

The Sabbath Recorder
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 Plainfield, N. J. 07061

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THE SABBATH

RECORDER

1844
 1978

SEVENTH DAY BAPTIST

JUNE 1978

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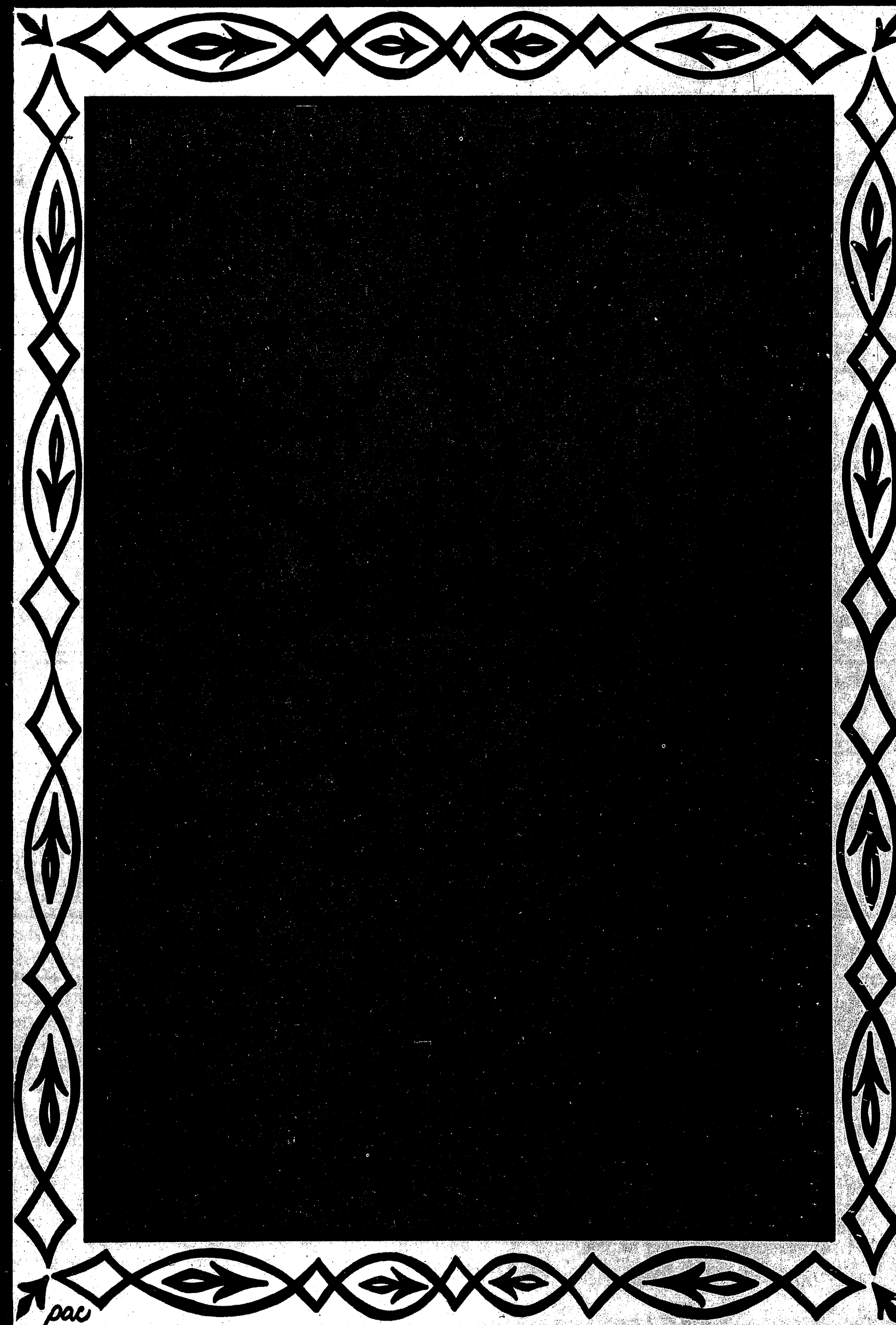
MILTON WI 53563

1978 Camp Schedule

	GROUP	DATES
CAMP HARLEY SUTTON Alfred Station, NY	Senior Hi	July 9-16
	Junior Hi	July 16-23
	Junior	July 23-30
	Primary	July 6-8
CAMP HOLSTON Battle Creek, MI	Day Camp	June 19-23
	Primary	July 5-7
	Intermediate	July 9-16
	Junior	July 17-23
JERSEY OAKS CAMP Shiloh, NJ	Junior	July 5-9
	Midget	July 10-14
	Retreat	July 18-20
CAMP JOY Berea, WV	Junior	Jun 27-Jul 2
	Middlers	July 2-9
	Senior	July 9-16
CAMP LEWIS New England	Retreat	May 26-29
	Junior-Senior	July 2-9
PACIFIC PINES CAMP Crestline, CA	Senior	June 16-21
	Junior	Jun 25-Jul 2
	Primary	July 5-9
	Intermediate	July 9-16
CAMP PAUL HUMMEL Boulder, CO	Senior	June 11-18
	Junior	June 19-25
CAMP WAKONDA Milton, WI	Day Camp	June 19
	Senior	Jun 25-Jul 2
	Junior	July 9-16
	Intermediate	July 16-23
CAMP HARMONY Central New York	Grades 4-10	July 23-30



Information for Camp Miles, AR and
 Camp Riverview, North Loup, NE unavail-
 able at time of publication.



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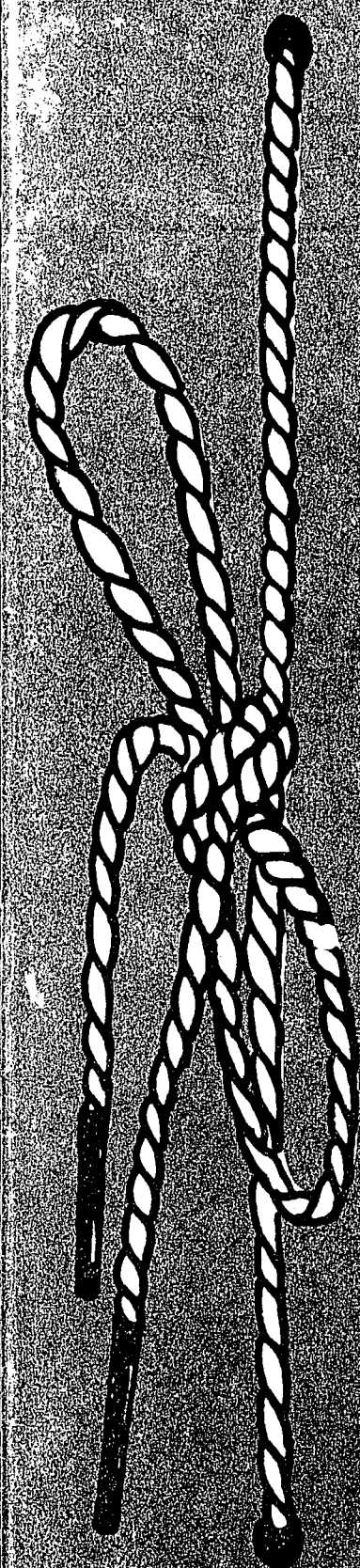
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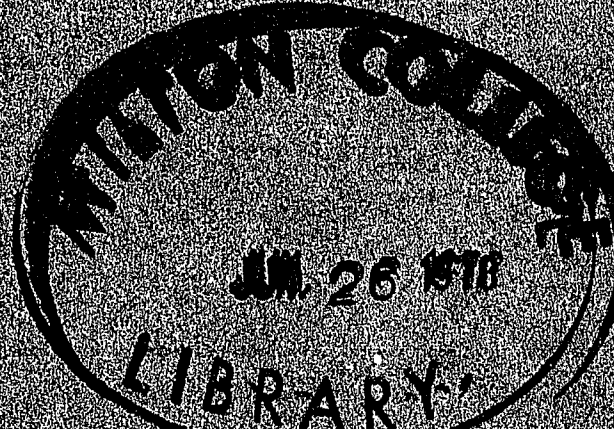
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SEVENTH DAY BAPTIST

JUNE 1978

	GROUP	DATES
CAMP HARLEY SUTTON Alfred Station, NY	Senior High	July 7-16
	Junior High	July 16-23
	Young Men	July 23-30
	Young Women	July 6-8
CAMP HOLSTON Battle Creek, MI	Day Camp	June 29-31
	Principals	July 5-7
	Intermediate	July 9-16
	Junior	July 17-23
JERSEY OAKS CAMP Shiloh, NJ	Young Men	July 8-9
	Young Women	July 10-11
	Religious	July 15-16
CAMP JOY Berea, WA	Young Men	July 14-15
	Young Women	July 16-17
	Religious	July 20-21
CAMP LEWIS New England	Young Men	July 28-29
	Young Women	July 30-31
PACIFIC PINES CAMP Crestline, CA	Young Men	July 28-31
	Young Women	July 29-31
	Religious	July 28-29
	Religious	July 30-31
CAMP FALL HOLLOW Boulder, CO	Young Men	July 28-29
	Young Women	July 29-30
CAMP WAKONDA Milton, WI	Day Camp	July 28-30
	Senior High	July 31-1
	Junior High	July 9-16
	Young Men	July 17-23
CAMP HARMONY Central New York	Young Men	July 28-29
	Young Women	July 29-30





A Sabbath Album

Seventh Day Baptists Talk
 About Keeping God's Holy Day

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VOCATIONS BULLETIN BOARD

We invite our readers to share job opportunities, desires, items of interest, etc., through our Vocations Bulletin Board.

We would like to have a middle-aged woman or a couple to live in our home and do the cooking. There will be no washing or cleaning duties. I am a retired S.D.B. minister and my wife, needs some help. Write to: Rev. Ralph Soper, P.O. Box 187, Fouke, AR 71837.

● Jay Zaremba has accepted the call to serve the Bay Area church in California. John Rau will become pastor of the First and Second Brookfield, N.Y., churches. Kenneth Chroniger has assumed the pastorate of the Central S.D.B. Church in Upper Marlboro, MD, which plans to officially organize on July 22.

● Donald Chroniger, a vocal musician and member of the Washington, D.C., church presented a concert May 13 at the First Hopkinton Church in Ashaway, R.I.

Appreciation is expressed to Pastor Kenneth B. Burdick of Morristown, N.J., for the preparation of this special theme section on the Sabbath.

The Sabbath Recorder

The Sabbath: A Day To Set Aside And Hallow



Ruth Burdick, North Jersey Seventh Day Baptist Church

Sabbath-keeping is not automatic, nor is it just habitual. It is a personal decision requiring self-discipline and self-sacrifice in study, commitment, and observance. Sabbath, from sundown Friday evening to sundown Saturday night, has always seemed special to me. This was not at first because I had made a decision to be a Sabbathkeeper, but because *my parents began to teach us about the Sabbath by setting an example of specially setting this day aside.* This was significant later when the time came to decide if I truly believed in the Lord's Sabbath. From earliest recollection I knew when Sabbath arrived, for in preparation we got all cleaned up, the pace of activities slowed down, and my Dad would rarely ever go back out to the barn. One of us would be asked to prepare Sabbath devotions for the family after dinner, which was traditionally followed by a family music time. As a special weekly treat, we would close the day with a dish of ice cream.

The beginning of the Sabbath on Friday night meant a family worship time, and we were expected to be home directly from school and stay home. Sabbath morning meant a special family breakfast, followed by dressing for church and attending services. After the worship service again it seemed to be a special day set aside, with the larger family gathering at my paternal grandparents' home for dinner. Our play and conversation were even influenced by the uniqueness of the day. After returning home from church, the day remained one of rest and relaxation until sundown. Saturday night was planned as the family game night, with popcorn and fudge served as refreshments. This gave us a release for energy stored up and prepared us for work again Sunday morning.

This relationship to the Sabbath was satisfying for quite some time. I was thankful I had these traditions to think about, for the Friday came when I became restless and rebellious. A friend was having a party on Sabbath evening and I wanted to go. *My parents would not give me an answer and said I'd have to make my own decision as to whether my attendance would mean I was keeping the Sabbath holy.* What a decision that

was! There were many thoughts to consider, many habits to wonder about, and a few Scriptures to back up the final decision. I was not present at that party, but the Lord's presence began to be more real in my life with that decision. Since then, my interest in studying the Sabbath has increased and my belief in it has deepened.

The Sabbath has become a fascinating spiritual adventure as well as a fact of my life. Through my college years I rejoiced in being able to observe the Sabbath privately and with other believers. Friday evening school books were put away and a special dinner was served to begin the Sabbath uniquely. Time was now available to study the Bible for longer periods and share meaningful verses and thoughts with the rest of the family. Special visits to people I didn't otherwise have time to see were part of Sabbath afternoon activities.

As a working person I find I am awaiting and anticipating the Lord's day throughout the rest of the week. It affords me the long periods of time to be alone with my God. The rich fellowship of fellow believers is also important to me and the Sabbath provides a specific time to gather together to worship God and to share with one another. The Sabbath is a time when I can devote twenty-four hours to relating to God in many creative ways. Part of my responsibility in keeping the Sabbath holy is to discover these various ways to worship -- to relate to God. It may be important to take time to go off and explore the wonders of God in nature, always mindful of the Creator. On the Sabbath we can learn discipline in setting aside secular pursuits such as sports activities, television, business with stores, financial affairs, school work and the work connected with our occupations.

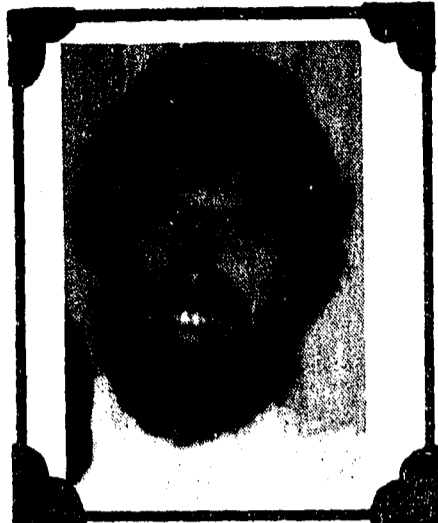
"Hallow my sabbaths that they may be a sign between me and you, that you may know that I the LORD am your God."

Gone are the tensions, forgotten are the pressures of everyday life as one comes to the Sabbath to dwell in God. The mind is at peace and has time to become better acquainted with God and His world. *It is important too to make it a family time, since during the other six days busy schedules take members in all different directions. The Sabbath can be a time of family closeness to God.* Prayer time can be used more effectively with fewer pressures affecting the budgeting of your time. This special day set apart by God is a day of joy and assurance if we let it be that. My relationship to the seventh day Sabbath will and must be different from my relationship to any other day. On it I remember that God is my Creator and that He continues to re-create me anew each Sabbath, as I come to Him. □

June 1978

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The Sabbath: A Day To Discover Rest In God



Tom Merchant, Plainfield (N.J.) Seventh Day Baptist Church

Rest Without Guilt

I began keeping the Sabbath as a college student.

Raised in a Christian home and active in church affairs as a youth, I had drifted from religious practice in my late high school and early college years because, through my youthfully idealistic eyes, I saw so much inconsistency in the church. But I never lost my basic belief in God as Creator and Supreme Being of the universe, and I never turned from Christian principles of moral conduct.

I was a conscientious student, putting in long hours with the books. When Friday afternoon arrived, I felt like taking a break. Usually I had no difficulty setting aside my studies Friday evening, but on Saturday and Sunday it was a different story.

I knew that I not only wanted, but also needed, a rest- that "all study and no play would make Tom a dull boy" - that in fact I would do better work in the coming week if I took a break; but there was a test bright - and - early Monday morning, a play rehearsal Monday evening, and a term paper due Tuesday afternoon. For the remainder of the weekend I lived with internal conflict: should I rest and feel guilty, or work and grow weary? Self-disciplined as I was, I usually "gave in" to rest for a part of the weekend, but often also with a heavy burden of guilt - which really is no rest at all.

Then I learned that God had a gift for me- oh, not for me alone, but for all mankind- yet, most certainly, for me. "The Lord hath given you the Sabbath." What a gift! the gift of rest *without* guilt, because God - the ruler of the universe - was telling me to rest!

A Gift of God

"This is the day which the Lord hath made; we will rejoice and be glad in it."

No sooner had I embraced the Sabbath with joy, than I made a terrible discovery: Some of these Seventh Day Baptists, the very people who had taught me about the Sabbath, were drifting from its observance. Suitable employment, extra-curricular activity, Saturday sales - all these and many other things were more important than keeping the Sabbath. Nothing about our denomination saddens me more.

"The LORD has given you the sabbath."

-Exodus 16:29a RVS

To be rich and not know it, to be blessed and not appreciate it, to reject a gift from God - it saddens me.

God in It

God's gift of the Sabbath is not just a guarantee of physical and mental rest. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Much has been written about the symbolic character of the Sabbath; indeed, our Seventh Day Baptist Statement of Belief says that the Sabbath is "a symbol of God's presence in time." Most obviously it symbolizes God's creation of the world; equally, it was a sign between God and His people of the covenant made with them. But in addition,

on several occasions God said, "Ye shall keep my Sabbaths... I am the Lord," implying that it also is a sign of His lordship. Indeed, *there is no rest in the Sabbath if there is no God in it*, for it is His sovereignty that provides the rest without guilt.

An Aside on Legalism

Charges that Sabbath-keeping is legalistic are best not answered, and most certainly Sabbath-keepers should not trouble themselves with whether their observance is legalistic.

Legalism, like beauty, is not intrinsic, but "in the eye of the beholder," and invariably he who charges legalism has never experienced or does not remember the joy of obedience.



When I was a child I liked to go shopping with my mother. When she called me from my play to go with her, my friends would ask, "Do you have to?" and I would answer "yes," knowing that I wanted to go. Undoubtedly, they thought my attendance at shopping very legalistic.

To him who wants to obey God and does so joyfully, obedience is not legalistic; to him who wants to observe the Sabbath and does so gratefully, Sabbath-keeping is not

The Sabbath: A Day To Discover Rest In God

legalistic. The one who charges legalism must be convinced of his need of God and of his need of the Sabbath before his charges can be answered.

Weekly Reunion

Not only is the Sabbath a symbol of God's presence, but also it is a time when God is present. This is not to contradict God's omnipresence, but only to emphasize that God appointed the day not only for rest but also for worship - worship of Himself and therefore He is in the Sabbath not only symbolically, but actively as well.

He set aside the Seventh day of every week to provide man a time when he might find his Lord.

