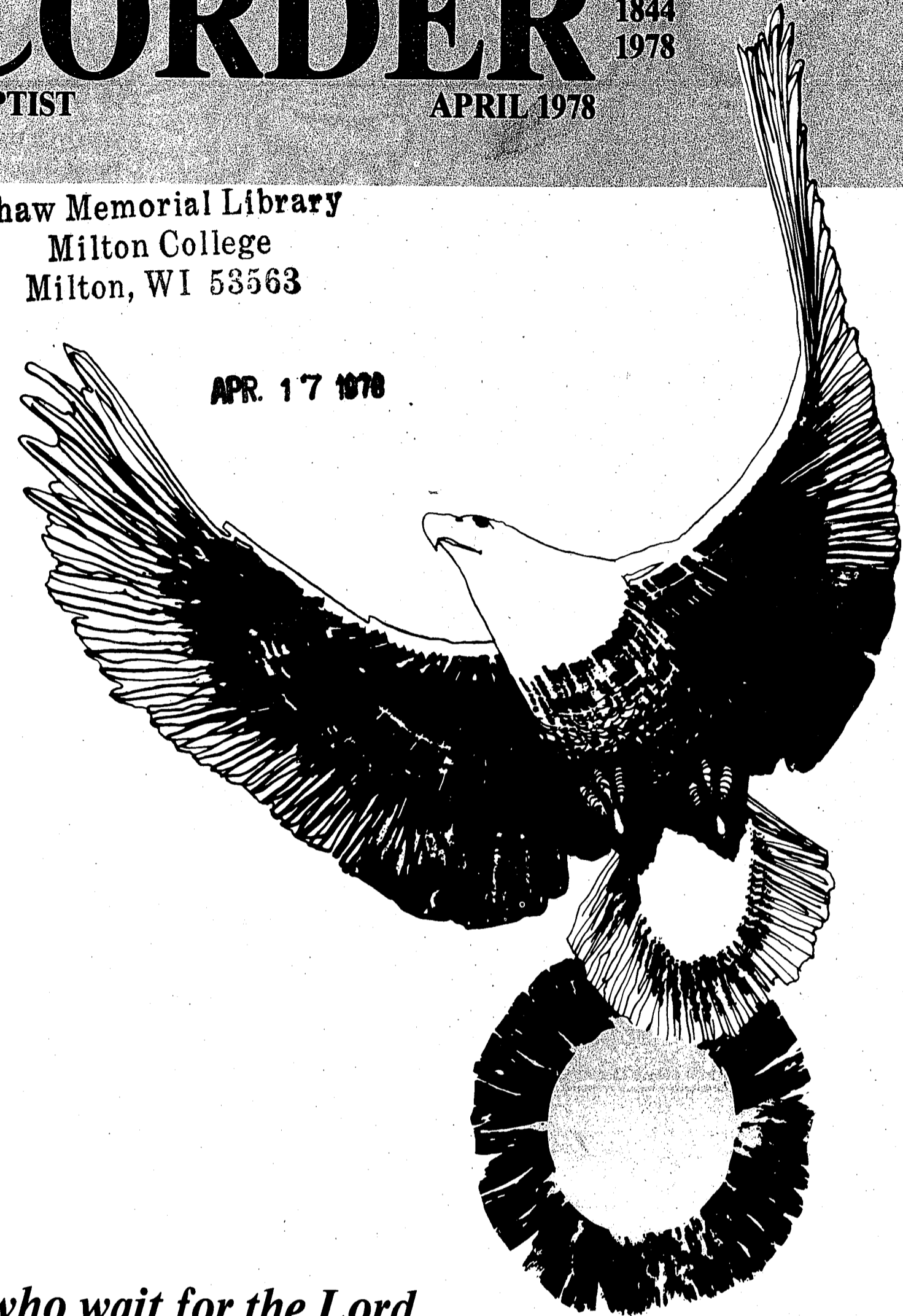
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*Those who wait for the Lord
Will gain new strength;
They will mount up with wings like eagles...*

Isaiah 40:31