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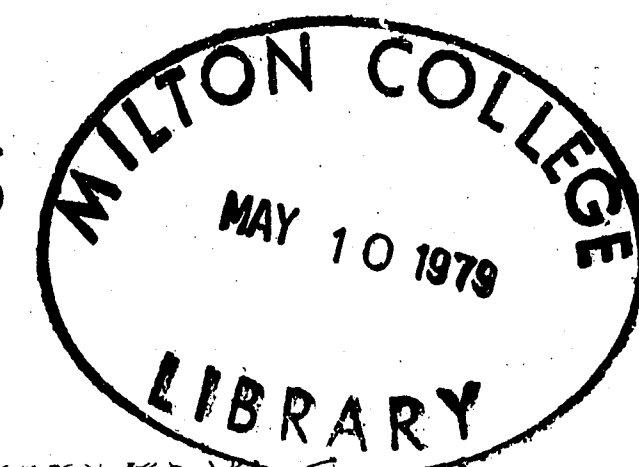
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THE SABBATH
RECORDER
SEVENTH DAY BAPTIST

OUR 135th YEAR

1844
1979

MAY 1979



Happy Mother's Day!



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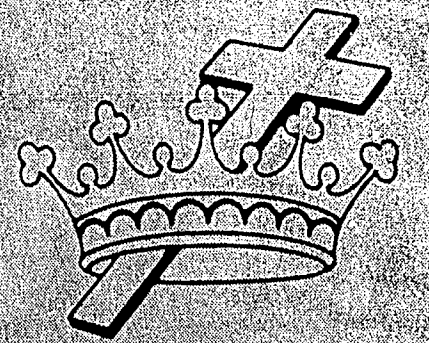
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The Sabbath Recorder

DISTINCTIVE:

OUR HERITAGE



DISTINCTIVES which set Seventh Day Baptists apart as a church body are found in varying degrees throughout the spectrum of Christian churches, but the particular combination of distinctives is unique.

Seventh Day Baptists recognize no individual person as the founder of their church body. The real connection between us and the earlier Christians is a spiritual one.

Some would say we trace our history through the scattered independent groups, such as the Waldenses. Others might add the Anabaptists, Lollards and Puritans; however, there is no single definite lineage prior to 1600 A.D. We would join hands with all those gone before who were devoted disciples of Jesus Christ.

Our Heritage is in God, Who planned the Creation, which was carried out under His guidance and reached high fulfillment in the life, death and resurrection of Jesus Christ.

We are indebted to the Faith and Order committee for their fine work in preparing this theme section on Seventh Day Baptist Distinctives. The committee is chaired by Albyn Mackintosh. Members include: Rev. Duane L. Davis, Dr. Victor H. Burdick, Pastor John A. Rau, Rev. John H. Camenga and Dr. Edward J. Horsley.