Looking at the sweep of history, it seems that ever since the fall of man, man and God have been trying to get back together. Man desperately needs to reunite with God, and believers readily acknowledge this need, but in spite of it, God is the one who continually makes the extra effort to effect the reunion. In the ultimate example He stepped down from His throne in heaven, assumed human form, and allowed Himself to be crucified on a cross, that He and man might enjoy reunion. And *in the Sabbath He set aside the seventh day of every week to provide man a time when he might find his God.*

For most of the first six years of my Sabbath observance I was a lone Sabbath-keeper, unable to worship regularly in a Seventh Day Baptist church. I do not advocate this experience to anyone, but I do not regret my own experience, for it taught me to find my God.

It was the custom of my family on Sabbath day to leave the city of our work and residence, and to get out in the natural world where

we could view God's creation less disturbed by man; and in the wonder of His creation we found God.

Please do not misunderstand: I know that God dwells in the city as well as the country, but out in nature is where I am best able to find God; likewise, I know that God is not hiding from man, but I know too that the act of worshipping God requires that man approach God.

God is so intent on reunion with His people that He Himself provides the time when His people might find him.

An Observation on Nurture

When I first began to keep the Sabbath, my mind was full of questions, with which I plagued my Sabbath-keeping wife: "If we can't go to a movie, can we eat out? What's the difference between eating out and you preparing the meal? if we can't go to a movie, why can we watch TV?" and on and on, etc., etc...

If my wife had not eased me through my many questions and anxieties, patiently, lovingly, as I gave up well-established habits for this new lifestyle, I might not be a Seventh Day Baptist today.

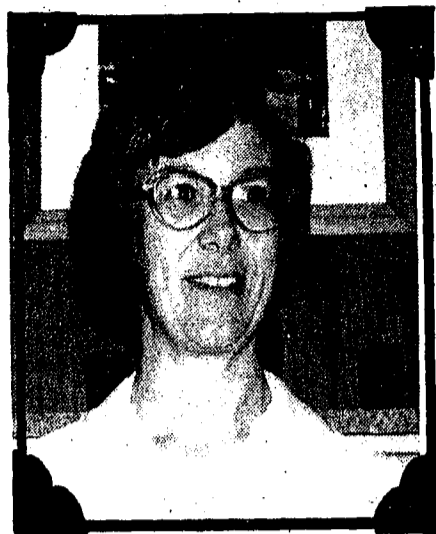
Does your church include a program of nurture for new Sabbath-keepers?

Look around your church; are there new families, couples, individuals, who may be asking questions, too, and who have no relatives or close friends from whom to seek advice? Is your church's Commitment to Growth big enough to include a program of nurture for new Sabbath-keepers?

Or are we reaching out to win new people to Christ, only to leave them floundering as new Sabbath-keepers? □



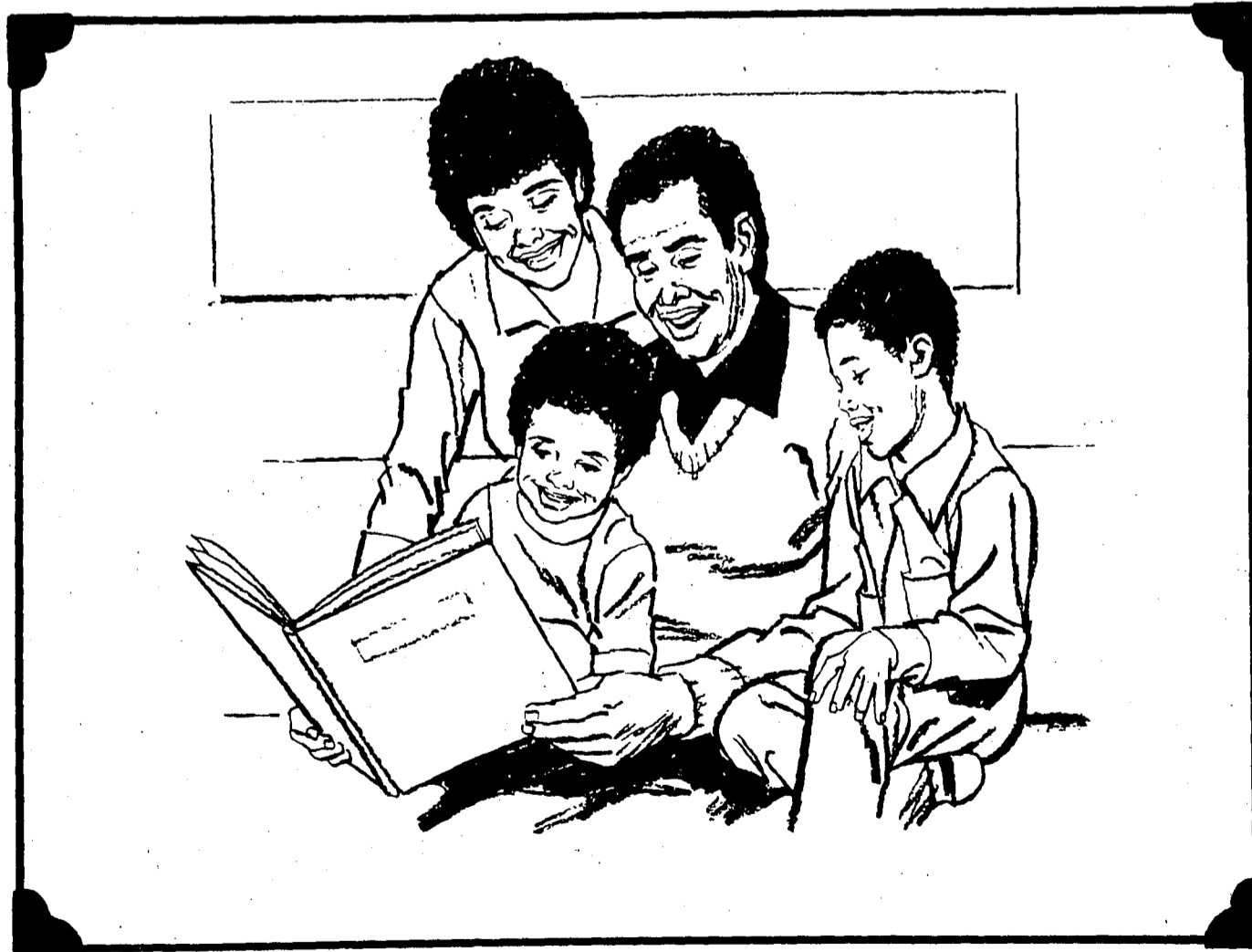
The Sabbath: A Day For Joy In The Home



Barbara Green, Milton (Wis.) Seventh Day Baptist Church

We feel strongly that the Sabbath should be a joyful day- one to look forward to. For us this has meant doing things together as a family. We welcome the Sabbath at supper-time on Friday night by lighting our Sabbath candles and using the good dishes. "God of the Sabbath" is often sung as our grace. We are presently using the Sabbath welcoming services provided by the Tract Society. They are a big plus in our Sabbath observance.

The television is turned off from sundown Friday night to sundown Sabbath night. We haven't always done this and when we started had complaints from our three children. They now accept it as a part of the way we keep the Sabbath at our house. It's been a good change.



Sabbath needs to be different from the rest of the week. This is a way to do it. The kids find other things to do like reading, playing games or just talking as a family. They also know that they don't have to do homework or instrument practicing on Sabbath.

Until this year we haven't had much outside interference with our Sabbath observance. Now the kids are involved with 4-H, Boy Scouts, extra-curricular activities at school and babysitting. *All have activities on Sabbath so we have had to reaffirm our Sabbath beliefs and decide what is best for us as a family in our relation to God and the Sabbath.* We feel that anything that keeps us from worshipping together as a family is an interference that would be wrong. So Sabbath morning activities are discouraged. Sabbath afternoon we are more flexible depending on the activity and the value it has. When we say no to a school activity on Friday night or Saturday we explain to the others involved why the kids won't be participating. Most people are very gracious about our feelings.

In order for Sabbath-keeping to be joyful rather than negative we try to make it a family day. Church and Sabbath School are taken for granted. The afternoons are spent

in a variety of ways. Sometimes we have friends for Sabbath dinner and the afternoon. Other days we go canoeing, swimming, or to a museum or other place of interest. Sometimes we take a picnic and go to Camp Wakonda or a park. Two of our favorite winter places are the public library or the YMCA pool. As our family grows up our Sabbath plans have changed. Obviously with a 9, 11, and 13-year-old the Sabbath afternoon nap is no longer a favorite activity (except perhaps for Mom and Dad). Youth Fellowship and bell choir practice are taking up a good share of the afternoon at present and for a while have made it nearly impossible to have guests home for dinner. It's an accomplishment just to eat a bowl of soup and make it back to Milton by 1:30. However, we feel that these are vital activities for our children and well worth the changes in our use of time.



They need to feel a part of a young people's group.

Sabbath-keeping is a part of our Christian commitment and we feel that it is important to preserve and uphold it. There are so many pressures and distractions that can creep in to keep us from making Sabbath holy. It is precisely these things that make Sabbath essential. Making committed Sabbath-keeping a priority can keep our life in perspective for the rest of the week. We want our family to feel that the Sabbath is a day apart- a time of renewal, joy and refreshment. □

The Sabbath: A Day for Doing Good to Others



George D. Bottoms, Winfield, Illinois

Man is not an island unto himself. He needs the help of his fellow-men to exist. No one should have to face life without at least one friend, yet there are some in our society who must do just that. Many men and women in prisons across the country have no one "outside" who will be a true friend to them. Making a commitment to visit one of these persons regularly can brighten their lives. It can also be a meaningful way of spending the four to eight waking hours of the Sabbath day which are not spent in church services. Such an undertaking when done in the love of our Lord, can draw one as close to God as the formal worship in God's house.

I was introduced to this idea by one of our ministerial students. I was given the name of a prisoner in one of the state prisons with directions about how he could be visited. Since prison authorities have enough trouble administering an overpopulated prison on a meager budget, they lay down stringent rules for visiting. This is the process one must go through to effect a visit. First the prisoner must request your visit by placing your name with the prison authorities. You are then notified that you can visit. You may visit seven days a week between 8:00 AM and 3:30 PM. When you arrive at the prison you ring a bell and the guard in the reception room presses a button which allows you to open the door. You proceed to the reception desk and sign in, giving your name and the prisoner's name and number. This is just a pre-

liminary signing in, and the time of arrival and departure is noted. After a brief wait your name is called and you are directed to an anteroom, women one way, and men another. You are then asked to empty your pockets on a table. Your wallet or pocketbook is inspected, and any matches, mechanical pencils, or fountain pens are taken away (they can all be reclaimed when you leave). The guard then searches your body for weapons or concealed "contraband." After this search you are directed out the rear of the reception building through a heavy door, electronically controlled. You are

"... to do good on the sabbath."

-Matthew 12:12b RSV

impressed with the drabness of it all: everything is for utility -- to keep the prisoner within the walls!

Crossing a large courtyard devoid of any trees, shrubs or flowers (but well provided with brick, concrete and asphalt), you approach a four-story building with bars over every window. It was probably architecturally acceptable in its time, but now it looks outdated. You enter a large lobby. Many people are lined up to sign in. There are quite a few women there, mostly black and Latino, but with some white women and many white children. To sign in you fill out a card giving your name, the prisoner's name and number and your relationship to him. The reception guard uses this to enter into the file a record of the visits made to this particular prisoner. After this entry has been made in the file, the card is handed to another guard, who places a call to the proper cell block so the prisoner can be released to proceed to the visiting room. You then go into a waiting room with many other visitors. This room reminds you of a run-down bus or railway waiting room. Nothing is very clean. The visitors, however, are waiting with patient anticipation.

This is especially so of the wives with children. Generally the children are well behaved. The mothers compare notes about child raising, while the larger children aid their younger brothers and sisters in purchasing snacks from the canteen just outside the waiting room. Periodically the loudspeaker blares out a name and number. You listen expectantly for yours. Generally it takes an hour and a half for the prisoner to reach the visitor's meeting room. Finally your prisoner's name and number are called:

You reenter the main lobby and mount a big marble stairway to the second floor. At the top of the stairs is a small lobby leading to a set of massive barred gates, which slide open on signal from a guard in a bullet-proof room. You give your visitor's card to the officer and he stamps your hand with a dark-light ink. This is your passport out. You



are then allowed through the gate to a second gate. The next guard has you place your marked hand under a lamp and if it glows he allows you through the last gate. The corridor you now enter is a scene of throbbing activity, with visitors, guards and prisoners all coming and going. From the last door a sharp turn is made to enter a narrow corridor leading to the prisoner's visiting room. It is large--like a big gym, but somewhat like an institutional dining room. Tables for prisoners are arranged in three rows. At the head of the room

The Sabbath: A Day for Doing Good to Others

are an officer and a clerk. You present your visitor's card to the officer. He then calls into the next room, where your prisoner is waiting.

You meet with restrained enthusiasm. Who is the man I'm meeting? A black male, forty years old, well built, with a few scars on his face from knife fights. He looks trim in his prisoner's jump-suit, which is issued to him only for the period of the visit. You discover he has a grade school education, can read and write, has some Christian training, and is serving a life sentence. You also discover that you are his only contact with the outside. His common-law wife is dead now, and there were no children. His sister will not visit him. Everyone has turned his back on this man. He is in a bleak prison for life. What is there to look forward to? He explains that monotony is one of the greatest problems. There is not enough work available in the prison for all the prisoners. They love it because it is something constructive to do to break the routine of their daily existence. The prisoners do have opportunities to lift weights in the gym, but these are limited many times by the shortage of guards.

We talk for a two-hour period, then the clerk comes by and drops a note on the table indicating that the visiting hours are over. We say good-by and part --he out through a door to the left, and I through a door to the right. I retrace my steps over the route by which I entered, out through the double steel barred doors, showing my hand under the black-light lamp so that the stamp glows purple. The guard passes me through the gates. Now I have only two more gates to pass through. I leave the main prison building and approach the reception building. Here I press a button and the guard



admits me. I sign out and then approach the last door. The guard buzzes the door lock and I am free! It is a great feeling of relief to be out in the out-of-doors, where the birds sing and the wind blows upon your face.

These visits corrected some erroneous information I had about visits to prisoners. It is not difficult to visit them-- it just takes patience and perseverance. You are allowed face to face contact with them. Wives and sweethearts can embrace, and they do. Children can be hugged and squeezed. Then for two hours they can talk. I do not believe there is any limitation beyond that of one visit per day. Of course economics limits the number of visits a wife can usually make as usually she is on some kind of aid while her breadwinner is in prison. But visits like these are essential to the morale of the prisoners. Many are also not strong enough spiritually to weather the traumatic experience of prison life.

If anyone feels moved to do missionary work, here is a fertile field. Cities and counties all over the nation have prisons. All our states have prisons, and they are filled to overflowing. "I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." No Sabbath day need be spent listlessly after the few hours of morning worship when so many opportunities for service to our fellow man are available. And who is our fellow man? The prisoner in jail, the senior citizen in a rest home, the serviceman on a military post, the student away at college, the traveler stranded on the road. We really don't have to seek opportunities to serve, we just have to recognize them and respond as our Lord did with love. □

Dean Herbert E. Saunders of the Center on Ministry spent the last week of April and the first week of May on an extensive trip through the Midwest and South. He visited churches, the Bible Sabbath Association biennial meeting, and several individuals interested in the work of Seventh Day Baptists.

The first stop-over on the trip was North Loup, Nebraska. Dean Saunders was asked by the North Loup church to conduct a series of special services in evangelism and renewal. Beginning on Thursday, April 20, there was a series of seven services focusing on the need for new life in Christ and renewed commitment to the work of Christ. Sermons were delivered, entitled: "Satisfaction Guaranteed," "Taking Delight in Riding the Heights" (Sabbath), "Facing Full-dimensional Faith," and "Life's Inevitable Question!" A Bible study entitled "Conversations with the Lord" based on John 13-17 was conducted on Friday evening. A slide program using slides recently taken in the Holy Land, on the life of Jesus and its meaning for our lives was shown on Sunday evening when over one hundred persons were present. "This Is Your Life" was the subject of a meditation given at a women's tea on Wednesday, April 26.

On Sabbath, April 29, following worship with the Paint Rock, Alabama, Seventh Day Baptist Church, Dean Saunders addressed the Bible Sabbath Association biennial convention, held at the Central Seventh-day Adventist Church, in Huntsville, Alabama. The subject of his address was "Reaching a Pluralistic Society with the Sabbath Truth." Approximately sixty persons attended the meeting. The dean continued to participate in the convention, observing as an official representative of the Seventh Day Baptist denomination. Some changes are being made within the Bible Sabbath Association to assure that it continues a nondenominational, ecumenical, positive witness to the truth of the Sabbath in our day. Several important steps were taken



Dean Saunders conducted a series of evangelistic meetings at the North Loup, NE, church. The church is pastored by the Rev. Victor Skaggs.

during the Sunday morning sessions that will strengthen the work of this Association, started by the encouragement of Seventh Day Baptists many years ago. One of the highlights of the convention was the introducing of three of the charter members of the Association who were in attendance: Elder Clifford A. Beebe, and Mrs. Almira Butler of the Paint Rock S.D.B. Church and Mr. Flannery, a Seventh-day Adventist from Missouri.

From Alabama, Dean Saunders traveled to Blountville, Tennessee, where he visited with the new Upper East Tennessee Seventh Day Baptist Church and talked about the calling of a pastor and the need for the church, as is the case with all churches seeking pastoral leadership, to consider just what kind of pastor they were looking for. The evening was enjoyable, and new friendships were made. The next day was spent travelling throughout east Tennessee and Western North Carolina visiting Lone Sabbathkeepers.

Then from Tennessee, the dean travelled on to eastern North Carolina to continue visiting contacts

with those interested in Seventh Day Baptists. He returned to Plainfield on May 5.

There are so many exciting things going on around our country. The Lord is seeing in Seventh Day Baptists the desire to reach out in new areas of service and ministry and because He knows that we are excited about our future, is opening doors that had always been barred before. Each new day there are those who are seeking us out-- and we need to be ready to share the faith that is within us. The Lord will bless our efforts with new churches, new Seventh Day Baptists, new contacts who are anxious to begin new work, if we are open to the leading of His Spirit in the lives of people. We have nothing to apologize for-- nothing to be ashamed of. God has called us to reach beyond our todays into an exciting new experience for Seventh Day Baptists in tomorrow. We need to be visionary, excited, bold, and faithful. We will grow--I believe God has ordained that for our twentieth and twenty-first centuries. Faithfulness to His calling is what it is all about. □

With the Dean

The Shepherd and His Flock

"The Lord is my shepherd; I shall not want." So reads the first verse of the Twenty-third Psalm, King James Version.