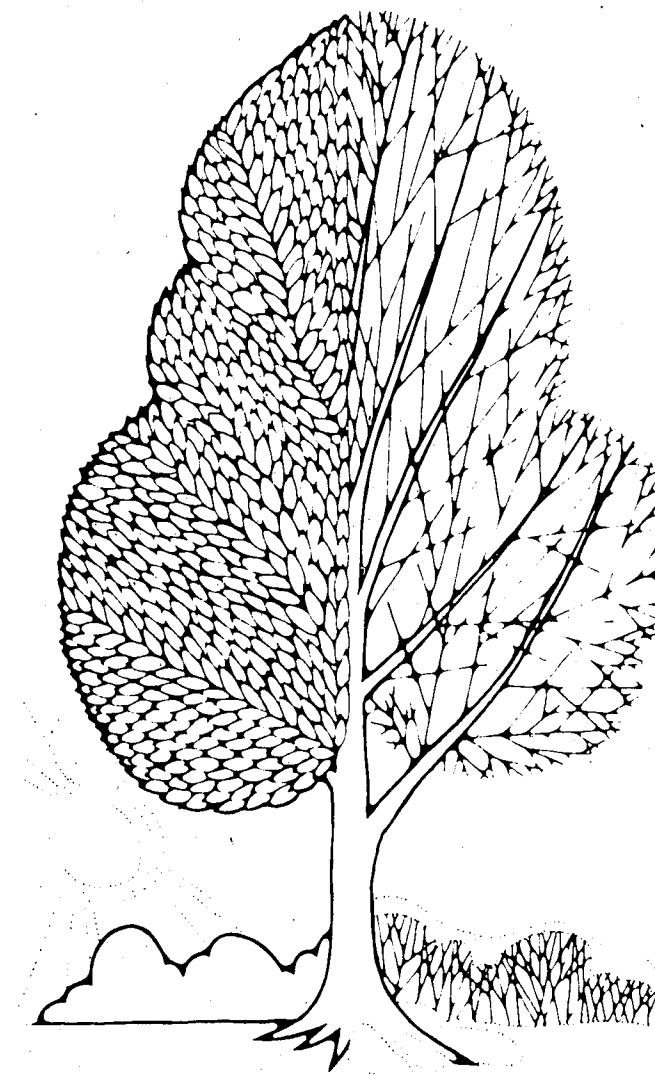
OUR COMMITMENT

Today, with a due sense of responsibility, we take our place in the family of churches, with purpose and commitment as set forth by Jesus Christ and as expressed in poetry by J. G. Whittier—

*"Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain
Thy will be done!"*

OUR ROOTS

Eph. 1:3, 4
John 1:11, 12
Heb. 12:1, 2
John 14:6
Eph. 2:10
Acts 1:8



QUESTIONS FOR THOUGHT

1. Do you think our attitude toward our heritage has been a factor in our growth?
2. Could we improve upon the name, Seventh Day Baptist?
3. Do deeper roots and longer lineage give us greater stability and a stronger faith?

POINT OF VIEW

With no human founder we are free to go directly to the Bible and Jesus Christ for our needs, including a deeper understanding and closer relationship to God.

The individual person is free to choose to be a part of God's family and personally accept the gift of life provided in Jesus Christ. We can join the company of many witnesses who have preceded us and give testimony to our personal faith as expressed in our obedience to the Father's Will. □

May 1979

3



DISTINCTIVE:

Individualism

"We believe that man was made in the image of God in his spiritual nature and personality, and is, therefore, the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior."

-Statement of Belief

We have, *as individuals*, each been given a unique combination of gifts and talents. We may serve different functions within the church body, but still must meet God as individuals. We are, *as individuals*, each accountable before God for the proper use of our gifts, talents, and capabilities. We have, *as individuals*, each been given the Holy Spirit to lead us into all truth.

What Jesus left behind Him was not an organized society with constitution and rules; nor was it a book which He had written for the guidance of the disciples; but it was a group of disciples united to one another by their common allegiance to Him. It was a living fellowship.

*I'm glad to know though on earth,
We seldom meet,
Yet we do know dear fellowship
At Jesus' feet.*

*I'm glad to know in all the work
You have to do,
That even I by prayer to God,
May help you, too.*

*I'm glad to know that when you
Bow at Jesus' feet
E'en as I pray for you, you pray for me
And thus we meet.*

-May Mackintosh-

John 10: *We are unique*

God calls *each individual* by name— 1 John 3:1-3
He knows His children on a first name basis— 2 Peter 1:3-9
34-40

He wants each individual to know Him personally— Gal. 6:1-5

God is no respecter of persons— Mark 8:34-38

We serve one another

QUESTIONS FOR THOUGHT

1. What are the strengths of individualism?
2. Contrast uniformity and unity.
3. Consider circumstances requiring:
 - a) Submission to one another
 - b) Agreeing to disagree
 - c) Councils to bring us into closer agreement



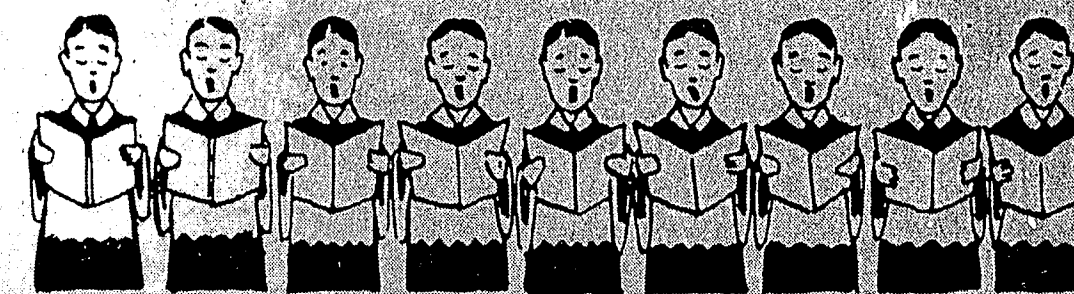
Seventh Day Baptist World Federation delegates.

POINT OF VIEW

Standing firm in this distinctive, we stress the worth of each person on earth, the responsibility before God as well as the privilege and liberty in conscience. We have found a fellowship of love for and with others, based not on agreements nor conformity, but structured around an appreciation of God's love for all and our common fellowship as individual members of His family. This fellowship of love places restraints on individualism as seen in John 17:26. □

DISTINCTIVE:

A Congregation of Equals



Seventh Day Baptists believe that the church is a local congregation. That is to say that the people who gather together in a fellowship in Christ are the church. It is proper to think of it as an association of individuals led by God's Spirit to unite for mission in the name of Jesus Christ. Baptized believers, joined by covenant, become the church through which God speaks to His world. Such a congregation is an assembly of EQUALS: each voice may be heard, each life bears its influence. Some may be set apart to special tasks by ordination, but this does not confer special sanctity or special class. Some may be elected officers of the group, but this does not give them authority to rule. THE CONGREGATION IS A GATHERING OF EQUALS.

-Manual of Procedure for SDB Churches, p. 18

The right of the individual to approach God with no other mediator than Jesus Christ and the responsibility of each Christian to serve as a mediator for others have combined to express the concept that we are all priests. For three hundred and fifty years, Seventh Day Baptists have adhered to this belief, and it has shaped their polity. This conviction has led local congregations to struggle for freedom from any form of coercion other than the inner coercion of the Spirit. This responsibility as mediators has been the root of both local church autonomy and the associational principle.



Each life bears its influence

**In elder days of art
Builders wrought with greatest care
Each minute and unseen part
For God sees everywhere.**

**Let us do our work as well,
Both the unseen and the seen;
Make the house where God may
dwell**

**Beautiful, entire, and clean.
Else our lives are incomplete,
Standing in these walls of time,
Broken stairways, where the feet
Stumble as they seek to climb.**

**Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.**

-Adapted from Longfellow.

QUESTIONS FOR THOUGHT

1. In what ways are we truly equal? In what ways are there inequalities?
2. Is it wisest to consider others *better* than ourselves?
3. Some of our churches designate all members as "ministers." Is this meaningful?
4. Does a "part-time" Christian worker exist?

Where two or three are gathered—

Heb. 10:23-25 Eph. 2:18-22
1 Peter 2:4-9 John 17:18
Rom. 12:3-13 Rev. 1:6

POINT OF VIEW

The Bible teaches that some are called to be leaders of churches, but the leaders of the church follow our Master's example; they come as humble servants not lording it over others in authority (Matt. 20:25-28). Jesus took the towel (John 13) as a symbol of the kind of equality He calls us to, not in equality of demanding "equal rights" but humbling ourselves and pledging our lives for our brothers and sisters in Christ. Thus, whether pastoral leaders, elected officers, or members of the congregation, each member humbly assumes responsibility for himself and his actions, not demanding his rights or imposing his authority on others...nor taking it upon himself to put others in "their place." □



“SEVENTH DAY BAPTISTS ARE A COVENANT PEOPLE. That is, a solemn agreement, entered into by a number of people before God, is the basic foundation of the local church. To be without a covenant is to be without a church. Therefore, the covenant of a Seventh Day Baptist church is a carefully worded document which states the responsibilities of members and their purpose for joining together as a congregation. Some covenants are written in language reminiscent of an earlier day, and some are written in more modern language. Whatever the style, it is essential that care be taken to make the covenant a meaningful assertion of individual and corporate responsibility to which members may conscientiously subscribe.”

-A Manual for SDB Churches

COVENANT as used in the church may be said to show forth the concern we have and the commitment that we are willing to make, under God's Grace, in our interrelationship with each other.

The church covenant usually involves four areas:

1. the commitment to each other -----
John 13:34, 35; Col. 3:13
2. the commitment to the congregation---
Heb. 10:24, 25; Matt. 6:9-15
3. the choice of guiding principles ----
John 5:39; 2 Tim. 3:14-17
4. the commitment to God -----
Matt. 22:36-38; Mark 8:34-38

WHAT IS A CHRISTIAN?

“He will be a person who lives as though forgiving love were the most powerful force in the world.”

-Halford E. Luccock

Strangers and pilgrims on earth— Heb. 11:13
A covenant people are no longer strangers— Eph. 2:19-22

QUESTIONS FOR THOUGHT

1. Compare the covenant to marriage vow—similarities, differences.
2. How can we avoid exclusiveness in our covenants?
3. Should the covenant be renewed periodically?
4. What steps should the church take to help its members keep the covenant?



Fellow citizens, friends

**A Friend! Dear Father, what is a friend?
Another soul—a kindred mind.**

**One who loves you—in your presence finds
Joy and contentment—peace of mind.**

**A Friend! Dear Father, make me
a friend**

**To the souls that on Thee call,
The meek and lowly, the bond and free
And to Jesus the Friend of all.**

**A friend! My greatest desire in life
Is that Thou shouldst say of me
She has been a friend to all of these;
Yes, she has been a friend to me.**

-Mother.