A shepherd is a man who tends sheep. He may be an owner, or he may be a hireling. In the tenth chapter of John's Gospel, we have Christ's warning against any hireling or false leader, who "seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

I recall a story told me in my childhood. A young man learning to be a shepherd, but just a hireling, was told by older shepherds near by that if a wolf came bothering his flock, he should cry, "Wolf! Wolf!" and they would come running to help him. One day he thought some excitement would be fun. So, although there was no dangerous beast in sight, he called, "Wolf! Wolf!" The shepherds came running but they couldn't see the joke, and were angry at the boy for his false alarm. Sometime later, a wolf did come and the boy gave the alarm call. The shepherds thought he was just fooling again, and paid no heed. So the wolf killed some of the sheep and scattered the others. This was one of my mother's stories, oft told.

Christ gave us the assurance: "I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:11). This verse reminds us of the daily care which a good

shepherd gives to his flock. It also foreshadows the cross of calvary. Christ indeed gave His life for the sheep.

The Lord is MY shepherd. He is mine personally. In the fifteenth chapter of Luke's Gospel and in the eighteenth chapter of Matthew's Gospel we have the story of the shepherd who leaves the ninety and nine, and goes to seek the one that is lost. Not alone for the flock in general but for each sheep, is the shepherd's care.

Now if I need a shepherd, I must be a sheep. Why? Why did King David picture himself as needing a shepherd?

David spoke from experience. When Samuel went to anoint a son of Jesse to be a king after Saul's death, Jesse made one after another of his sons to pass before Samuel; but none was the Lord's choice. Samuel asked if there was another son. He was told, "There is yet the youngest; and behold, he keepeth the sheep." This was David, the Lord's choice, a shepherd boy who knew how much sheep need a caretaker, and sensed how much human beings are dependent on divine care.

True, there are some varieties of wild sheep, like the bighorn of the Rocky Mountains, that can forage for themselves, but our domesticated sheep are not so self-sufficient.

Rev. Lester Osborn once said: "It is no compliment to me if the Lord calls me a sheep, for the sheep is the most helpless and dependent of our domesticated animals, and most apt to get lost." He mentioned several animals that might come home from a distance, and wound up with "Try to lose a cat!"

We find people compared to sheep or spoken of as a flock in several places in both Testaments. Noteworthy is Christ's charge to Peter: "Feed My lambs"; "Feed My sheep"; "Feed My sheep." In Peter's First Epistle, he passes on this charge to the elders, "Feed the flock of God."

Goats are different. In conversation with the late Neva Scouten Jensen, who had raised goats and knew much about them, she told me that when south-east France was devastated in World War I, "The

French Alpine goats" escaped to the fastnesses of the mountains, cared for themselves, and kept their strain pure." But the sheep fell prey to the invaders.

"I shall not want." In one of the older translations -- I think it is the Coverdale's -- we find "I shall not lack." "Lack" is the verb used in one of our hymns: "I nothing lack if I am His, And He is mine forever."

Kenneth Taylor, in the Living Bible, makes it read, "I have everything I need." Perhaps he was thinking that we sometimes want something that we do not need, and that might not even be good for us.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." A hungry sheep will not lie down. It will roam about, seeking green pasturage, where it will eat until satisfied before lying down.

Did you ever think how much our food depends on God and His gift of weather? Some statistician has figured that 95 percent of our crop growth depends on weather and only 5 percent on the efforts of man.

Perhaps there is another significance that we should note. In an old story told by Dwight L. Moody, a man once visited a shepherd and went with him to see the flock. The visitor noticed that, while other sheep received usual care, one sheep was lying on the ground and given special attention. "Is there something the matter with that sheep?" asked the visitor. "His leg is broken." "Oh! How did that happen?" "I broke it." "You broke it? Why?" "This sheep was the leader of my flock. He was always leading the sheep into dangerous places. When he gets well, he will be the best sheep in my flock." It may be that some of our hard experiences are designed to make us better Christians and better leaders.

As for "still waters," a sheep will not drink from running water. Many of the streams of Palestine are mountain torrents in narrow ravines. If a sheep should drink from one of them, its wool would be drenched, adding to its weight; and the swift current would carry its victim down stream or dash it

against the rocks. So the shepherd finds a quiet pool or fixes a trough of water. Then he leads the sheep beside the still waters. Even so wonderfully are our human needs provided for.

"He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake." The idea of the restored soul is sometimes thought to refer to physical healing, and indeed miraculous healings have occurred and still do. However, "The Song of Our Syrian Guest" states that this is not the meaning here. The meaning is to bring the stray sheep back. "Restores me when wandering" is the way one of our hymns expresses it.

Where there are several flocks grazing in the same pasture, there may be several paths crossing each other, and the flocks may be mixed. However, if a shepherd calls for his flock, it will separate itself from the other flocks and follow the right paths to the shepherd. Do we always obey as willingly when we are called? "Come out from the world and be ye separate."

"For His name's sake." The Oriental shepherd is very proud of his good name, his reputation as a shepherd. Is the name of God important? The angel Gabriel told the Virgin what to name her Babe; and "There is no other name given under heaven whereby we must be saved."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

As various writers tell us, Palestine has many ravines, some of them quite tortuous. Yet they are dignified by the name of valleys; and each so-called valley has its individual name, often quite a poetic name, such as the Valley of the Ravine. "The valley of the shadow of death" must have been an especially dangerous one. A shepherd may sometimes lead his flock from one pasture to another by way of a ravine, stepping or jumping from one ledge of rock to another, the sheep following. There may be many death-shadow valleys in our lives--a narrow escape from an accident, an illness from which we barely recover, a bereavement, the approach of our own death, perhaps war.

"In death's dark vale I fear no ill, with Thee, dear Lord, beside me." The rod is a club, with which the shepherd beats off wolves and bears. The staff is a crook. Its curving top can be slipped under a sheep to lift it from a place of danger. You may be familiar with the picture of a sheep on a ledge in a ravine, with no place to jump but down on the rocks. The shepherd is lying on the ground above, reaching the crook down to rescue the sheep.

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over." This is, I believe, one of the most misunderstood verses in Scripture. It bothered me in childhood days. What would a dining-table be doing in a sheep pasture? If you put one there, you wouldn't expect the sheep to eat from it. As a teen-ager, I met the interpretation of a banquet table; but when I graduated from high school, I received the present of "The Song of Our Syrian Guest," which gave the pastoral interpretation. Years later, I read a Basque shepherd's interpretation in *Reader's Digest*, which tallied with the Syrian.

The "table" is a high, grassy tableland. Up in our Rocky Mountains we have here and there a "mesa." "Mesa" is Spanish for "table." The shepherd prepares this "table" before turning the sheep on it. He goes over it, uprooting poisonous weeds, killing snakes, stopping up holes where unwary sheep might catch a foot and perhaps break a leg. It would still be "in the presence of mine enemies," for there would be wolves, bears, or even lions in the surrounding caves.

And now comes the end of day, and the sheep are led back to the fold. A fold that had a regular door and a porter, as mentioned in John, chapter ten, must have belonged to a **wealthy shepherd**. The ordinary entrance would be only a gap in the wall. The shepherd lies down across the gap. He is himself "the door of the sheep." He admits the sheep one by one, examining each and ministering to its needs. One may have been among thorny bushes and have a torn ear. The shepherd has healing oil and anoints the suffering head. Another may have no wounds or scratches; but it may be weary, perhaps almost exhausted,

and intensely thirsty. The "cup" of the sheep is a large wooden bowl, containing cool water. It is never filled full, but it always overflows, for the sheep sinks its whole head into it. Even so does our Good Shepherd minister to our hurts and thirsts.

"Surely goodness and mercy," like two faithful sheep dogs, "shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

"The house of the Lord" -- where is it? Often we speak of our church edifice as the Lord's House, and it seems fitting.

However, John Ruskin tells of seeing a placard at the door of a church, reading, "This is the house of God and this is the gate of heaven." Then he comments on the origin of that verse, in Genesis 28, not applied to a temple or a tabernacle. A young man, alone, journeying from home to seek a wife, not knowing what his success might be, grows weary as night falls. He lies down in a lonely wasteland, with a rock for a pillow. He sleeps and dreams. In his dream, he sees a ladder reaching to heaven, with angels ascending and descending upon it. At the top stands Jehovah, giving a promise of a good future. Jacob awakes, and, with the wonder of his dream still upon him, he says, "This is the house of God and this is the gate of heaven."

Perhaps the Lord's house is wherever we find Him. In church? Yes, but not only in church.

A little tot in Connecticut was learning to say the Lord's Prayer. He was so young that he didn't understand the words. This was the way he began: "Our Father, who art in New Haven, how did you know my name?" This brings a gentle smile to the faces of older folk; but it is thought-provoking. Can't God be found in New Haven and countless other places? And doesn't He know all our names? □

-Margaret E. LaMont
Topeka, KS

No establishment of religion... free exercise of religion

— First Amendment, U.S. Constitution



Religious Liberty Day

Religious Liberty Day will be observed in Baptist churches across the nation on June 11. Seventh Day Baptists are being encouraged by the Baptist Joint Committee on Public Affairs (BJCPA) to observe "Religious Liberty Day" on Sabbath, June 10. It is hoped that each of our churches will highlight the importance of religious liberty.

The Baptist Joint Committee on Public Affairs convened in Washington, March 6-7. This committee is composed of representatives from eight national Baptist conventions and conferences in the U.S. Our General Conference was represented by Dr. K.D. Hurley and Rev. Leland

E. Davis. Mrs. Dorothy Parrott who is a member of the committee was unable to be present.

A Christian witness in public affairs is the primary task of the Baptist Joint Committee on Public Affairs. The key to this witness as understood by Baptists is the free exercise of religious liberty as guaranteed by the Constitution. "Religious freedom is not a right of the state over the church, but rather a right of the church to act independently of the state".¹

Today freedom of religious liberty is being seriously threatened by government. Increasing attempts

are being made by governments to define the church's mission. If certain auxiliary organizations of the church do not measure up to the government's definition of the church's role then they would be taxed. The Baptist Joint Committee on Public Affairs does not believe that the government has the right or the proper understanding to rightly define the church's mission.

Religious freedom is being threatened by attempts of government to demand accountability of churches in the way of financial disclosures. Government is also endeavoring to require churches to make disclosures of the nature and the degree to which they are involved in public affairs. Churches are included in lobby disclosure bills, H.R. 8494 and S. 1975. BJCPA is strongly opposed to the inclusion of the churches in these two bills.

Eight bills have recently been under consideration by a subcommittee in Congress to give aid to taxpayers through tax credits for tuition paid to religious schools. These bills, if passed, will give private elementary and secondary schools a substantial advantage over public schools in recruiting and retaining students. This would also lead to an excessive administrative entanglement of government and religion.

How very important it is for us to have "a voice" in connection with the Baptist Joint Committee on Public Affairs. "Through a concerted witness in public affairs, the BJC seeks to give a corporate and visible expression to the voluntariness of religious faith, the free exercise of religion, the interdependence of religious liberty with all human rights, and the relevance of Christian concerns to the life of the nation."²

—Rev. Leland E. Davis

¹ James E. Wood, Jr., Executive Director, BJCPA

² James E. Wood, Jr.

A CALL FOR YOUR SUPPORT

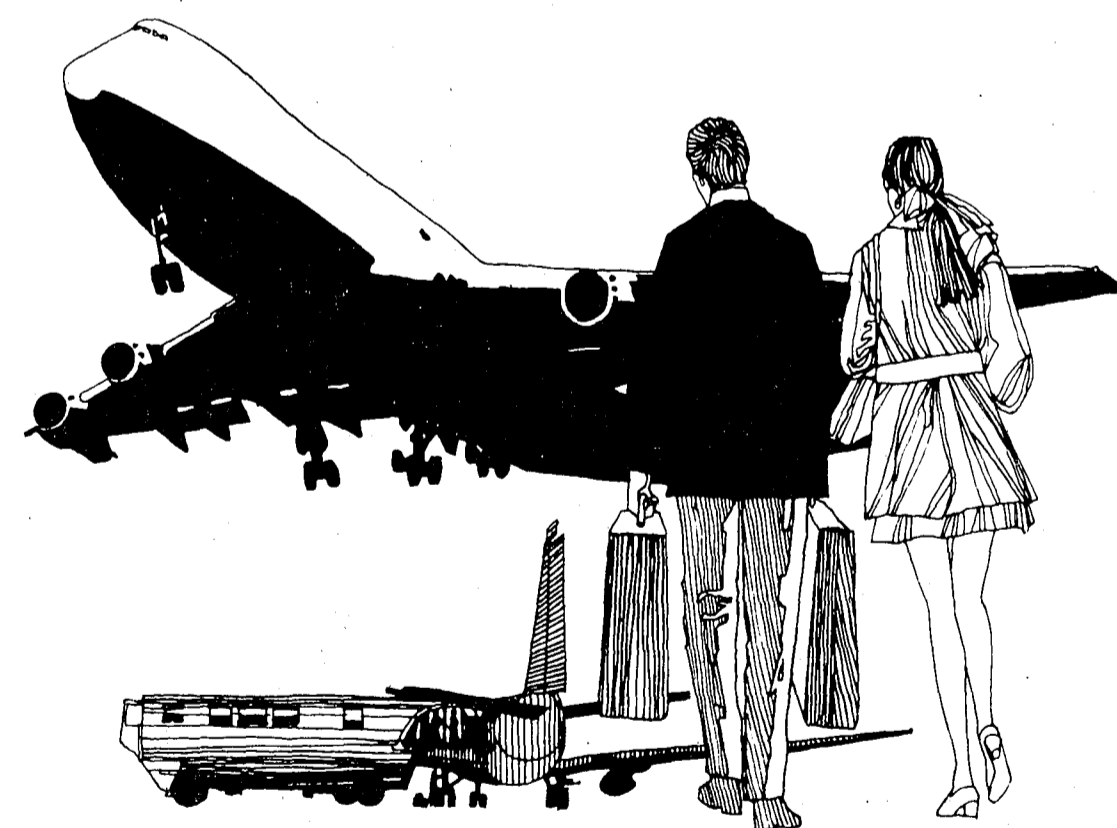
The ENVISIONED VALUES for this meeting are many, some of which are listed below.

Following are the reasons why we are making this appeal to the members and friends of the USA General Conference.

1. Americans receive a much higher income per capita than most of our folks residing in other countries.
2. We have a much more favorable economy.
3. Our delegates have less distance to travel to the meeting.
4. Most of the USA delegates to the Federation meeting will have their way paid to the General Conference meetings by their churches or agencies.

If your church, or group, has not given to this unusually worthy cause, may we suggest that *Sabbath Day, June 3*, be thought of as " '78 Sessions, Seventh Day Baptist World Federation Day," upon which special attention be drawn to the ENVISIONED VALUES. (If that is not a good time, another date may be used.)

You may wish to share the proceeds you receive from a Meal of Sharing, or other special event.



Regarding
Financial Support of the
Sessions of the Seventh Day Baptist World Federation
Held in Alfred, New York
August 2-6, 1978

The ANTICIPATED COST of the Sessions is \$10,000.

This is an appeal allowed beyond Our World Mission budget, but your contribution may be sent through it. You may make your check out as usual; simply designate it for "Sessions, SDBWF."

If you would rather, you may send your gift to Darlene McCall, Sessions SDBWF treasurer, 401 Washington Trust Building, Westerly, RI 02891.

"GOD BLESSES!"

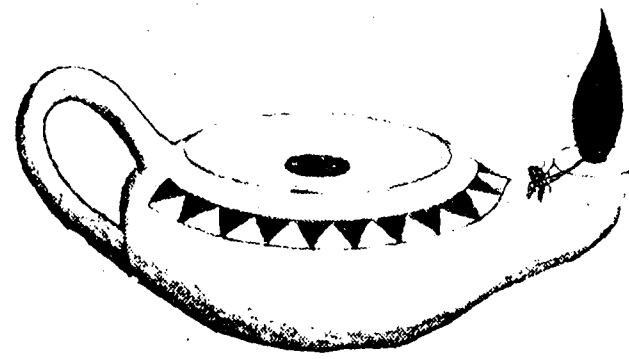
—Rex E. Zwiebel, for the Executive Committee, SDBWF

ENVISIONED VALUES OF HOLDING THE 1978 SDBWF SESSIONS

- Face-to-face confrontations are invaluable.
- Delegates from overseas can visit other conferences and churches enroute.
- Delegates can visit our churches in the United States to the profit of all concerned.
- There will be a much better understanding among all of us.
- It will give many of us a new perspective of the Lord's work in a number of ways.
- Noting the accomplishments, needs, and undertakings, all of us can plan more realistically for the future.
- Delegates from other countries will understand to a greater degree that the USA is not always as represented in the Media.
- It will help develop a more meaningful, worldwide cooperative spirit.
- It will be easier to spot areas of cooperation and opportunity.
- While we come from different cultures, our meeting together will contribute toward helping develop a more meaningful faith, fellowship, and conviction.

Your gift will help make these values become a reality. Thank you very much!

—Executive Committee, SDBWF
Alton L. Wheeler, Executive Secretary



Thy Word is a light...

IDENTIFYING NEEDS

Identifying Some Christian Education Needs, A Survey by James R. Irving.

The Church has a great investment in dollars and in volunteer time in Christian education. Each congregation has its own particular set of educational needs. What are they and how can they be met?

Conference Christian education leaders in southwest Wisconsin (UCC) called for some sort of objective study of what ministers and Christian education leaders in local congregations think their paramount needs might be.

1. Topping the list is the perennial cry for prepared teaching staffs. Because most church schools are staffed by volunteers, the church has no sanctions upon these people's motivation and commitment.

2. The second most significant need, therefore, bears close relationship to the first. It is the need for the training of church school teachers on the local level.

3. Related to the need for local training is a plea for a permanent educational resource center close at hand. Possibly in each association. Local volunteers could become better instructors if they had access to good resources and facilities curriculum, literature, audiovisual material and equipment, as well as travel and observation opportunities.

4. Respondents to this study called for the church educational experience to be keyed to making the children feel loved. This particular emphasis was stronger among the ministers than among the Christian education leaders, who placed somewhat more emphasis on subject matter content.

5. Ministers and church school teachers agree that church education programs should focus upon the life and teachings of Jesus Christ and their implications for today.

BOARD OF CHRISTIAN EDUCATION - Mrs. Mary Clare

6. There was agreement, too, that the Christian education experience should be fundamental motivation for significant life experiences.

7. The survey called for more parental involvement in the church educational program. Respondents felt that the quality of the entire church school experience is usually in direct proportion to the amount of parental involvement.

8. Again from a "feeling" standpoint, both Christian education leaders and ministers expressed a need for the church school learning experience to give the children and youth emotional strength or support.

Church education has distinct advantages over the public school experience in that neither minister nor Christian education staff is bound by law, nor must either report to a policy-making school board or community administration. The church has great flexibility and freedom of operation as to courses of study, types of facilities and resources. But that freedom flexibility carries with it a significant responsibility to our young people. To achieve reasonable success, church education must be developed by an adequately trained group of well motivated volunteers for whom the giving of time and talent is part of personal Christian mission and ministry.