POINT OF VIEW

A people gathered together by a common covenant between themselves and God are united in a commitment which is stronger than the ties of many of earth's other organizations. A covenant unites us in a common purpose and with a love for each other that sees beyond externals or identical beliefs and opinions. The covenant means we agree to share others' joys and sorrows, our needs and problems as well as our blessings and strengths, and are united to share the love we have found in Christ and in each other with His needy world. □



In the question of “Separation of Church and State,” we would maintain the broadest conception and the most “separating” that can be conceived, lest there come an entering wedge leading to the very destruction of the principle. We would make clear that “Separation” is not aimed against any religion, race, nor government, but rather on the foundation principle of “Love.” Church and State have separate reasons for being; they have separate publics; they have distinct methods and must have separate and distinct administrations.

In this country, Seventh Day Baptists supported the first amendment to the Constitution; supported the struggle against slavery; have stood firm for liberty of conscience in religious matters; supporting those who opposed government decrees on religious grounds, even though not always agreeing with them as individuals.

“One of the duties of the Christian Church is to speak to the people of our day about the responsibility each of us has to the moral situations around us. We may not be called to speak a prophetic voice to the head of the government, as Jeremiah was to kings that governed his nation during his lifetime. I believe at this time that God wants the Church to become a purified and living example of His kind of people.”

-The Helping Hand— Fall 1974

Jesus wants a family of teachers and leaders—They need training. 1 Peter 2:5-9; Rev. 1:6 and 5:10; Heb. 5:8; Heb. 8:10-12

To be involved one must study—2 Tim. 2:15; 2 Pet. 1:3-5
Most important, Jesus said, We will send a personal Teacher.
John 14:15-17, 25, 26; John 16:13; Heb. 10:15-25

In the World, but Not of the World

**Yes, I know there is work in the valley to do,
One must live by the highway of life;
One must build his house near the pressing throng,
In a world that is weary with strife.**

**So I must go up to my hilltop again,
For a grasp of the Spirit-hand,
If I am to live by the highway of life,
And make it God's heavenly land.**

-Ralph S. Cushman

QUESTIONS FOR THOUGHT

1. Why did some of our Seventh Day Baptist forefathers oppose education?
2. How far should a church go in seeking to influence public policy?
3. Does our acceptance of tax-free status for church properly violate separation?
4. Can training help to overcome temptations common to people?



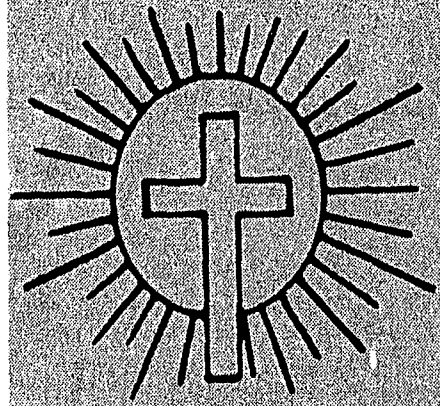
POINT OF VIEW

All activity needs to be approached with the positive faith and trust in Father God which Jesus Christ consistently displayed. With His approach, one becomes actively in the world, but not of the world.

We have recognized that there is a place for responsible government and that people must share in establishing it where they live. However, through the centuries we have known the experience of suffering for not conforming to a governmental state which tried to dictate religious views and practices. We have always stood for liberty of conscience and separation of church and state. This is based on the principle that Peter set forth in Acts 5:29. □



Editor John D. Bevis, Rev. Albert N. Rogers, U.S. Senator Jennings Randolph, Rev. Alton L. Wheeler and Charles H. Graffius.



DISTINCTIVE:

THE FAITH OF JESUS THE COMMANDMENTS OF GOD

“Seventh Day Baptists observe the seventh day, that is from sunset Friday till sunset Saturday, as the SABBATH, simply because they love God and the Lord Jesus Christ, the Lord of the Sabbath, and desire to obey His will as expressed in the Commandments. ‘If ye love me, keep my commandments.’...”

“Therefore, we believe that it was the pre-incarnate Christ who, as the Word, created all things, and consequently He it was who rested on the first seventh day from the work of Creation, who blessed and sanctified it, and so to us it is in the deepest sense the Christian Sabbath, the only day of the week of which the incarnate Son of God claimed to be Lord, and, therefore, to us the true Lord’s Day. Gen. 2:1-3.”