Both pastors and Christian education leaders feel a deep need for the freedom of proclaiming Christ as a living model rather than an idol.

The parental duty is far greater than getting offspring out of bed so that they can attend Sabbath School. Parents must offer their personal testimony, participation, and support.

To prepare children to live in this battered and frustrated society, the church must offer them an experience of a loving, caring, and supportive community. We must "set them on fire" to follow a God-given talent and share that talent with society. □

EVANGELICALS TO EXAMINE THE "STATE OF C.E. ART"

Wheaton, Illinois--Over 600 evangelical leaders from across the country will examine the strengths, weakness, and future possibilities of evangelical Christian education at the National Congress on Christian Education, November 7-9, at the Arlington Park Hilton in Arlington Park, Illinois.

Sponsored by the National Association of Evangelicals (NAE), the three-day congress will offer assorted workshop and discussion sessions designated specifically for: Sunday school superintendents, C.E. curriculum writers, C.E. directors, C.E. professors, pastors, denominational C.E. leaders and board members, and college and seminary students with career interests involving Christian education.

"We hope to examine Biblical and theological principles concerning home and church educational responsibilities," said Dr. Billy A. Melvin, NAE executive director, "and develop workable concepts which will enable churches, denomination, schools and publishing houses to strengthen the church/home partnership in Christian education."

Among the featured speakers will be Dr. William Brownson, Jr., of Words of Hope Broadcast, who will lead the morning Bible studies; Dr. David McKenna, president of Seattle Pacific University, and Dr. Gilbert Peterson, professor of Christian Education at Trinity Evangelical Divinity School, who will conduct forum sessions on the contemporary picture of C.E. and projections for its future; and Dr. C.B. Hogue, executive secretary-treasurer, Southern Baptist Home Mission Board, Dr. Kenneth Gangel, president of Miami Christian College, and Dr. Howard Hendricks, professor of Christian Education at Dallas Theological Seminary, who will lead the three evening sessions.

The Congress should be meaningful and well worth time spent in attendance. Hopefully several Seventh Day Baptists will plan to share this experience. □

SEVENTH DAY BAPTIST CAMPS..

SAJO CAMP

"Laten wij op elkander acht geven om elkaar aan te vuren tot liefde en goede werken" (Hebrews 10:24).

For the last several issues we have discussed the camping program of Seventh Day Baptists. However, most of us are familiar with our camping program and have no doubt visited many of our camp sites. Probably most of our readers are not aware that we also have camping programs in our overseas fields. The camping program of the Dutch Conference has been in existence for many years.

"SAJO Camp" means camp for Sabbathkeeping young people. In 1977 they had an enrollment of 36 with a staff of 5 as they camped in tents in the beautiful Dutch countryside.

The plans for 1978 have been announced and include a week of camp with an expected enrollment of some thirty. The camp will be for children between the ages of 8-12. Jan Lek, the correspondent for the Dutch conference, writes: "We shall camp in tents. We shall present several plays. The purpose of the plays is to instruct the children in the Word of God. This year some young people will be present from the S.D.B. churches in England. We plan to share with them our experience in camping. There will be Bible discussions. The mutual friendship among the youth is very good."

Thus what we call exchange camping will take place this year between our Dutch and English brethren. Perhaps it would be good if an exchange camper could be sent from American as well! Hopefully some Associations will investigate this possibility. We will have more opportunity to learn about the Dutch camping program from their representatives at Conference this year.

The youth in Holland also publish a quarterly magazine. JEUGDGIDS orgaan van de Sabbatvierende jongeren in Nederland. For those of you who cannot read Dutch this is translated: the Sabbathkeeping journal of the youth in the Netherlands. Roel Dijk, Nel Nieuwstraten, Mirjam Lorje and Frits Nieuwstraten edit and compile the magazine.

Truly in Christ "there is no east or west, north or south" but we are one in the faith. Pray for those who will attend and those who will lead out in the SAJO CAMP this year.

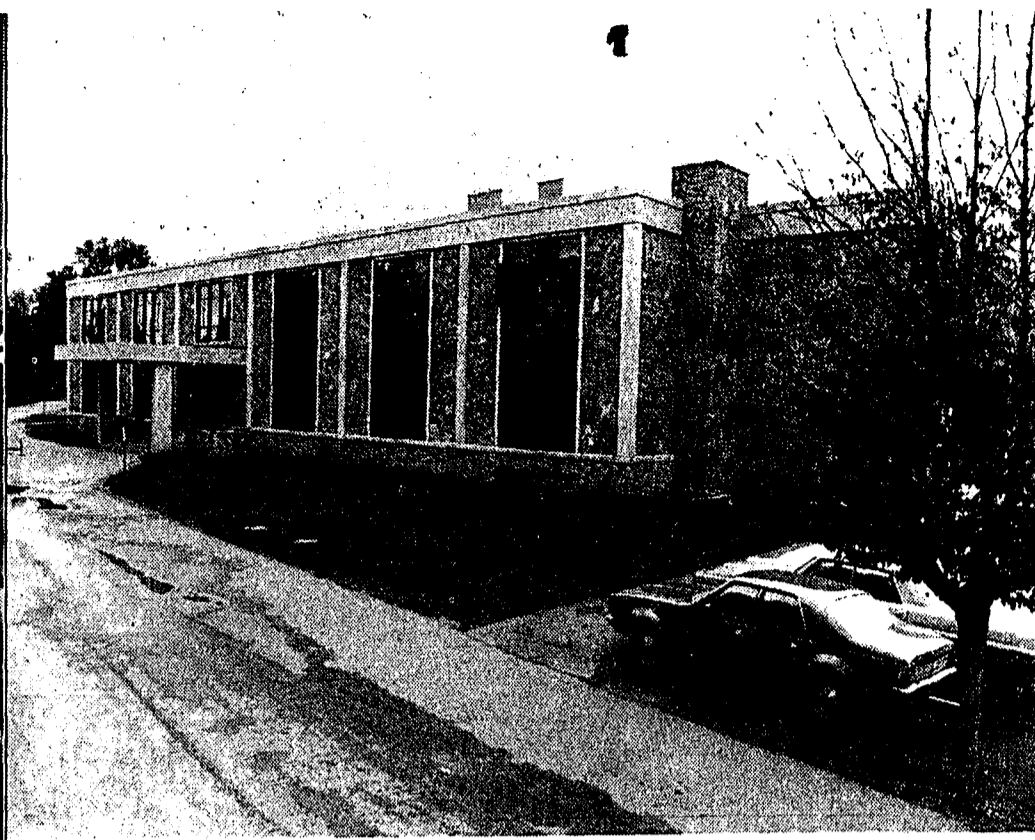
-John D. Bevis



The joy of camping is seen on the faces of these 36 boys and girls, pictured with the staff at the 1977 Dutch Conference Camp.



Plan to be at Houghton College, N. Y., August 6-12, 1978, as delegates from across the country gather for the Seventh Day Baptist General Conference. President Richard Shepard has planned a program of interest to all age groups.



The facilities at Houghton are conducive to worship, fellowship, business and recreation — all necessary for a successful conference. Joining us will be fraternal delegates from S.D.B. Conferences around the world.

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. □

DENOMINATIONAL DATELINE

JUNE 3

Ordination of Justin Camenga
Church Organization
Portland, Oregon
Dean Herbert E. Saunders

JULY 9

Memorial Fund Trustees
Plainfield, N.J.

JULY 16

Tract Society Board
Marlboro, N.J.

JULY 16

Board of Christian Education
Alfred, N.Y.

JULY 22

Church Organization
Upper Marlboro, MD

JULY 23

Missionary Society Board
Westerly, R.I.

AUGUST 2-6

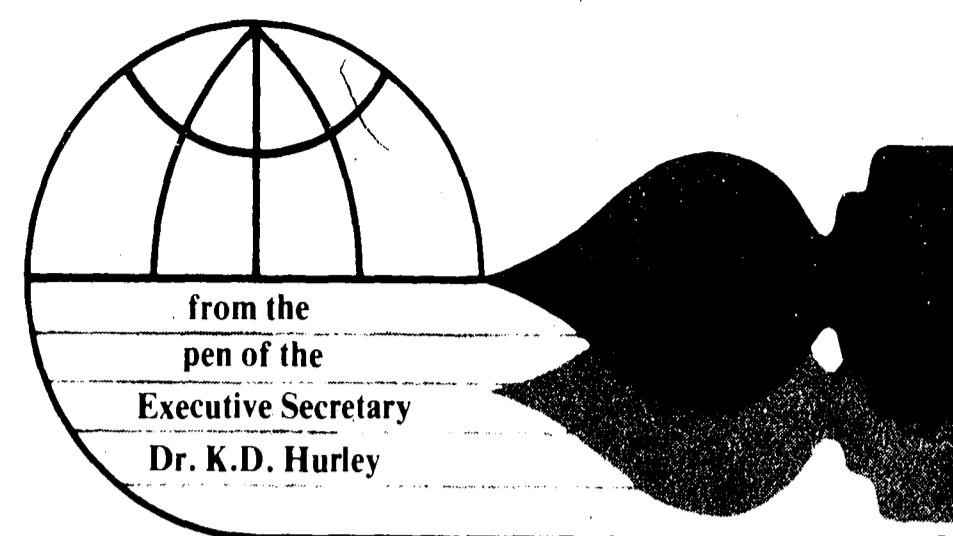
S.D.B. World Federation
Alfred, N.Y.

AUGUST 6-12

S.D.B. General Conference
Houghton College, N.Y.

AUGUST 13-18

Leadership Institute
Camp Harley Sutton
Alfred Station, N.Y.
Dean Herbert E. Saunders



FINAL AUTHORITY — WHERE DOES IT REST?

THAT is still the question, so it seems!

The Study Group Report on Denominational Organization has been mailed to all members of Seventh Day Baptist churches across the country. Replies are beginning to come in; they cover a broad range on the opinion spectrum; and most of them deal, ultimately, with the question of "authority."

Some people obviously feel that the Study Group's recommendations do not go nearly far enough toward a centralized and fully-coordinated structure; others rebel at the thought of moving to a so-called general council which has any authority at all.

One correspondent asserts:

"Final authority rests in God' is not really saying anything at all. If we are committed to Him, this is a given fact. To fail to carry through a plan that designates chain of command and authority by using this expression is to simply utter a platitude, or it is even possibly a 'cop-out.' "

He goes on to say:

"The question has to be faced ultimately: How does the voice of God and His direction get vocalized — how does it get from there to here where we people are?"

"Clearly the Divine Plan is to speak and express His authority and will through people who are committed to Him and called to leadership. It has always been that way and will continue to be that way throughout earthly history.

"In the New Testament times and ever since, the Holy Spirit has been shed 'on all flesh' where there is belief and commitment. Yet God continues to use human agents to speak for Him in evangelization and church govern-

ment as well as to lead in a functional way in the Church. There were the disciples, bishops, pastors, etc., who spoke with the authority that made it possible for the Church to function as gathered communities of believers who themselves have the privilege of the Holy Spirit's leading in their lives. These recognized authorities were essential to both the practical and spiritual operation of the Church, to give cohesiveness and direction. To have rejected this necessity by simply saying 'God is the final authority' would have brought disaster to the Church and the whole Cause of Christ.

"Frankly, I don't see how any organization can function with any effectiveness unless there is one person in whom final authority rests (under God). In our representative system, that individual is in that position by mandate of the people, not through personal seizure of position and power. He is responsible to his constituency to wield that authority in a proper way. By virtue of his appointment, it is assumed that he has the faith, wisdom, and commitment to act on their behalf for their best interests.

"Our own denominational situation illustrates how it is impossible to always reach unanimity through group action. It has become very clear that vested interests can be divisive and stifling, so far as group action is concerned.

"The object of committees, boards, and the general council is to get input, to plan in the various areas of ministry, to integrate programs as far as is possible. But if group action is the final move, compromise is going to have to be 'the name of the game.' I cannot help but feel that

the fear of final central authority is a selfish fear based again on vested interests and pet projects."

This respondent concludes by urging us to adopt the Study Group's recommendations because to do so will be a step toward creating "real leadership which we so desperately need."

Another church representative writes as follows:

"Although I personally felt that a more sweeping reorganization of the denomination was in order, we as a church feel that the proposed plan from the Study Group does deal with some of the very basic problems and could serve to (1) give some authority and control over the autonomous agencies; (2) eliminate some of the discrepancies and misunderstandings in budget matters; (3) provide for a higher level of communication between the agencies and General Conference; and (4) involve a broader cross-section of the denomination in the processes when Conference is not in session.

"It should be noted, however, that our discussion revealed a general feeling that the General Council should also sit in the capacity of evaluating executives of the boards and agencies, just as it will evaluate the executive secretary of the denomination....The feelings are pretty strong in this matter."

It is not surprising that, among Baptists who cherish liberty of conscience and freedom of thought, the responses should be varied. Our responsibility as Christians (Seventh Day Baptist Christians), it seems to me, is to try to understand and truly honor each other's ideas. Sharing them honestly and without rancor, all the while seeking God's

(continued on page 30)

WHEN GOD SAYS, "GO!"

by Russell W. Havens

Sometimes we are inclined to believe that we live in an age when it is peculiarly difficult to reach people with the saving gospel of Christ. "People don't respond the way they used to," we complain, or "People in this particular part of the country have developed a strong resistance to spiritual things," or "People don't come out to evangelistic meetings the way they used to." Either the people, the geographical area, or the methods are to blame.

In reviewing the history of the church in all ages and places, however, one can find the same possible objections. The early church faced far from ideal circumstances. God is fully aware of the fact that the world is in rebellion against Him. He knows that this rebellion is not limited to any one area of the globe or to any one period in time. Yet He bids us, "Go!" Even though all will not respond, His appointed means of spreading the gospel and of calling out His elect is the preaching of the Word. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent" (Romans 10:13-15)?

Much time and effort is expended in placing blame. Often Christians spend more time searching for reasons for lack of advancement than they do in seeking and obeying God's will for themselves as individual believers. The problem seems to be that either we are not attuned hearing God's voice, or hearing it, we disobey, shrugging off our individual responsibility, preferring to accuse the collective body, whether local church, association, or denomination, for its failures.

When the Lord calls us as individuals, as He did Isaiah, "Whom shall I send, and who will go for us?" our customary answer has been an unthinking, "Someone else, Lord." Sometimes we have thought to delay things by some such statements as, "Here am I, waiting for the denomination to give me the training, the methodology, and the inspiration to do the work." It is time for each Seventh Day Baptist to seriously consider the call of God, and to answer, as Isaiah, "Here am I, send me" (Isaiah 6:8)!

The Book of Acts records individuals being called, equipped, and sent forth by God with the church's recognition and blessing. From time to time, the apostles themselves had to run to catch up with the expanding church. Wouldn't it be a welcome change to see our denominational officials busily moving about the country and the world, not necessarily attempting to start things, but keeping up with the expanding work that God was performing through individual, committed believers?

Following the dramatic witness of Stephen, a great persecution descended upon the church. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. ... Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:1,4). Instead of the difficulty becoming a stumbling block to the progress of the gospel, it became a stepping-stone! The Lord used the persecution designed to stop the expanding message to do the very opposite. And it was accomplished through the lives of individual believers! It providentially scattered witnessing members while the denominational officials remained at headquarters.

The early Christians "went everywhere." People today are doing the same thing, moved about not by persecution very often, but by other "circumstances." Isn't it time that we realized that these "circumstances" are God's providences? Today people are extremely mobile. Seventh Day Baptists are among the traveling masses. Should we be considering our travel as missionary journeys? Is it time to think more seriously about our jobs, whatever they may be, as mission outposts? Should individual Seventh Day Baptists, not just ministers or denominational workers, give earnest and seriously prayerful consideration to moving to a location where there is no Seventh Day Baptist witness and seek to initiate such a fellowship? Should local churches already established become training centers in every sense of the word for expansion? God is saying, "Go!"

Not only did these early Christians go everywhere, but everywhere they went they preached the word. Their message was not mere human opinion. It was not inconsequential. It was definite. It was seriously presented. It was defended. It was spoken and it was lived out. It was the Word of the Living God! God's command to repent and believe the gospel was announced. And by His grace, God used the message thus proclaimed to call out His people.

What are the implications for us? Initially, we must be certain of our own relationship to Jesus Christ. We must be regenerated children of God, maturing and healthy in spirit. Our understanding of God and His Word must be growing.

Furthermore, we must recognize that every Christian is responsible to witness for the Savior by life and by word. We must learn to express the hope that lies within (1 Peter 3:15).

We must not expect everything to be easy. We must use the pressures that come to us to push us forward rather than to keep us from progressing.

We must stop looking for scapegoats. It is so easy to sit back and criticize the deacons, the Sabbath School teachers, the pastor, this or that board or agency, or the General Conference as a whole. Such talk is cheap. Our tendency is to find someone to blame. We must stop such childish behavior. It is often only a cover for our own spiritual poverty and lack of vision.

Instead, by God's grace, let us ask Him, "Lord... Lord, what would you have me to do?" And then, empowered by His Spirit, go out and do it! Our church officers, pastors, and denominational helpers do not have all the answers, but God does. And He does not choose to filter all His ideas and directions through them! You, Christian, you are a priest of God Most High (1 Peter 2:9)-- assume your priestly responsibilities! Determine under God what you are to do for the advancement of His Kingdom and the extension of the Seventh Day Baptist witness in all the world. Then realize that accomplishing God's will is not hoping to do it, or wishing you might be able, but fulfilling the will of God means that you do it!

I am not calling for an abandonment of our existing institutions. I am calling for a return to the spirit that brought these institutions into being! I am calling for believers -- you -- to stop waiting to be asked, and to start asking the Lord!

I am not a renegade individualist. I am a believer in Christ's church. But all too often great visions die in the dust of the minutes of the last meeting. Some of these deserve to die. Some are not from the Lord. Some visions may require corporate recognition and blessing. But I am convinced that many messages from God are buried in church machinery precisely because some inspired believer brought them there rather than take up the challenge God gave them individually.

Are we listening when God says, "Go"? Are we willing, when God says, "Go"? Are we obedient, when God says, "Go"? Can we say with Paul, "I was not disobedient unto the heavenly vision" (Acts 26:19)?

focus

MISSION
NOTES

"Where there
is no vision
the people
perish"

Verse for the month: "The one thing I want from God, the thing I seek most of all, is the privilege of meditating in His Temple, living in His presence every day of my life, delighting in His incomparable perfections and glory. There will I be when troubles come."