-Rev. James McGeachy

“Like a rudder to a ship is the SABBATH in the life of every Christian who devotes its sacred hours to God. To hold one steady to his Christian course; to direct his perilous way amid the storms of life; to bring him back to the chartered path if a sudden tempest has driven him aside; all this, and more, can the Sabbath do for any conscientious observer of the holy day.—

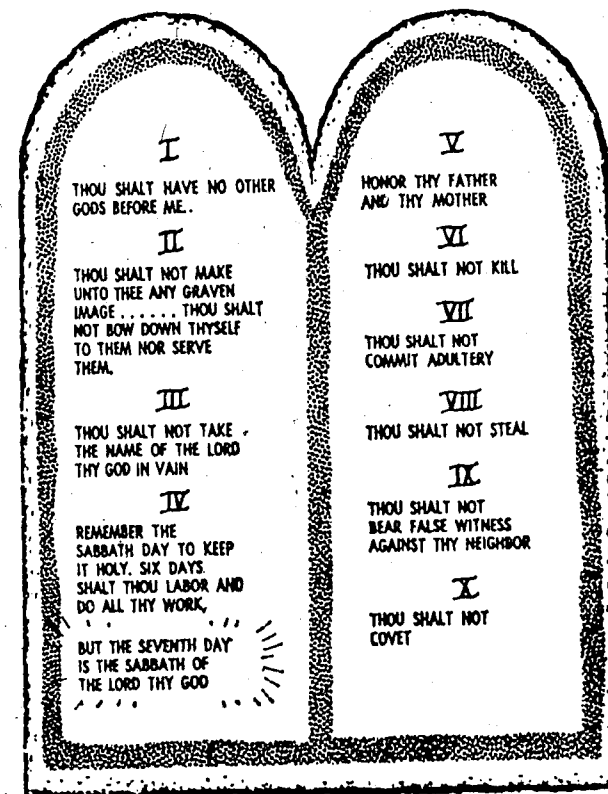
“The Eternal Christ knew Eternal Purpose! ‘Why call ye me Lord, Lord, and do not the things which I say?’ ‘The Sabbath was made for man.’ That takes us all in. Let no one call Jesus, Lord, unless willing to accept His authority. He has given the authority of His sanction to the SABBATH which He always kept. And in reverence and love may all men hallow the Sabbath on the authority of Him who is Lord even of the Sabbath day!” -Pastor Loyal F. Hurley

Gen. 2:1-3
Eph. 2:8
Phil. 1:21
1 John 5:1-3
Matt. 12:1-13

Matt. 24:20
Mark 2:27, 28
Luke 13:14-16
John 15:9-14

QUESTIONS FOR THOUGHT

1. Evaluate this statement: Sabbath-keeping is subjecting the principality of time to God!
2. Rewrite the commandments with positive statements from New Testament Scripture.
3. What are the benefits of Sabbath-keeping?
4. In what ways can we show more concern about the “how” of Sabbath-keeping?



MORE LIKE JESUS

I want to be more like Jesus,
And follow Him day by day;
I want to be true and faithful,
And every command obey.

I want to be kind and gentle,
To those who are in distress;
To comfort the brokenhearted,
With sweet words of tenderness.

I want to be meek and lowly,
Like Jesus, our Friend and King;
I want to be strong and earnest,
And souls to the Savior bring.

I want to be pure and holy,
As pure as the crystal snow;
I want to love Jesus dearly,
For Jesus loves me I know.

-J. M. Stillman
We Glorify Thy Name

POINT OF VIEW

Today’s world needs a “North Star” principle even as mariners of an earlier time guided their ships by the fixed stars at night. The Ten Commandments are our God’s fixed moral law for all people and for all time, including His unchanging weekly cycle of six days for work and service, followed by the Seventh Day Sabbath for commitment to Him. However, before we will convince our neighbors of the Sabbath truth, we must show them that it is God’s will for them to keep the Sabbath and further that obeying God in this manner makes a worthwhile difference in one’s life. □

The Sabbath Recorder

DISTINCTIVE:

BAPTISM: COMMUNION



We believe that each believer should be baptized by immersion as a witness to the acceptance of Jesus Christ as Savior and Lord,

as a symbol of death to sin, and
as a pledge to a new life in Jesus Christ.”

IF baptism is to be a means of grace through which the gospel is declared and the one being baptized is to witness to his/her acceptance of Jesus Christ as Lord and Savior, then the service must be consistent with that which it signifies. IF baptism is a sharing in the life, death, and resurrection of Christ, if it involves a dying to the old life and a rising in newness of life, then the act of baptism must speak in these terms.

We believe that the Lord’s Supper commemorates the suffering and death of the world’s Redeemer, “Til He come,” and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord. What happened in that upper room and the meaning of what occurred has been in a discussion in the Christian Church from that day to this. It has been said that never a week has passed since that evening without some place someone memorializing the event.

By taking Christ, the Bread of Life, into our lives and hearts we can become ONE in HIM, we can have the LOVE of CHRIST, we can be of ONE SPIRIT, and we can have an abiding LOVE for each other.

Fulfilling all righteousness

We bless the name of Christ, the Lord, we bless Him for His Holy Word,
Who loved to do His Father’s will and all His righteousness fulfill.

We follow Him with pure delight to Sanctify His sacred rite:
And thus our faith with water seal to prove obedience that we feel.

-Samuel Frederik Coffman

Buried—Raised—United with Christ

John 1:25-34 Matt. 26:26-30
John 3:23-30 John 13:33-35
Rom. 6:3, 4 Acts 2:41-43
1 Pet. 3:21-22 1 Cor. 10:16-17
Matt. 28:19, 20 1 Cor. 11:23-34
Acts 2:38-39

QUESTIONS FOR THOUGHT

1. In what ways might our Communion Service be made more meaningful?
2. Should Communion be an occasion for sorrow or gladness?
3. Should marriage be included as one of our Church Sacraments with Baptism and Communion?
4. What does it mean to partake of the Communion unworthily?

POINT OF VIEW

In the baptismal service there are two basic essentials:

1) The recognition by those approving the baptismal service that they believe here are persons who are worthy members of God’s Family.

2) A public demonstration by the persons baptized that Jesus Christ has been welcomed into their lives as Lord and Savior.

Baptism should lead to a “fulfilling experience.” The Christian converts at Ephesus realized that they needed a “filling experience” (Acts 19:1-6). John preached the baptism of repentance and cleansing from sin, but pointed forward to Jesus Christ for the “filling experience” (Mark 1:4-8).

The Lord’s Supper, an outgrowth of the Passover, reminds us that the blood of Jesus Christ, the Lamb of God, shed on Calvary, makes atonement for our sins. As often as we partake of the symbols of His body and blood, we express our faith in His saving Grace, and our continuing desire to have the Spirit of Christ indwelling and empowering us. □

May 1979

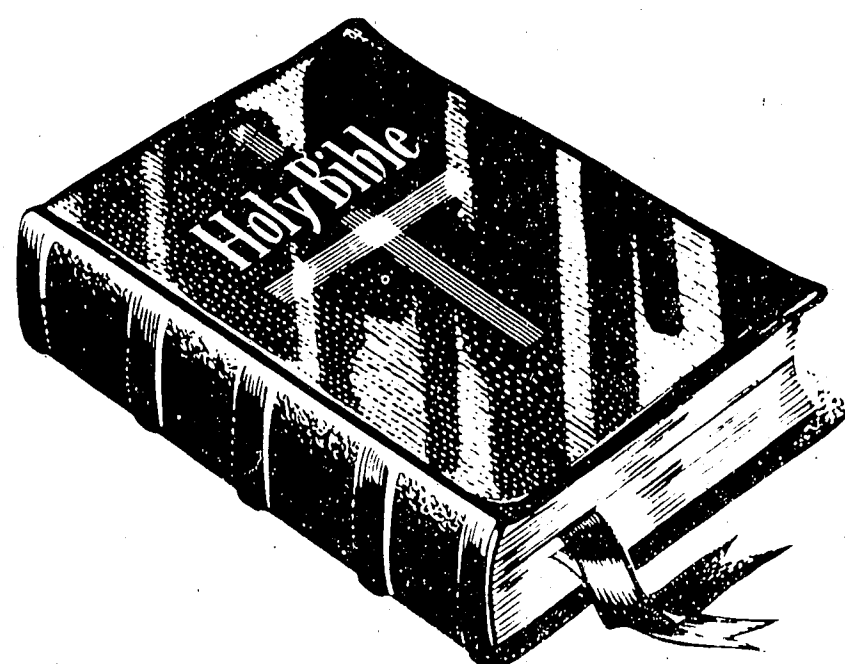
DISTINCTIVE:

NON-CREDAL BIBLE BASIS

OUR TEXT BOOK

Holy Bible, book divine,
 Precious treasure, thou are mine;
 Mine to tell me whence I came;
 Mine to teach me what I am;
 Mine to chide me when I rove;
 Mine to show a Saviour's love;
 Mine thou art to guide and guard;
 Mine to punish or reward;
 Mine to comfort in distress,
 Suffering in this wilderness;
 Mine to show by living faith,
 Man can triumph over death.