-Psalm 27:4-5

● **MEXICO**-El Centro de Educacion Christiana "Portadores de Luz" (the new education/church center) in Matamoros, Tam., MEXICO was dedicated April 23. About 200 were present for the occasion from many churches in Mexico and the immediate area. Daryl and Barbara White from the Boulder, CO, church represented SDB's in the USA. A second floor is yet to be constructed. Churches in the Mid-Continent SDB Association and the SSMO/New Fields funds are helping in this phase. A work team from the Boulder, CO, church will aid this project late in May.

● **U.S.A.**-Working with the Pacific Coast Association, the Missionary Board voted to aid in placing a missionary pastor at the Bay Area, CA, SDB Church from July 1, 1978. Pastor Jay Zaremba, a graduate of Seminary in June, will begin his service from July 1.

● **WORLD**-In just a few weeks representatives from sister groups from around the world will be arriving in the USA for the second session of THE SEVENTH DAY BAPTIST WORLD FEDERATION. Contributions are still needed to meet the general budget! Have you or your church taken action to support this special need? Do it now. Funds, so designated ("SDBWF '78 SESSION") can be sent through Our World Mission treasurer.

● **KENYA**-Menzo and Audrey Fuller spent a brief time visiting leaders and groups in the Kisii area. Joel L. O. Omare was their interpreter and guide. He will complete his course at Harvest Bible College this spring and enter into the work more fully, seeking to offer training classes for

pastors and youth. GUIDE Bible Study lessons have been sent for their use by the Tract Society.

● **U.S.A.**-Christ SDB Church, Little Rock, AR, was organized in April. Rev. John Camenga serves this new church on a part-time bi-vocational pastor arrangement.

● **MALAWI**-During May and June Pastor G. P. Nantikwa (Secretary) and W. Aisa (Treasurer) held revival meetings in the three associations — Central, SW & SE. Women's League leaders, Mrs. H. J. Mwangi and Mrs. Sukwala conducted meetings for women in several SW & SE Association churches in May.

● **U.S.A.**-Added encouragement is given to local churches and Associations to become aware of open doors for extension ministries in their areas. Home Bible Studies, Sabbath Schools, and periodic worship services can be established in many new areas. Many could grow into new churches! What has your church...your Association...done in considering such possibilities?

● **BURMA**-The MISSION MEMO for May shared facts on actions by our sister Conference in Burma. Did you gain this information in your church? It is made available through your Missionary Keyworker. A monthly mailing is sent by your Missionary Society to each one with a copy to pastors.

● **FURLOUGH**-Your missionaries, Menzo and Audrey Fuller, are spending a well-deserved furlough prior to Conference with their family and friends. While no extensive plans for visits to local churches is planned, since their furlough will only be five or six months, they hope to be able to visit several churches enroute to visit relatives or Conference. They will be contacting pastors to share their plans.

● **SOUTH AFRICA**--A letter from Sister Elspeth Ganca contains the following information, "on the 19-3-1978 (March 19th) we baptized 9 new members at the Swankops River." Make a special note to remember these new babes in Christ in your prayers.

PRAYER

C
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A Prayer Reminder
for Each Day!!

JULY 1978

PRAY FOR:

1-Missionary Pastor Jay Zaremba as he begins his ministry in the Bay Area, CA, church

2-Missionaries Menzo and Audrey Fuller as they share their experiences

3-Those who are discouraged

4-S.D.B. summer camps

5-Women's Board in Denver, CO

6-Editor John Bevis as he carries out his ministry in the Publishing House

7-Future missionary candidates

8-Someone to reach out to with the love of Jesus

9-Daytona Beach church as a new pastor is sought

10-SDB Board of Christian Education as it develops materials for the denomination

11-Doug and Jane Mackintosh as they prepare to leave Jamaica for the USA

12-Rev. and Mrs. David Pearson, Plainfield, NJ

13-Baptist World Alliance General Council as they meet in Manila, The Philippines

14-Canadian Seventh Day Baptists

15-Sabbath celebrations around the world

16-Representatives from sister Conferences as they travel for SDBWF Sessions

17-Jean D. McAllister, headquarters secretary

18-Executive Secretary K. D. Hurley as he carries out the work to which the Lord has called him

19-Greater faith

20-Central S.D.B. Church, Upper Marlboro, MD

21-The Crandall High School Board as it seeks the leading of the Lord for His work there

22-The people I have come in contact with this week

23-SDB Missionary Board members as they meet in Westerly, RI

24-Courage to share my Sabbath convictions

25-Strengthening of our families

26-Those who will be hosting the '78 SESSION OF THE SDBWF

27-Those who serve in the music ministry of my church

28-Those considering entering the ministry

29-My pastor as he shares God's message with us

30-Conference President Dick Shepard as he puts the final touches on the Conference program

31-SCSC workers as they meet for their evaluation session and share the blessings of their work this past summer



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

by Madeline Fitz Randolph

For some time now the words of Isaiah 54:2 have been in my mind; "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes." There is a special reason for it has come about recently that our family has "enlarged its tent" in order to let in some very special people. Perhaps some of you have had similar experiences and can fully understand feelings and emotions expressed here.

When my daughter first informed me that she had invited a small group of retarded adults to church and to stay afterward for dinner, my emotions were somewhat mixed. There was pride in my daughter's unselfish Christian witness; there was dread of what might be an embarrassing encounter for the folks of our church; there was a real sincere desire to cheer someone less fortunate --all of these and many more were factors to deal with in my own consciousness.

Preparations were made during the week for the Sabbath. We looked forward to a time of renewal, but secretly I was dreading it. When Sabbath Day came and it was time for the guests to be picked and delivered to the church, one member of the family went alone while we waited in the entry for their arrival. A few minutes before the hour for worship to begin, there was a flurry of worshippers coming in, greetings

ENLARGING OUR TENTS

were exchanged, and then I saw them coming up the walk. Three young women, somewhere in the 20's were coming in, Barbara, Cindy and Anna. Barbara was the most attractive of the three, well-dressed, tall and poised-you could hardly realize there was a handicap. She was the least responsive. With Anna and Cindy, you could plainly tell they were still children in their minds; there were slight physical handicaps, but their faces shone with happiness at the chance to come to church. Introductions were made to the friends standing nearby and then we progressed on to our seats. It then suddenly came to me that they were nervous about what they should be doing, and surprisingly, my better nature came to the rescue; I began to feel happy about having them there, and made them feel at ease. We were very busy finding places in the Bible for unison reading; in the hymnbook for the songs, (they wanted to have the place, even though they were only pretending to read.) Polite and attentive, they were quiet all through the service. "No problems yet," I told myself.

And then it was time for the service to be over and we went to the social room for coffee and cookies. This delighted all three of the girls, who loved cookies. The people came and made themselves acquainted with our guests. Particularly the young girls were so glad to have them there, and insisted that they attend their class with them. I had no idea how the teacher might cope, but decided to "just let things happen." I later found out that the class had been discussing church membership and that from this Anna had decided that she wanted to be "saved." She is still working on this project, with the help of the pastor.

The day was by no means over, there was still dinner to be served, and we had invited some other

friends to share with us. In a very short time there were ten or twelve of us seated around the table, with our Sabbath feast before us. I then remembered that during the social hour after church that Anna had asked me in a very confidential way, "What we going have for dinner?" When I said "roast chicken" ...the next question was "with potatoes and gravy?" to which I gave an affirmative reply.

The delight that we all shared in that meal was no less than a miracle. The guests seemed amazed at the kind of food we had, and the quality, as well as quantity. It made me wonder to myself, just what they usually had to eat. (Incidentally, I must say that by this time, I was having more fun than anyone else.)

In the kitchen I was just starting to dish up dessert when I turned to notice that Cindy had joined me... she had a question or two... "Did I have good manners?"

"Oh, yes, you certainly did," I answered. "Was I a good girl?" came the next question.

I could sincerely say.. "yes, of course you were." "Can I come back another time, go to church and have dinner?"

"I do hope that you will, Cindy," I said and I really meant it. "You know what--I love you," was the next remark. "I love you too, Cindy," and I meant it with all my heart.

Each day, at least once, the phone rings, and it is almost always Anna. "How you?" is the question, and there is real concern. Usually the (not always fully understood) conversation ends with "I love you!"

One does not find friends like this every day; childlike, loving, trusting friends! □



How Does Your Growing Go?

by Janet Thorngate

As a key feature in the 1978 General Conference program, Dr. Kenneth E. Smith will conduct a series of daily Bible studies on personal growth. Drawing on his experience as pastor, teacher, and administrator, he will focus on the response of the individual person to the Conference theme challenge-- "Bearing the Fruit."

Those who attended Dr. Smith's personal growth series at Conference in Milton, Wisconsin, five years ago will remember the food for growing. Others have a new kind of growth experience to look forward to.

MONDAY -- *The Celebration of Being Alive*

If life itself is the gift of God, it follows that my personal existence might not have happened. Why do we take for granted this awesome gift-- the gift of "being" itself? We are called to "celebrate," in the religious sense, the joy of being a living person-- the created gift of God.

TUESDAY -- *The Affirmation of New Being*

There is much interest these days in the "born again" concept, even in the secular media. But what difference does the "new birth" make, in fact? We are called to transcend the initial experience of conversion to fully accept the consequences of "being different."

WEDNESDAY -- *The Power for Living*

The growth of living things draws upon the physical resources of earth, air, and water. The spiritual development of persons is by choice. Where do we find our resources for the new life? Principles of nutrition and physical well-being have similarities to spiritual progress.

THURSDAY -- *Living Beyond Ourselves*

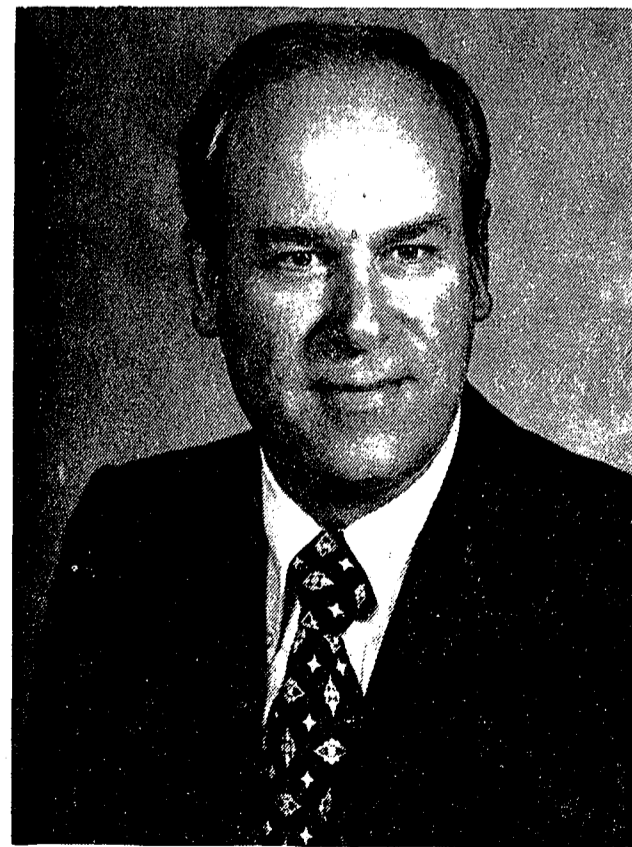
Certain religions in the world are exclusively concerned with personal salvation. The Christian faith assumes that self-concerns are self-defeating. Spiritual growth is outward and toward the community of action. The call is to care about the needs and the hurts of others.

FRIDAY-- *Staying Alive*

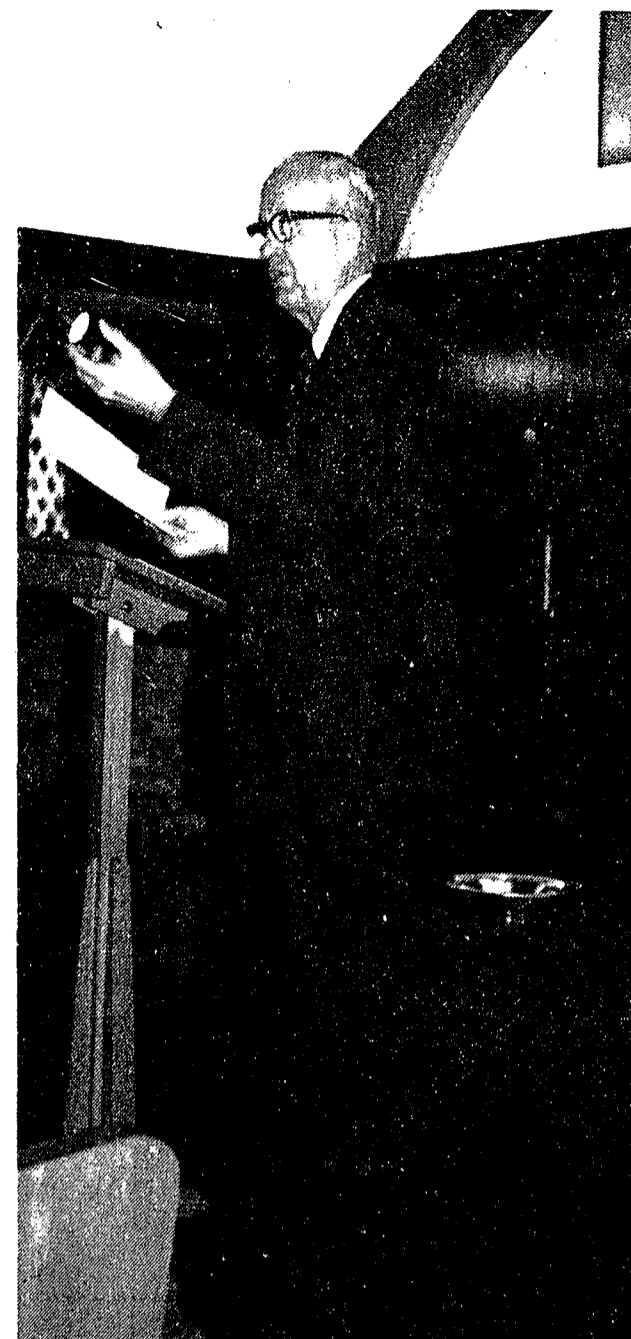
Christian theology says that we are not growing toward death, but toward eternal life. Physical deterioration is inevitable, but spiritual development is the ultimate investment. Staying alive means putting our priorities in order.

Plan now to attend General Conference in Houghton, New York, August 6-12, 1978. □

Dr. Kenneth E. Smith is executive director of the Kansas Foundation for Private Colleges. Earlier administrative positions included the vice-presidency for Development and Public Relations at Dowling College in Oakdale, New York, and the presidency of Milton College in Wisconsin from 1968 to 1973. He taught philosophy and religion at Milton and served as pastor of the Denver Seventh Day Baptist Church, 1957-1963, and of the Albion and Milton Junction churches, 1952-1957. The Smiths live in Topeka and attend the Nortonville, KS, church.



The Sabbath Recorder



Dr. K.D. Hurley challenges the church to remain on the cutting edge of growth.



Deacon Douglas W. Yarberry of the Texarkana, AR, church gave the challenge to the newly-organized congregation.

NEW CHURCH ORGANIZED

Christ Seventh Day Baptist Church, Little Rock, Ark., held its organizational meeting Sabbath, April 29, 1978, at the Central Church of the Nazarene. The guest speaker at the meeting was Dr. K.D. Hurley, executive secretary of the Seventh Day Baptist General Conference.

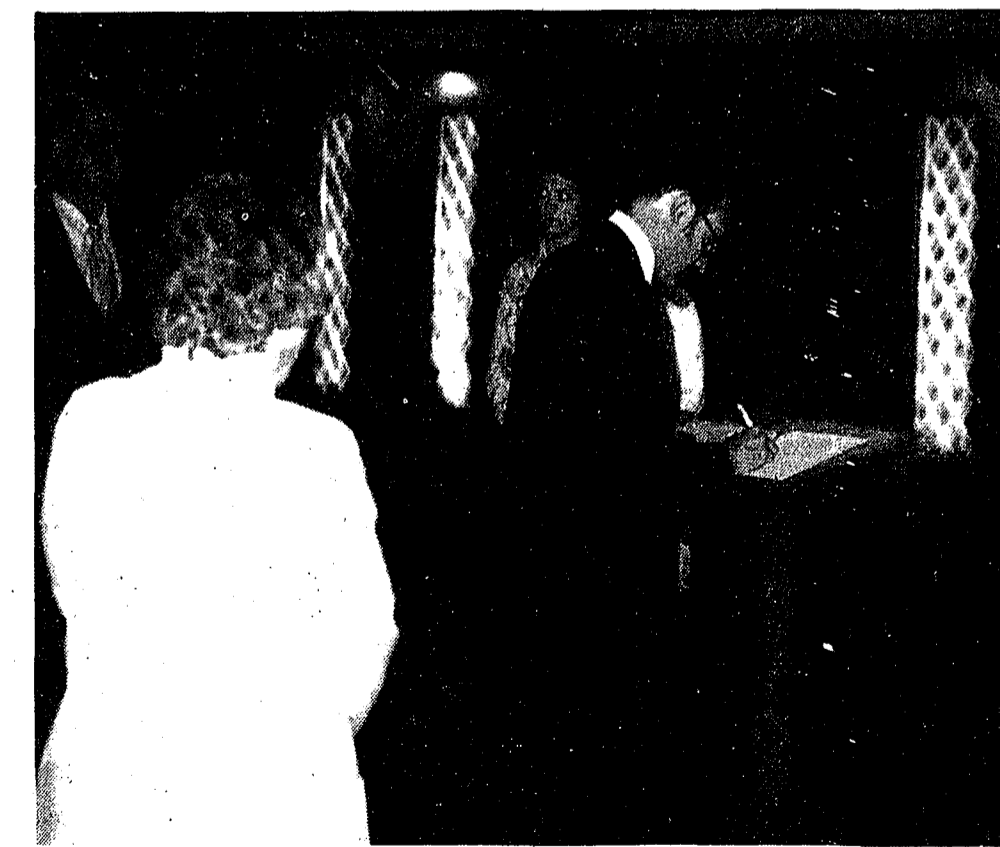
The organizational meeting was attended by representatives from three sister churches in the Southwest Association, Little Rock, Ark., Texarkana, Ark., and Paint Rock, Ala. Letters of encouragement and congratulations were received from the American Tract Society, the Seventh Day Baptist Missionary Society, and Seventh Day Baptist Churches in Houston and Dallas, Texas; Paint Rock, Alabama; Fouke, Arkansas; and Sunshine Mountain, Mississippi.

Dr. Hurley brought the new church up to date on the news from General Conference during his opening remarks. He mentioned that this is the fifth new church that has been organized since last November, and that this growth is a result of the Commitment to Growth Plan that was recently adopted by General Conference. He told the new church that it was on the cutting edge of growth among Seventh Day Baptists.

Pastor Dallas Hudspeth of Central Church of the Nazarene brought greetings to the church. He encouraged the church to do its part to spread the gospel in the Southwest Little Rock area.

Christ Seventh Day Baptist Church plans to seek membership in the Southwest Association of Seventh Day Baptist Churches at their annual meeting to be held in Little Rock in June. The church will also seek membership in the Seventh Day Baptist General Conference at its annual meeting this August.

The church began with fifteen charter members: John H. Camenga, Linda V.H. Camenga, Melva B. Fisher, Jim Garrett, Elaine Garrett, Janis A. Blackwood, James M. Mitchell, Inez Mitchell, James A. Mitchell, Elsie Hughes, Eva K. Jordan, Jack Williams, Marjorie Williams, George L. Johnson, Velma J. Johnson. □



The church is beginning with fifteen charter members.

the CHURCH in ACTION

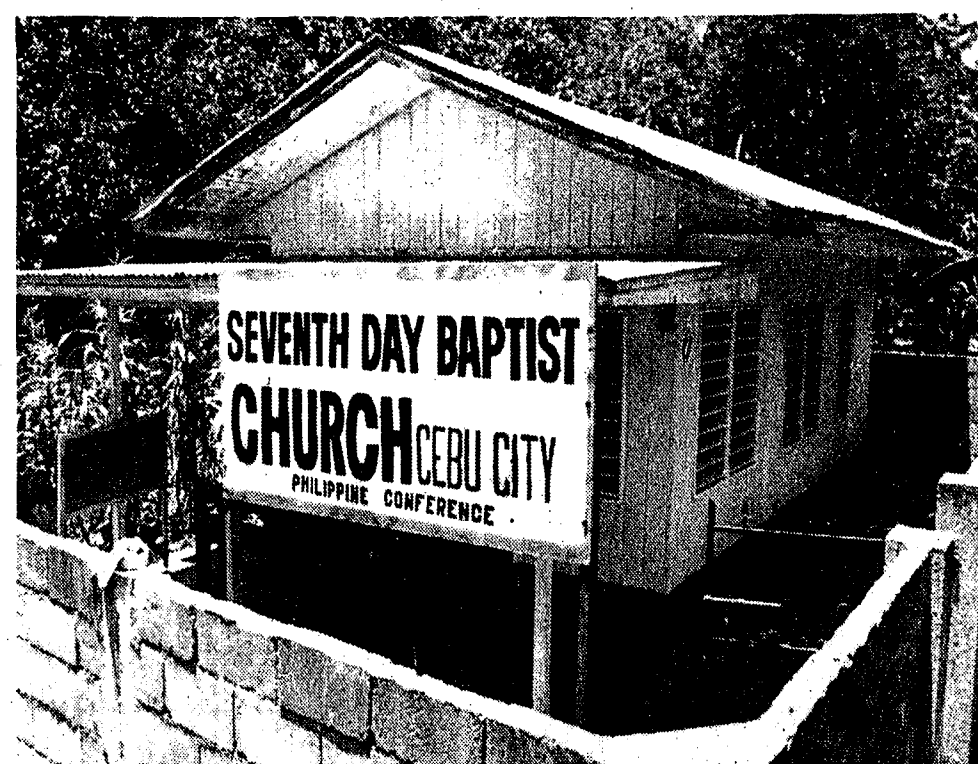
LIGHT BEARERS VISIT W. V. CHURCH

LOST CREEK, W.V.-Springtime and business seem to go hand-in-hand, and springtime in Lost Creek is no exception to that rule. Skillful preparations and long practices coupled with the beauty of the Scriptures made this year's service for Resurrection Sabbath a memorable one. The choir, under the direction of Pastor Van Horn, performed the moving cantata, "Hallelujah! What A Savior!"

Resurrection Sabbath was made even more special by an appearance that evening by the Light Bearers for Christ. As always, the singers gave a delightful performance. The Light Bearers were also well received when they conducted the morning worship service on April 1. Rev. Mynor Soper brought the message that morning. Following services, the Young Adults of the church were pleased to host a luncheon for the group, and to enjoy their fellowship. Our prayers go with them as they continue their travels.

It is a genuine pleasure for us to congratulate Rex and Phyllis Randolph on the occasion of their Silver Wedding Anniversary. The Randolph children hosted an open house celebration for their parents at the church on Sunday, March 26.

Pastor Van Horn is pleased to note the beginning efforts of two Evangelism Explosion teams operating on Monday evenings and Wednesday mornings. He is also conducting a new Church Growth force with nine members participating at present; and a pastor's New Membership Class of fifteen students. Both groups meet on Sundays. Plans are being formulated for a successful Vacation Bible School session. This year's director is Susan Pinder, who always does a great job for us.



The recently completed S.D.B. church in Cebu City, Philippines, is served by the Rev. E.O. Ferraren. A portion of the expense of this building came from your gifts to the Sabbath School Missions Offering. We look forward to meeting Pastor Ferraren at General Conference this year.

We are proud to announce that Robert Van Horn has been named to the position of assistant pastor of our church. He has always given much of himself to service here and we look forward to watching him grow in this new endeavor.

We were saddened by the passing of Rev. Orville Booth Bond on April 14. Men of his courage and conviction so seldom come along and are so sadly missed when gone. But we rejoice in the knowledge that he shared a bright, full life on earth and is now sharing an even brighter life with the father. □

-Mrs. Dennis Poling

OUTREACH IN DENVER

DENVER, CO.-The Denver Area church has several different types of outreach in progress at this time.

There are Wednesday night Bible studies, one at the church and one in the Southeast Denver area. On Tuesday mornings at the church the young married ladies are having a study on "The Philosophy of Christian Womanhood" which is bringing several outside the church into the study. The young couples of the church have divided into small groups and are having monthly Bible studies. After a period of time the couples will switch around in the groups to give different input and to get to know others better. A neighborhood recreation program is in operation. It is being held at an elementary school nearby the church which has brought around 15, so far, elementary age children into the gym on Thursday nights to play basketball, volley ball, and have a good time.

One of the efforts being made is a "Neighborhood Get Acquainted Visitation" to let the people know we are there in the Community if they need anything and to offer whatever we can to fill their needs.

We had a Sabbath Service of Praise and Worship brought to us by a very dedicated group from Fort Collins, CO, called the "Life Shine Singers." A fellowship dinner followed, allowing time to share and get acquainted with the group.

Our fellowship dinners, which are held once a month on the fourth Sabbath of every month, always include some kind of special emphasis, such as the Sabbath School, church officers, or whatever may be pertinent at the time.

"The Seven Last Words of Christ" by Theodore Dubois was presented the Sabbath before Easter by our choir which was a very moving experience, both for participants and listeners. This left Easter Sabbath open for Pastor Edgar Wheeler to share a special message with us, bringing the Easter season to a climax.

Good things are bound to happen! □

-Neva C. Hunt

LITERATURE EMPHASIS MONTH OBSERVED

NORTONVILLE, KS.-Clifford Bond had charge of the worship services and Communion on January 7 because Pastor Paul had laryngitis.

During worship services January 21 a College Share Group from Bethany College, Lindsborg, KS, presented a program of instrumental and vocal music. Bethany College is noted for its music-- especially its

annual spring presentation of Handel's "The Messiah."

The church family wished Tom and Helen (Woolworth) Stephan congratulations with a card shower for their sixtieth wedding anniversary January 25. They have one son, Eugene, and four grandchildren.

February was "Literature Emphasis" month. Each Sabbath a different area was stressed: Books (from our church library as well as personal copies for loan); Tracts (Old and new-- "Make tracks with tracts"); Magazines (many Christian issues-- especially *The Sabbath Recorder*); and Letters (a much unused witnessing tool). Pastor Paul arranged a good display of Christian reading material for all ages from a Christian Book Store.

On February 25, while Pastor Paul and Muriel assisted the Kansas City church with their "Body Life" Workshop, Dr. Kenneth Smith brought our morning message.

March 4 was OUR WORLD MISSION Sabbath stressing projects for outreach with reports of the SDB Missionary Society, Light Bearers for Christ, Missionaries as Builders (new construction at our missions) and New Groups/Churches/Fellowships. The Children's Chorus sang five of their songs with a missionary flavor including "He's God the Whole World in His Hands." Our World Vision Love Loaves were turned in by each family-- a personal project for several months-- \$189 was collected.

The First Annual Church Planning Conference was held the evening of March 4. The meeting was divided into three parts: Looking at Our Potential-- *Where We Are*; Soup Break-- Time to Think and Talk; and Constructing the Calendar-- *What We'll Do*.

Easter Sabbath worship services began with the congregational hymn "Tell Me the Stories of Jesus" and celebrating the Lord's Supper. The choir members took their places and presented the Easter story in five anthems. Four of the men dramatized the Scriptural reading of "Christ Before Pilate" very effectively. Poems and selections were given by other choir members as well as a meditation, "Three Days of Hell," portraying the grief and despair of those who loved Jesus between His crucifixion and resurrection.

The winter project of our Women's Missionary Society has been "Bricks for Sunshine Mountain." Envelopes

were distributed for donations with a goal cited for \$100. The goal was reached through a combined church effort to go toward construction at Sunshine Mountain.

The Sabbath Eve Bible Study met in the homes of the Kirk Loopers, Leavenworth, during January, and the Norris Wheelers, Lawrence, during February and March. Other activities of our church have been Vesper Services January 14, Fun and Games for the Young Adults at the Kent Wheelers February 10, and an Oyster Supper March 25.

Here is Kansas after a miserable winter--especially a February with heavy snows and cold-- Spring has arrived "preaching" the resurrection all over again as God's good earth bursts forth, and we can but add, "Praise the Lord!" □

-Mrs. Merlin Wheeler

● *Yearbook* errata: The OWM figures for the Paint Rock, AL, church are incorrect. The church gave \$844.50 not 55.00 as listed. We are happy to note this correction.

CONCERTS ARE ENJOYED

PLAINFIELD, N.J.--We were fortunate to have two sacred concerts in one week. The Light Bearers presented their inspiring evangelistic program April 6 with six singers and various musical instruments. We were glad to see and hear Scott Smith, a former member of our congregation. The following Sabbath the high school choir of the Timothy Christian School sang beautifully during most of the worship hour. One of the twenty-two singers was Joanna Pearson, who is a senior in the school.

On March 11 Richard Malachuk, president of the Full Gospel Business Men's Fellowship, International, challenged us to demonstrate our total commitment by filling our church. The next afternoon the McAllister family had a delightful reception in our church for Steve and Edna McAllister, who were married in January. Steve is one of our members. Edna had never been outside of Brazil before coming here as a bride.

Scripture Gems

Favorite Bible texts selected by pastors and ministerial students.



Rev. C. Harmon Dickinson
Richburg, New York

● "So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his. Let us therefore strive to enter that rest..." Hebrews 4:9-11a RSV

● These verses are rich for me because they relate the Sabbath to our salvation in Jesus Christ our Lord. The Sabbath was given as a memorial of God's rest following the creation of the universe. The Lord invites us to enter into his rest, or "my rest" as he calls it.

God's rest is the highest satisfaction one can find in life. Our salvation is rest in the Lord. It is the ultimate of serenity and peace for the person who believes in Jesus Christ as Lord and Savior. This rest is the perfect fulfillment of all things in God. It is sad that many have failed to find this rest.

"There still remains a keeping of the Sabbath for the people of God." There is a new work in Hebrews, "sabbatismos," signifying that our rest in keeping the Sabbath is like God's resting on the first Sabbath. As we continue keeping the Sabbath and enjoying God's rest we can think of His rest following creation when God declared all things good. This Sabbath rest is the completion of the new creation in Christ. Such rest, can we fail to receive it as our own? □

Our celebration on Resurrection Sabbath featured a brass ensemble with three trumpets, two trombones, and a French horn. Pastor David Pearson, as usual, gave us a stirring evangelistic message. A fellowship dinner was followed by color slides and a fascinating description of the recent Holy Land tour by Dean Herbert Saunders.

Our Youth Fellowship is meeting each Sabbath afternoon at 2:00 while the adults are having their Bible reading session. They sold refreshments during the fellowship break in the middle of our 140th annual meeting April 9.

Most of our officers were reelected, including Etta O'Connor as both secretary and treasurer of the Sabbath School. Margret Armstrong is a new trustee, and Charles North, who resigned as church treasurer after ten years, will serve as trustee until he moves to Florida in the fall. He was given a rising vote of thanks. Diane Merchant is our new treasurer. Our budget calls for tithes and offerings of \$26,000, including \$7,500 for OWM. Total giving this last year amounted to over \$25,000, including OWM and outside gifts.

We were proud of our young chef, Robert Pociatek, who won the grand prize in the *Courier-News* annual recipe contest.

We look forward to a new church year of spiritual and numerical growth under the leadership of Pastor Pearson. □

-Ruth Hunting Parker

NEWS NOTES

- On May 20 the Boulder, CO, congregation celebrated the 85th anniversary of the founding of the church. The church continues to sponsor "Dial-A-Meditation" (303) 442-1471.

- The Rev. Marion C. Van Horn, pastor of the Daytona Beach, FL, church since October of 1966, has announced his retirement effective in October of 1978.

- Regular Sabbath services are being held in Columbia, Mississippi, in facilities furnished by Bill and Lorena Johnson. Ralph Hays, Sr., has assumed pastoral duties of this new work. The services are at 2:00 p.m. at the junction of highways 13 and 25.



Pastor and Mrs. Kenneth B. Burdick have begun their ministry with the North Jersey church in Basking Ridge, N.J.

BURDICKS WELCOMED TO PASTORATE

BASKING RIDGE, N.J.-On Sabbath April 22, Pastor and Mrs. Kenneth B. Burdick officially assumed the pastorate of the North Jersey church. Pastor Burdick spoke on "Being Acceptable to God" using Psalm 19 as his text. Following the worship service a fellowship dinner and a reception for the Burdicks was held in the church dining hall. Some forty-six were in attendance at the services including members of the Irvington church and representatives from Plainfield as well as DeRuyter, N.Y.

Pastor and Mrs. Burdick are living in Morristown which is about a twenty minute drive from the church. We pray God's blessings on them as they begin their ministry in New Jersey. □

SDB'S MEET IN BOSTON AREA

On Sabbath Eve, March 31, a group of about fifteen people, met in the Boston area for fellowship in Christ. Pastors Dale Rood and Russell Havens led a time of singing and Bible study, followed by a period of getting acquainted and sharing refreshments. The meeting was held in the apartment of Rebecca Eckels, a member of the Pawcatuck Church who lives in Norwood, Mass. Persons living in the Boston area who are interested in Seventh Day Baptist fellowship are invited to write to Pastor Russ Havens, 118 Main St., Westerly, RI 02891. Any future meetings will be announced to those interested. □

PASTOR SCHMID SERVES IRVINGTON CHURCH 35 YEARS

VERONA, N.J.-Sabbath April 29, 1978, marked the thirty-fifth anniversary of the ministry of the Rev. John G. Schmid. It was in 1943 that Pastor Schmid was installed as the pastor of the German-speaking congregation which met in the Salvation Army building in Irvington, N.J.

Through the years of his ministry Pastor Schmid has become known widely for his dedication and service to his people and his God. Following the war he directed vast shipments of food and clothing to Seventh Day Baptists in war-torn Germany.



Rev. John Schmid has served the German-speaking Irvington, N.J., church for thirty-five years.

Through the years he has maintained a strong interest in missions and the work of the denomination around the world. Today services are conducted in his home, 27 Otsego Road, Verona, N.J. at 11:00 each Sabbath morning. Some of the members of his flock live at a distance and are unable to attend services so he sends a weekly tape of the services to them.

Certainly the words of Paul apply to the life of Pastor Schmid "Well done, thou good and faithful servant..." We pray God's continued blessings on Pastor and Mrs. Schmid and the congregation they serve. □



Welcome home — to Audrey and Menzo Fuller who have returned from mission service in Malawi. The Fullers will spend several months in the U.S., attending General Conference in August, and will return to Malawi in the Fall.

HISTORIC CHURCH CELEBRATES 138 YEAR OF SERVICE

WESTERLY, RI.-The Pawcatuck Seventh Day Baptist Church celebrated its 138th anniversary with a weekend of special activities, April 14-16.

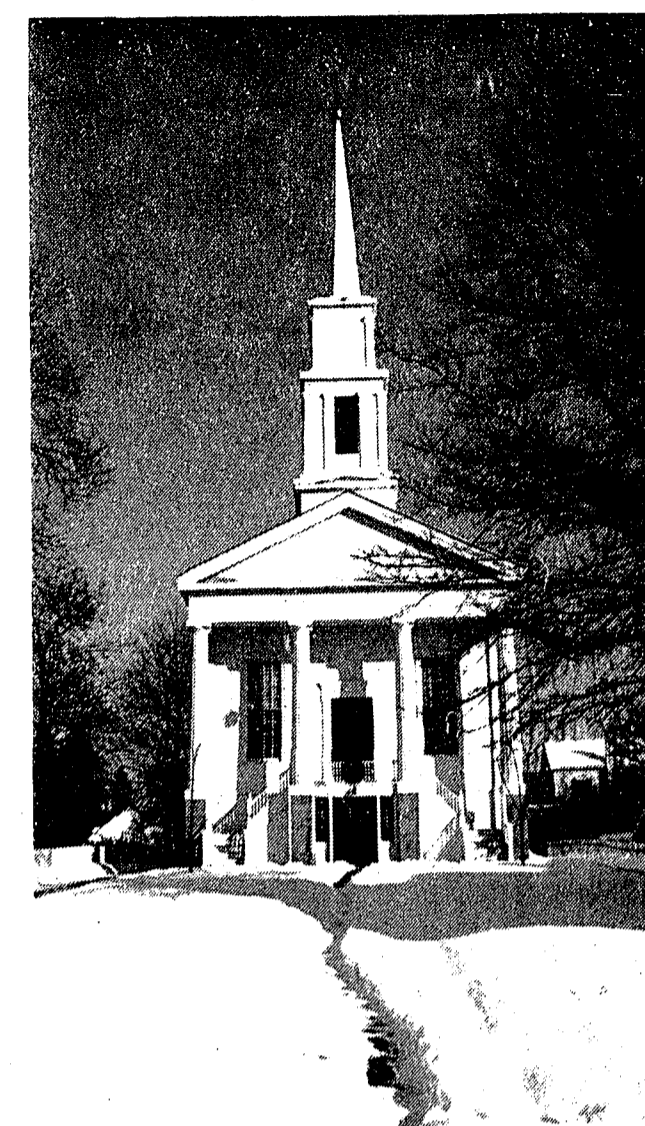
On Sabbath Eve, the Light Bearers for Christ presented a concert of gospel music.