-John Burton



We covenant and agree to take the BIBLE as the only guide of our faith and practice, striving to fashion our lives according to its Holy precepts.

We take it as essential to read and seek to understand the Bible, the inspired Word of God, and to follow its teachings. We accept it as the final authority in matters of faith and conduct, and Jesus Christ, the Living Word, as the supreme interpretation.

We believe that the writers of the Bible were inspired of God to write, as set forth in Second Timothy 3:16, 17.

INSPIRATION may include:

- a) revelation—Ezekiel 1:3; Revelation 1:1, 11
- b) dictation—Exodus 20:1, 22; John 11:50; Rev. 14:13
- c) superintendence—2 Peter 1:21; Eph. 2:20; Col. 2:6, 7
- d) illumination—Luke 1:1-4; 1 Corinthians 2:12
- e) or a combination of the above—Revelation 22:18; 2 Tim. 3:16; Jer. 36:2

“INSPIRATION is that activity of the Holy Spirit which enables men to discern and/or express TRUTH which the unaided mind of man could not accomplish.”
-L. F. Hurley

QUESTIONS FOR THOUGHT

1. Is the contrast between Inspiration and Interpretation, suggested above, a valid one?
2. In what ways is our Statement of Belief clearly NOT a creed?
3. How do we explain that men do differ in their discernment of TRUTH?

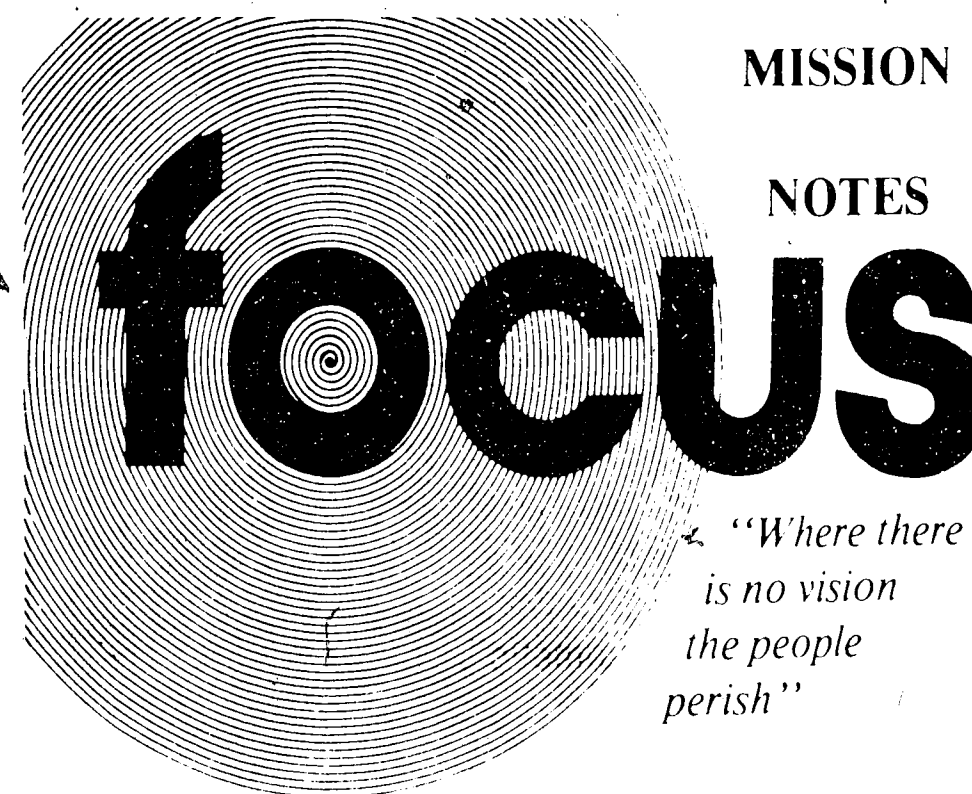
POINT OF VIEW

To follow a creed is a simple task, requiring only a little study and less intellect. To follow the Bible requires an honest, open dedication to study—both individual and corporate. It is essential that one be filled with the Spirit to understand what the Spirit has inspired to be written.