On Sabbath Day, following Sabbath School and the morning worship service at which Pastor Russell Havens spoke on the topic, "Faith of Our Fathers," a special afternoon program of sacred music entitled, *Music for a Sabbath Afternoon*, was directed by Kathy Miller, church organist, and Paula Havens, contralto, and included Robert Owens, tenor, and Sally Austin Pulver, pianist. A light supper was provided at 5:30 under the supervision of Edith Barker, Meredith Barker, and Edith Smith. At 7:30, the film dramatization of John Bunyan's *Pilgrim's Progress* was shown.

Sunday, at 12:30 p.m. the actual anniversary date of the church's organization was celebrated with a dinner especially honoring those who have been members of the church for fifty or more years. The program included many encouraging and humorous anecdotes. Hiram W. Barber, III, and Dorcas Van Horn introduced the honored members by reading short biographical sketches. Many of the members responded with additional comments. Karl G. Stillman, a former president of the congregation, shared reminiscences of events and people recalled since he became a member in 1910. Bernice Whipple, a member of the church for seventy-nine years, was present and spoke briefly. The dinner itself was supervised by Clora Harris, Paula Havens, and Sandra Pendleton. It was a splendid time of fellowship which much gratitude expressed to all who played a part in its success. □

- The Rev. Edward Sutton has been made assistant pastor of the Salem, W.V., church working with the Rev. J. Paul Green.

- Dates for Pacific Firs Camp are: Beginners — July 5-8; Junior High — July 9-15 at Camp McCullough, Kent, WA.



The Pawcatuck Seventh Day Baptist Church in Westerly, R.I., recently celebrated its 138th anniversary with special services. The building has recently been declared a National Historic Site. Pastored by Rev. Russell Havens the Pawcatuck Church hosted Eastern Association meetings in May.

PORTLAND PLANS CHURCH ORGANIZATION

PORTLAND, OR.-The members of the Portland Area Branch of the Seattle, WA., Seventh Day Baptist Church, in a letter to the Seattle church, state that they believe the time has come to organize a church in the Portland, OR. - Vancouver, WA. area. The group has been meeting for several years and two years ago became a "branch church" of the Seattle church. (Portland is approximately 175 miles south of Seattle).

In pioneer days, there was a small SDB church for a few years at Talent, OR. Now, once more there will be a Seventh Day Baptist Church in Oregon- spreading the light of Jesus, and the truths of the Bible that we stand for; in the truth of God's Sabbath and the personal responsibility of the individual Christian. The Portland people believe that God has given them a fertile field for growth and outreach. An organizational date will be set soon. Pray for them! -Seattle *Soundings*. □



Now available on loan through your Sound Studio library:

THE DEACON TAPES

- Foundations for deacon work today
- Deacon's work in today's world
- Developing spiritual strength and skills
- The deacon serving in his church
- Deacons working in the community

All deacons, whether in a large or a small church, can benefit from these cassette tapes. The set includes three hour-long cassette tapes and three four-page study guides (one for each tape). They can be used in a number of ways. Individual deacons can listen and review them for the other deacons; all deacons can listen and discuss them together; or three small groups can study one each and give a summary to the others. Specific topics can be selected for reconsideration as need arises.

However they are used, the topics are sure to give a deacon a fresh understanding of and renewed motivation for his office.

These tapes are for loan. Please send your request to: American Sabbath Tract Society, Sound Studio, P.O. Box 868, Plainfield, N.J. 07061. □

CAMP SERIES CONTINUES

In the past several issues we have featured stories on S.D.B. Camps across the country. This month we are happy to share an article about the camp of the Dutch Conference. We still need articles for Camp Miles, Camp Harmony, Camp Paul Hummel, Camp Lewis and Pacific Pines Camp. We invite the churches and associations who sponsor these camps to assist in the sharing of your camp program with our readers. We would like very much to continue the series. □

SIX HONORED AT BERLIN

BERLIN, N.Y.-On October 1, 1977, six women were honored as each having been a church member for over sixty years.

Mary Greene Bullock, has been a member for 80 years; Ruth Hull Canfield, a member for 67 years; Belle Armsby Greene, Gladys Armsby Knight and Marion Bentley, have been members for 63 years; and Blanche Bentley Wilcox has been a member for 61 years.

Mrs. Bullock, Mrs. Knight and Mrs. Wilcox were the only ones present for the service. A tribute was given by Pastor C. Rex Burdick, followed by Deaconess Frances Ellis offering a prayer of praise and thanksgiving. Each were given certificates by Deacon Arlie Greene and roses by Deaconess Irene Greene, in honor of their many years of dedication to God and to their church. □

REVIVAL IN BROOKFIELD

BROOKFIELD, N.Y.-Brookfield, N.Y., earliest settled township in Madison County, and scene of a great revival during the 1820's, was the setting for another such revival this past April. For some time past the faithful few had prayed for God's spirit to be poured upon this needful community. Slowly, and as a result of many circumstances, a spiritual movement had indeed begun. How exciting it was to see prayers answered, and souls renewed and refreshed through the love of Jesus!

Then, on April 25 the Light Bearers and Rev. Mynor Soper began a five day evangelistic crusade. Although the First and Seventh Day Baptist Church was never filled to overflowing, many within its portals were seeking, and were subsequently filled. Nowhere to date on this tour, revealed the Light Bearers, have so many hands been raised to commit lives unto the Savior. Persons who had not attended church in years were among those thrilled and filled by the Light Bearers' ministry. Many were the comments on the apparent happiness of the group, seen through their beaming faces!

My husband and myself were especially blessed in having the four ladies of the team as guests in our home. Just being able to converse with them about spiritual matters was a privilege.

We pray that wherever the team travels their dedication will be immediately recognized, as it was in Brookfield, and that they will continue to win many souls for the Lord. □

-Donna Tanney

CAMP COOKBOOK CREATED

A supplement to the Creative Camp Manual given to our Camp Directors has been produced and distributed as a cooperative effort of the Women's Board of Christian Education. This supplement is a 45-page cookbook which includes suggested menus and basic food substitutions as well as recipes for large group meals.

Two cookbooks have been sent each camp, one to be placed in the Master Creative Camping Manual and one for the Camp Cook. One copy was included in the April Learning Center of our churches. This book should be made available for use of those persons who plan the church's fellowship meals. □

SAD NEWS ABOUT SOMEONE ELSE

The church was saddened to learn this week of the death of one of our church's members, Someone Else. Someone's passing creates a vacancy that will be difficult to fill. Else has been with us for many years. Someone did far more than a normal person's share of the work.

Whenever there was a job to do, a class to teach, or a meeting to attend, one name was on everyone's list, "Let Someone Else do it."

It was common knowledge that Someone Else was among the largest givers in the church. Whenever there was a financial need, everyone just assumed Someone Else would make up the difference.

Someone else was a wonderful person--sometimes appearing superhuman, but a person can only do so much. Were the truth known, everybody expected too much of Someone Else.

Now Someone Else is gone! We wonder what we are going to do. Someone Else left a wonderful example to follow, but WHO is going to follow it? Who is going to do the things Someone Else did?

When you are asked to help, REMEMBER--we can't depend on Someone Else! □

ACCESSIONS

ASHWAY, R.I.
Gordon P. Lawton, Pastor

By vote of the body upon the individual's Statement of Faith:

By Baptism:
Lynda V. Chester
Sara L. Dingman
William F. Grove

By Letter:
Gordon P. Lawton
Lois E. Spencer

DAYTONA BEACH, FL
Marion Van Horn, Pastor

By Letter:
Alice (Hyde) Randolph
Crosby U. Rogers

By Testimony:
Owen Regal
Kay (Mrs. Owen) Regal

CHRIST S.D.B. CHURCH
LITTLE ROCK, AR
John H. Camenga, Pastor

Charter Members:
John H. Camenga
Linda (Mrs. John H.) Camenga
Melva B. Fisher
Jim Garrett
Elaine (Mrs. Jim) Garrett
James M. Mitchell
Inez (Mrs. James M.) Mitchell
James A. Mitchell
Elsie Hughes
Eva K. Jordan
Jack Williams
Marjorie (Mrs. Jack) Williams
George L. Johnson
Velma J. (Mrs. George L.) Johnson

NEW AUBURN, WI
David L. Taylor, Pastor

By Baptism:
Lorena Boggett
Wayne North
Dana Taylor
Dina Taylor

By Letter:
Margaret (Mrs. David) Taylor
David L. Taylor

SEATTLE, WA
Duane L. Davis, Pastor

By Letter:
Louisa Green Turner

TEXARKANA, AR
Ralph Soper, Pastor

By Testimony:
Bobbie Stroupe

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

By Letter:
Barbara (Mrs. Kenneth) Chroniger
Kenneth D. Chroniger

Recorder Reactions

The views expressed are those of the writer and not necessarily those of the Recorder.

Congratulations for the excellent article in the April Recorder, "Dark Is the Night." This should be a matter of prayer in all Christian homes and churches. Many more refuges such as "Under 21" should be set up in New York and other cities. This traffic in human lives and souls must cease...

-Rev. Paul Burdick
Waterford, CT

After careful appraisal of the Study Group Report, the following observations would appear to be relevant. 1. From a literary or publishing standpoint the report is very well done. 2. From the standpoint of content the report is almost totally without merit-- unless the widespread denominational plea for meaningful reorganization is to be completely ignored, and unless complete denominational control is to be centered in the New England area.

Permit me two observations regarding the central thrust of this report. First, No meaningful reorganization or restructuring is being suggested. A minor side issue has been elevated to the status of a "Reorganization." The main emphasis and recommendation of the previous committee reports have been deleted. Second, -The term "Full Circle Ministry" has been coined for a general concept of outreach, nurture, and supportive services which has always been the basic plan of our denomination and every other denomination. This term has been neatly substituted for "Full Circle Administration" which was the basic reorganization plan of the Ad Hoc committee. Full Circle Administration was a soundly worked out plan to have our leadership core of executives at denominational headquarters and that plan was strongly supported by the delegates to the 1977 General Conference session.

Recognizing that the plan for real reorganization has been eviscerated and probably buried, let us consider the present proposal in some detail. This plan would scrap the Commission and substitute for Commission a General Council of 17 members plus the "employed executives of

the Related Agencies" in a non-voting capacity. (Does this mean only the salaried executives or all the executives of the related agencies?)

The obvious disadvantages of such a group have been catalogued each year by each group studying this whole matter: 1. The group is too large for efficient discussion and action. 2. Travel costs. 3. Hosting problems and expenses during Council sessions.

A far weightier problem is the representation afforded by such a group. We are led to believe in this report that very broad representation will be achieved, thus approaching real democracy. Consider the following - of the 17 members on such a council 9 members, (6 agency representatives and 3 association representatives) would come from a geographic area about 150 miles in radius. Add to this majority of the council at least 5 salaried executives serving as very influential, persuasive advisors - although non-voting - and the representatives within the 150 mile radius become 14 out of 22.

Further, consider that these 14, in general, have personal vested interests because of their agency affiliations and they arrive at such a council session well primed to approach the business items with those interests in mind. The remaining 8 council members gather from around the country and have to try to begin to digest the material which is so much a part of the regular concerns of the other 14. This is representation?

This recommendation is not progressive, it is regressive. It is a very large step in the wrong direction. This is a plan which will give effective control of all denominational programming, budget and supervision to the Northeastern group who receive and spend practically all denominational funds. Is this the reorganization General Conference thought they were initiating three years ago?

The Commission plan was devised to avoid this undesirable system of having accountability supervised by members of the groups whose accountability is being evaluated. Therefore the Commission

was comprised of 6 persons who represented no specific group and whose sole interest was that of the total denominational program. Their geographic distribution was carefully maintained and they have uniformly provided a truly denominational perspective to their tasks of supervision and analysis. To turn this responsibility over now to such a large group, each of whom represents some specific interests and most of whom represent vested interests is not a progressive step. To have two-thirds of the discussants from within a 150 mile radius is not representative in any democratic sense.

Our greatest organizational need as a denomination is leadership. The Full Circle Administration plan which has a core of denominational leaders at our headquarters, the plan which was supported so strongly by the delegates to the 1977 General Conference, was a carefully worked out plan. It was applauded by knowledgeable executives of other denominations. It sought to terminate the geographic and functional fragmentation of leadership which has limited our efforts in this century. Throughout the country our people responded enthusiastically to this plan with the exceptions being mostly in the 150 mile radius mentioned above.

Referring to this plan of Full Circle Administration, the present study group says on page 8 of their report "this appears to be a goal to work toward, but we are not ready to implement this yet." Who are the "we" who are not ready to move ahead? The Study Group endorses the plan, the 1977 General Conference delegates approved the plan. To what stage must our denomination decline before all of us are willing to initiate a new era of organization and leadership?

-Dr. Edward J. Horsley
Denver, CO

Recently Dr. K.D. Hurley, executive secretary of S.D.B. General Conference, visited the Boulder S.D.B. Church to explain the progress of the restructuring or reorganization of the Denomination of Seventh Day Baptist Churches in the United States.

The stated reason for the proposed restructuring or reorganization is to better evolve programs which have as a primary purpose

numerical growth of the churches within the denomination resulting in the overall growth of the denomination.

I was amazed how well all facets of these programs were fully developed with exception of one which can determine their success or lack of success.

The one thing which stands firmly in the way of our new "Commitment to Growth" is our willingness to accept the truth of tithing and vigorously promote it.

Denominations which have shown remarkable growth recently have done so either by promoting social programs with little regard for Polity of Fundamental Beliefs or by making tithing a nearly *mandatory* responsibility of membership.

"Money stands between more people and their relationship with GOD than any other thing." Quote by E.H. Hungerford.

Modern tithing - a 20th century adaption of the ancient Biblical principle of returning one-tenth to the Lord (Genesis 28:22) (and other)-kindled a revolution which is successfully revivifying some American Protestant Churches both *spiritually* and *physically*.

Why are we reluctant to *dramatically emphasize* the reality of the "eleventh commandment" - Thou shalt tithe? Are we "apologists"?

I have heard members of S.D.B. churches say, "I can't tithe, I can't afford it." Do we really believe the promises of God?!! "Put me to the test and you will see that I will pour out on you in *abundance* all kinds of good things" (Mal. 3:10 GNB).

Other members have asked, "Should I tithe on the Gross or the Net of my income?" The only answer I can see that is relevant is, "Do we wish to be blessed on the Gross or on the Net?"

Another comment I have heard among S.D.B.'s is "My Budget will not permit a 10% (ten percent) tithe." How in the everloving world can we even consider the inclusion of that 10% in our budgeting? *It belongs to God* - it is not ours to budget. If we love God and wish to keep His Commandments, we must base our budget on *our* 90% (ninety percent) or *we continue to rob God*.

Are we *apologists*?!! Money stands between more people and their relation to God than any other thing. In the event I have trod on any toes, I'm sorry. *No I am not!* I have no apology to offer. *I am not an apologist!* -Mel Stephen Boulder, CO

EXECUTIVE SECRETARY

(continued from page 17)

guidance, will surely lead us to the right conclusions.

While making a presentation to a local congregation recently, I was asked why I did not actively promote a specific alternative of organization. My reply was that I consider my role to be one of coordination, of supplying information, of helping to expedite growth and development, not dictating policy or controlling activities.

However, I think it is important for all of us as individual church members to study the information available; to become as knowledgeable as possible; to keep our minds open for consideration of all alternatives; to be willing to share our insights; and to pray for guidance.

In that frame of reference, I was willing simply to share personal reactions to some facets of denominational organization as follows:

(a) *Appropriate changes should and can be achieved without destroying the effectiveness of the important work being done by the boards and agencies as well as volunteers: committees and individuals.*

(b) *If all executives would voluntarily move to Plainfield, the obvious administrative advantages of having the "team" together would accrue even while details of structure, organization, and headquarters location are being resolved. A decision as to where the Denominational Building should ultimately be located will undoubtedly take a year or so at least, and we should not tolerate the inefficiencies of "scattered operation" in the meantime.*

(c) *Using appropriate administrative techniques as well as modern means of communication and transportation, the executives can service and utilize the boards and their subcommittees while based at Denominational Headquarters.*

(d) *The General Council must have official representation and participation on the part of all regional associations. To keep decision-making and active participation in overall denominational affairs completely representative and close to the people*

is imperative.

(e) There is an irreducible minimum for staffing, below which we should not go if we wish to maintain full denominational structure and activity.

Consistently, my desire has been and continues to be to assist in achieving an organizational structure and procedures which will utilize our resources most economically, efficiently, and effectively; which will help our people to grow spiritually and our churches to grow in membership and in number; and which will advance the Cause of Christ through Seventh Day Baptists.

With a revitalized and growing financial support through OWM 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! □

MISSIONARY TOUR FAR EAST REV. LEON R. LAWTON

JUNE 14-17
S.D.B. Churches
New Zealand

JUNE 21-29
Seventh Day Baptists
Australia

JUNE 30-JULY 10
S.D.B. Churches Tour
Pastor's Retreat
Philippines

JULY 11-12
International Missions Secretaries
Manila, Philippines

JULY 13-17
Baptist World Alliance Meetings
Manila, Philippines

JULY 18-22
Seventh Day Baptist Church
Seoul, Korea

MARRIAGES

KING-WALKER.-Edward King and Michelle Walker both of New Smyrna Beach, Florida, were united in marriage February 7, 1978 in the Seventh Day Baptist Church in Daytona Beach by Rev. Marion C. Van Horn.

RANDOLPH-HYDE.-Winfield W.F. Randolph and Alice E. Hyde both of Daytona Beach, Florida, were united in marriage on December 31, 1977, in the Seventh Day Baptist Church by the Rev. Marion C. Van Horn.

BIRTHS

FAUSSET.-A son, Jeremy Seth, to David and Carol (Robinson) Fausset of Ashaway, R.I., on April 23, 1978.

ORR.-A son, Shane Robert, to Brian and Carole Orr of Riverside, CA, on April 5, 1978.

REIERSON.-A son, Adam Scott, to Greg and Mona (Appel) Reiersen of Albion, R.I., Edgerton, Wisconsin, on December 13, 1977.

ROGERS.-A daughter, Mary Catherine, to Stephen and Josephine (Van Horn) Rogers of Belpre, Ohio, on March 16, 1978.

OBITUARIES

BOND.-Orville Booth Bond was born October 31, 1888, to the late Floren Lee and Lenora May Bond in Roanoke, West Virginia, and died April 14, 1978. He married the former Lucille Davis on June 14, 1916, who survives him.

O.B. and Lucille had five sons: Ernest F. of Galena, Ohio; Leland W. of Clarksburg, W. Va.; Thomas C. of Lost Creek, W. Va.; Robert L. and Richard E. both deceased. O.B. was one of nine children. He is survived by two brothers, Orson H. Bond of Rochester, N.Y., and L. Main Bond of Mineral Wells, W. Va.; and one sister, Mrs. Ruth Bond Randolph of Bristol, W. Va. He was preceded in death by two brothers, Dr. Ian H. Bond and Arthur Bond; and three sisters, Ada Bond, Lydia Stutler, and Susie Bond Williams. There are twenty grandchildren and twenty-five great-grandchildren surviving.

O.B. graduated from Salam Academy, received his A.B. from Salem College, and his Masters Degree from West Virginia University. He also attended Alfred University, at Alfred, N.Y., and received an honorary doctorate from Milton College, Milton, Wisconsin. He was named alumnus of the year at Salem College for the year 1966-67.

His career as an educator in West Virginia was begun at the Upper Indian Run School. He then assumed the duties of both teacher

and coach at Flemington High School. He served as principal at Unidas High School and Masontown High School, and was the first principal of Roosevelt Wilson High School. He served as superintendent of schools in Union District and assistant superintendent of schools in Harrison County. At the time of his retirement he was principal at North View Jr. High School in Clarksburg.

O.B. was a member of the Lost Creek Seventh Day Baptist Church. On December 14, 1924, the church issued him a license to preach and he served the church as an assistant pastor until June 1937. He was named a deacon on July 3, 1937, and ordained as a minister in May of 1953 and was subsequently called to the pastorate by the Lost Creek church.

Upon his retirement as an educator, Dr. and Mrs. Bond went to Jamaica as missionaries for Seventh Day Baptists. He also assumed the role of headmaster of Crandall High School in Kingston.

Funeral services were held on Monday, April 17, at the Lost Creek church, Rev. Delmer Van Horn, officiating. Members of the Lost Creek Lions Club, of whom O.B. was a founder, served as honorary pallbearers, and he was laid to rest in the Brick Church Cemetery.

-D.E.V.H.

DICKINSON.-Charles W., 92, the son of the late Charles B. and Emily A. Davis Dickinson, died in the Bridgeton Hospital on Wednesday morning, April 19, 1978. He has been confined to his home for the past several years.

Mr. Dickinson lived his entire life in the South Jersey area having been born in Stow Creek Township, and was a self-employed as a farmer in the Shiloh area. His wife and helper during these years was the late Edna B. Hoffman Dickinson, who went to her heavenly home in February of 1977.

Mr. Dickinson after his confession of faith became a member of the Seventh Day Baptist Church of Shiloh on July 12, 1913. He served his Master and church faithfully during these years. He was its treasurer for about twenty-five years. When he could no longer attend the services, he kept in touch through taped messages.

He was also active in the affairs of the community having served as a member of the Shiloh Board of Education and on the Borough Council. He was a former member of the Shiloh Grange.

Surviving are: two sons, Oliver C. Dickinson of Boonsboro, Md., and Everett H. Dickinson of Shiloh; three daughters, Mrs. Chester (Rachel) Bonham of Bridgeton, Mrs. Leland (Gertrude) Davis of Washington, D.C., and Mrs. William (Ann) Richardson of Shiloh; sixteen grandchildren and fourteen great-grandchildren.

Funeral services were conducted at the Seventh Day Baptist Church in Shiloh on Sunday, April 23, 1978, with his pastor, the Rev. Charles H. Bond, officiating. Burial was in the Shiloh Church Cemetery.

-C.H.B.

GREENE.-Belle Armsby Greene, daughter of the late John D. and Eva Bentley Armsby, was born in Stephentown, New York, December 25, 1895, and died at a Cambridge hospital near her Berlin, New York, home April 5, 1978.

On November 15, 1915, she was married to Carlton Greene who preceded her in death several years ago. She is survived by three sons, Erwin of Petersburg, NY, Arlie of Berlin and Clifford of Spokane, WA; a sister, Gladys Knight of Berlin; a brother,

Leland Armsby of Petersburg; several grandchildren, great-grandchildren, nieces and nephews.

Belle was baptized by Pastor Herbert Cottrell and joined the Berlin Seventh Day Baptist Church October 24, 1914. During sixty-three years of membership she has served her Lord and her church in several capacities, most notably as a Sabbath School teacher.

A memorial service was held in the Berlin Seventh Day Baptist Church on April 7, 1978, with her pastor, Rev. C. Rex Burdick in charge.

-C.R.B.

VAN HORN.-Rua Van Horn was born July 17, 1892 in North Loup, Nebraska, and died March 8, 1978 at her home at the Washington House in Alexandria, Virginia. She was awarded a bachelor's degree from Lewis Institute in Chicago in 1917 and a master's degree from the Teachers College of Columbia University in 1926. She did postgraduate work at the Universities of Wisconsin, Chicago, Minnesota and California at Berkeley. In 1975 she was awarded in honorary doctor's degree from Montana State University.

After ten years of teaching home economics in high schools, Miss Van Horn in 1926 became State Supervisor of Home Economics in Montana and teacher educator at Montana State University, Bozeman. She also taught summers at Colorado State University; Teachers College, Columbia University; Iowa State University; and the Universities of Washington, Chicago, Minnesota and Massachusetts.

She came to Washington, D.C., in 1934 when she was named Program Specialist in home economics for the Vocational Education Division of the U.S. Office of Education, serving in the Southern, Central and Pacific Regions. She assisted in the organization of the Future Homemakers of America, a national youth organization for high school home economics students, and served on its Advisory Board from 1947 until 1954.

In 1958 Miss Van Horn became chief advisor in the Ford Foundation's Pakistan-Oklahoma State University Program to assist the Pakistan Ministry of Education in establishing three degree-granting colleges of home economics in that country. In 1961 she rejoined the U.S. Office of Education as a manpower utilization officer, retiring in 1963.

Miss Van Horn held membership in a number of professional organizations including the American Home Economics Association, American Vocational Association, Omicron Nu and Phi Upsilon Omicron. As an active member of the District of Columbia Home Economics Association, she served as its president in 1948-49.

She joined the Washington Seventh Day Baptist Church on June 18, 1949 and was active in its ministry until her death. Miss Van Horn served on the Board of Directors, treasurer of the church, chairman of the Board of Christian Education and on January 15, 1977 was ordained as a deaconess.

She leaves two sisters, Mrs. Carl Anderson of Milton, Wis., and Mrs. Ruby Kull of Lake Mills, Wis.; and two brothers, Ivan L. Van Horn of Belle Glade, Fla., and Clifford W. Van Horn of Yuma, Ariz.

A memorial service was held at the Washington Seventh Day Baptist Church, conducted by Pastor Leland E. Davis with Senator Jennings F. Randolph giving a tribute.

-L.E.D.

children's
page



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-Written at "Alone Time", Salemville, Leader Lab 4/78
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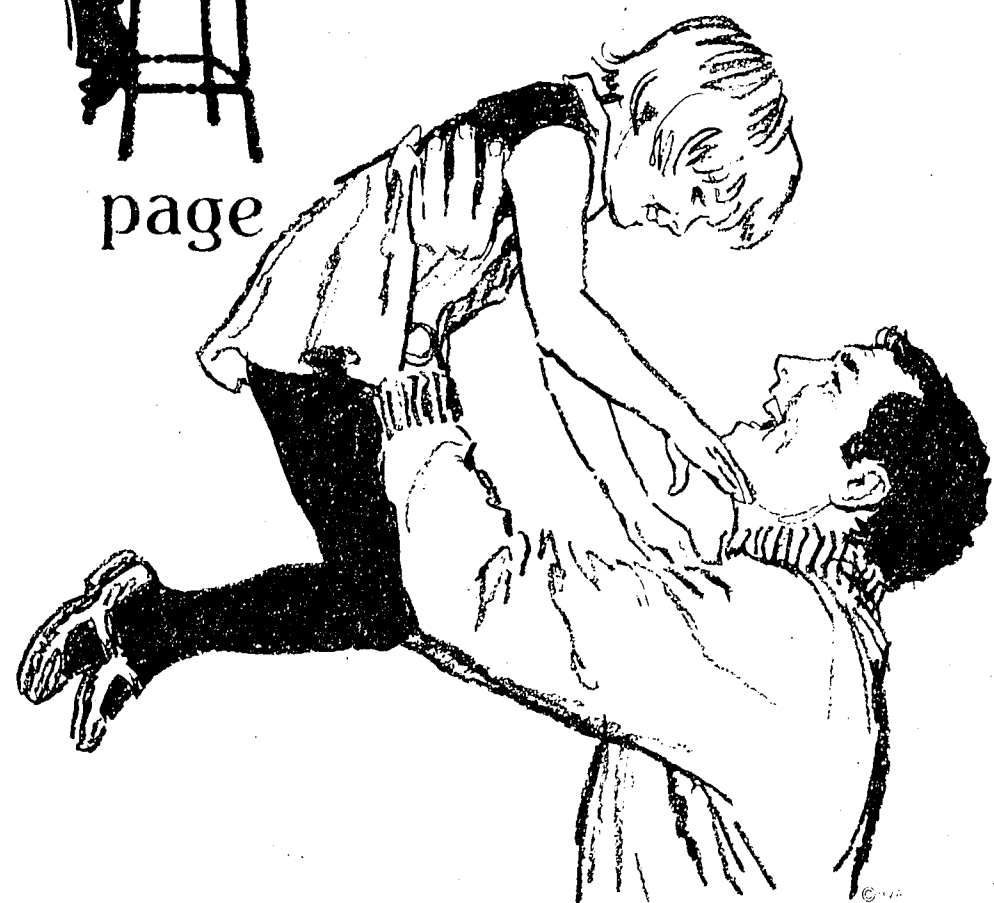
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**'THE LONG SEARCH,'
PROBING THE WORLD'S GREAT
RELIGIONS, BEGINS THIS
FALL ON PBS**

"The Long Search," a 13-week television series that examines at close range the world's great religions and man's search for a god, will be presented nationally on Public Broadcasting Service stations beginning in September. A co-production of the British Broadcasting Corporation and Time-Life Films, the series will be underwritten by a grant from Xerox Corporation.

In the tradition of Kenneth Clark's "Civilization" and Alistair Cooke's "America," previous Xerox-funded series, "The Long Search" probes the religious needs and experiences of people in today's world.

The series not only examines religious pomp, tradition and ceremonies but seeks to discover the relationship of religious experience to modern culture and society. It is also designed to contribute to understanding among peoples and different ways of life.

On-camera guide for "The Long Search" is Ronald Eyre, noted British playwright and theatrical director. The series follows him on a 150,000-mile pilgrimage from London to India, to Japan, Israel, Italy, Egypt, the United States and numerous other countries.

Eyre describes the series this way: "The long search begins," he says, "when you first wonder where you were before you were born, where you will go when you die, and why you are on earth in the meantime. In other words, the search is for God. Or the ultimate reality, or self-knowledge, or inner peace. Whatever you call it, the quest is essentially religious."

To examine what he calls the "bewildering multiplicity of Protestantism," from fundamentalists to Episcopalians, Eyre takes his cameras to both black and white churches in Indianapolis. He examines the "330-million gods" of Hinduism in India; Buddhism in Sri Lanka (Ceylon); Catholicism in Rome, Spain and England; Islam, Judaism, Eastern Orthodoxy, Taoism in China, Japanese Buddhism, the independent African churches and primal religions in Indonesia.

In England, where the series recently concluded over the BBC, the *London Daily Express* said "far from being a good lecture, it is highly visual and colorful." A critic for *The London Times* hailed "the Long Search" as "a triumph and a breakthrough, the discovery of that rare thing-- a new technique for making sense of an almost impossible subject."

The Xerox-funded series is produced by Peter Montagnon. The originating station for PBS is KCET, Los Angeles. □

**When, Where, and How To Learn
To Live for Christ**

by Rev. Watson Mataka

"Learn from me," said Jesus, Matthew 11:29, "for I am meek and humble." "For the Son of Man did not come to be served but to serve..." Matthew 20:28.

Jesus came to the Earth to offer service to meet human needs; He provided bread to the hungry, and healed the sick, the blind, and the lame; the spiritual needs were met by His teaching on the word of life; and finally He died to save us from death penalty and to give us life. The question is when, where, and how do people learn how to live for Christ as servants?

In September 1977, two Youth Camps were organized, one at Makapwa on August 31 to September 3. Pastors C. Nangazi and W. Aisa; teachers W. Misomali, V. Saikonde, G.N. Gomani; medical workers E.P. Muhurah and staff. Smile Mataka helped to teach classes at the Youth Camp. The theme was: "Learn from Me." During class times the young people learned about Jesus' concerns on people's physical and spiritual needs. And that He served them by providing food to the hungry, healing all kinds of

diseases, casting out demons, and raising the dead. He taught the word of God for spiritual food, and finally died to save people. Because of all of this, He is called the "Servant of God." Another camp was at Nolo S.D.B. Church on September 7-9. There, Pastor R.J. Mwangi, Mr. L. Baluwa, Deacon Kazembe led the classes. They used the same theme. The total attendance of the young people at Makapwa was 72 and at Nolo 24. Both camps were conducted under the directorship of Watson Mataka, planned by the Central Africa Conference of Seventh Day Baptists and assisted by the mission. The boys and girls at both camps discussed and prayed for how to live for Christ.

As a response to this effect, the Makapwa Church Youth have started to follow Jesus' footsteps in having a concern for human needs. They have organized a team that sings and prays for the sick and the sorrowful; they repair houses of the physically handicapped people; on the Sabbath day they play Bible stories. They do these under the leadership of teacher U. Saikonde.

The answer to the question, "When, where, how do we learn to live for Christ?" is, we learn when we are young, from the Bible, the way to become servants to others. □

**LEBANESE BAPTISTS
EASE PLIGHT OF REFUGEES**

Lebanese Baptists have undertaken neighborhood relief programs in the vicinities of Beirut churches following an influx of refugees from war-ravaged Southern Lebanon.

The Ras Beirut Baptist Church began with a survey of surrounding apartment buildings, then purchased blankets and food supplies to help meet emergency needs of hundreds of families. Relief funds of the Baptist mission were donated to help the church continue supplying food.

Meanwhile, children of the Beirut Baptist School in the Musaitbeh area have launched their own campaign to bring food from their homes and share it in the neighborhood.

Relief agencies estimate that the fighting uprooted 140,000 people. About 100,000 of these took refuge in West Beirut and communities near Beirut. Others are in a tent camp near Sidon. □

**AMERICAN
SABBATH
TRACT
SOCIETY**

The quarterly meeting of the Board of Trustees of the American Sabbath Tract Society met at the Headquarters building on Sunday, April 16, 1978, with President Charles H. Bond presiding. The board heard reports from publishing director, John D. Bevis, and the various committee chairmen regarding the work of the society during the past quarter and plans for coming months.

The publishing director reported a busy quarter with 41,350 tracts being sent out from the office. The Bible course ministry continues to expand. During the quarter 173 were enrolled in *Guide* and 87 in *Christian Nurture and Growth*. The publishing director reported a heavy program of visitation which included Plainfield, N.J.; Washington, D.C.; Adams Center, N.Y.; New Auburn, WI; Dodge Center, MN; Blountville, TN; Basking Ridge, N.J.; and Waterford, CT. In addition he attended the National Association of Evangelicals convention in Minneapolis and the meeting of Baptist Men in Indianapolis. The purchase of a dictation machine has made easier the ever-increasing amount of correspondence that goes out from his office.

Audiovisual Advances

This quarter saw a larger than usual use of the tapes and filmstrips in the library with some 81 items being used. We are indebted to Edward A. Hansen of the Denver church for his time in reproducing some 16 sermon tapes which were added to the library. In addition the committee has purchased several new film-strip/cassette sets on such subjects as camping, Easter, How To Witness, and Helps for Deacons.



New Publications

The publications committee approved the printing of over 90,000 tracts and booklets in the months ahead. We believe our people will find the proposed tract entitled: *Let's Get Acquainted with Seventh Day Baptists* especially helpful. This new tract will give our history, beliefs, a description of each board and an explanation of how we operate. It will be a useful tool in evangelistic work. Also scheduled for production is a new edition of the *S.D.B. Church Directory*. For new Sabbath-emphasis tracts were approved: *How about Lunch?*, *Seeing the World Through New Eyes*, *Need a Sabbatical?* and *Birthdays*. These tracts will be colorful with a very brief message aimed at reaching quickly those who are too busy to read a more detailed message. Scheduled for reprinting are the following: *Pro and Con, The Seventh Day of the Bible Is the Seventh Day of the Calendar, What the Bible Teaches Regarding the Sabbath, and That Blessed Hope*.

S.D.B. LOGO

The committee that worked on S.D.B. logo promotion reported its findings to the board. Four logo's were chosen to be shared with the churches prior to Conference. Hopefully the delegates will come to Conference having decided which logo they prefer and a decision can be made. Appreciation is expressed to all who participated in the logo study.

The meeting concluded after a discussion of the report of the study recently published on denominational reorganization.

"How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, 'Your God Reigns.'" □

-Isaiah 52:7

Your

Does it reflect God's will?

Will

You have the opportunity during your lifetime to determine the proper disposition of your assets. Take advantage of this privilege! There is no better way than to express your wishes in a properly prepared will, drawn up with the help of your attorney.

Your will may be simple, but it must be proper. It must comply with the laws of your particular state.

Without such a will, your property—all the possessions you leave behind at death—will be distributed according to the laws of the state where you lived at the time of your death.

Without a will a considerable amount of your estate may go unnecessarily for federal and state taxes. But a properly prepared will can reduce such taxation tremendously.

Without a will valuable real estate and other property may have to be sold at a sacrifice to pay creditors and tax collectors. But a properly prepared will can anticipate such a problem.

Without a will the court will appoint an administrator to settle the affairs of your estate according to rules and regulations that are completely impersonal. The various needs of your loved ones will not be considered. A properly prepared will allows you to choose a personal representative (plus an alternate if the personal representative is unable to serve) on whom you can depend to dispose of your estate according to your wishes.

Without a will no gifts of cash or real property can go from your estate to those not related to you. But a properly prepared will can include just such a disposition.

Don't forget to review your will periodically! An outdated will might be as bad as having no will at all. Attorneys recommend that they should be reviewed at least once every five years.

What constitutes a need for a review and possible revision of your will?

- Changes in the existing income tax, estate tax, inheritance tax and gift tax laws.
- Changes in the status of charitable organizations named in the will (some may no longer exist).
- Changes in the amount allotted to testamentary trusts.
- Changes in personal representative or trustee or guardian
- Changes in beneficiaries (some may have died).
- Changes in the financial conditions of some of the beneficiaries may suggest a change in the amount bequeathed to them.
- Changes in value of securities or real property involved.
- Changes in place of residence—if the testator (person making the will) moves to another state.

John D. Cox

Your Love Lives on

Attorney Donald M. Graffius will be at General Conference at Houghton (Aug. 6-12, 1978) to assist individuals who want to plan to make "deferred" contributions for denominational work: wills, bequests, gift annuities, etc.

The gifts of life are yours to share!

The Sabbath Recorder
510 Watchung Ave., Box 868
Plainfield, N. J. 07061

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