Seventh Day Baptist are reluctant to give inspired status to anything outside of the Bible. Coupled with our belief that all humans are subject to error and that God leads individuals in their understanding and relationship to Him, we avoid requirements to subscribe to man-made statements like creeds or tests of orthodoxy. We encourage all men and women to study God's Word prayerfully and carefully. Their decisions should then be made in accordance with the understanding God reveals to them. This personal accountability before God can strengthen each individual in his own doctrine and behavior and actually result in a life of walking in fellowship and harmony with God. □

MISSION

NOTES



Verse for the month: “My protection and success come from God alone. He is my refuge, a Rock where no enemy can reach me. O my people, trust him all the time. Pour out your longings before him, for he can help!”
-Psalm 62:7-8

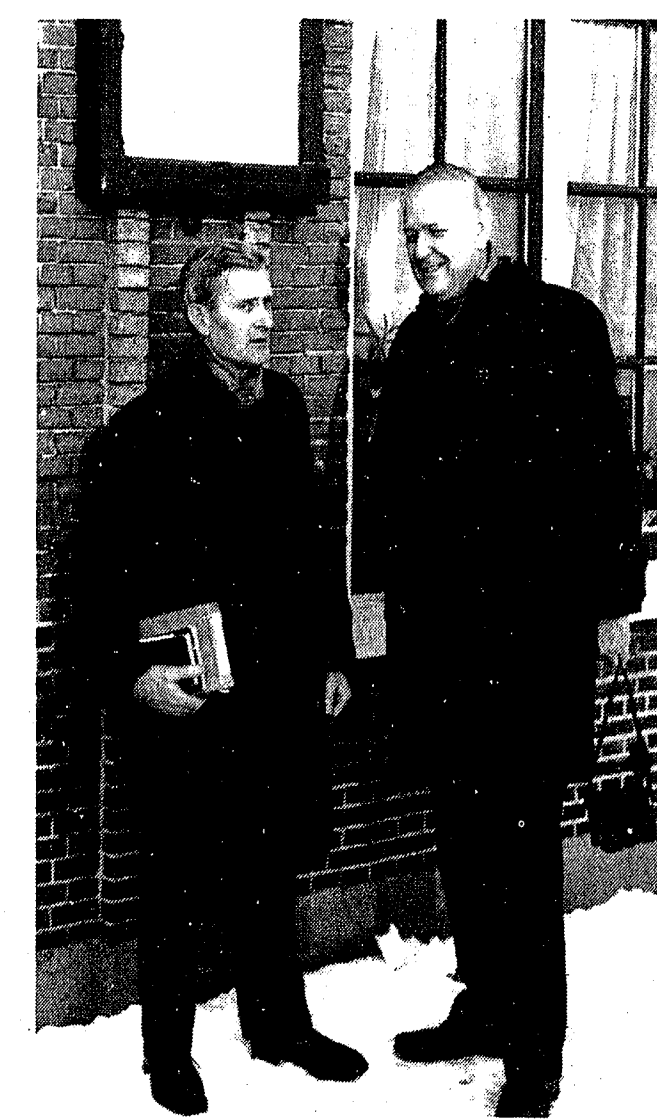
● **AUCKLAND, New Zealand:** Since February Pastor Ronald H. F. Barrar has been giving full time in his ministry. Rebuilding of the Auckland Church facilities should be completed soon. His recent visit to Australia for the New Year's Camp Meeting at Coffs Harbour allowed visits to individuals and groups in eastern Australia.

● **PORT ELIZABETH, South Africa:** Thieves have hampered the building of the new church, taking bricks and window casings in spite of safeguards made. Regular services on Sabbath and Wednesday night continue to be held. Brother James Siwane continues his theological course.

● **NIGERIA, Africa**—In addition to new contacts with a group stating their like faith with Seventh Day Baptists, Pastor G. Harrison reports that a conference was held in the Northern Area (Kano) among the Hausas. He wrote: “The SDB members in the north are converted muslims.” No statistics were given.

● **USA: The Washington, DC, Seventh Day Baptist Church will be holding a workshop on Seventh Day Baptist Distinctives on Sunday, May 6. This will serve as a refresher for long-standing members of the church and will perhaps serve as an introduction to new members. How about considering such a workshop in your area—how many “long-standing members” do not fully understand who and what Seventh Day Baptists are? Perhaps such a workshop would better prepare our people to go out into the community and be readily able to answer questions which may be asked about our faith, our heritage, our denomination today...**

● **MELBOURNE, Australia:** “Our group is growing” reports Pastor Jose Alegre. During April an evangelical campaign was planned. “We are visiting and trying to get non-Christian people to these special meetings. We will have the collaboration of a Christian musical group.” Pastor Alegre asks our continued prayer support.



En route to India Rev. Leon Lawton visited SDB's in The Netherlands. He is pictured with Elder Jaap Nieuwstraten, conference president. A joint Sabbath service with the Amsterdam and Haarlem churches was held in Haarlem.

PRAYER

CORNER

A Prayer Reminder for Each Day!!

JUNE 1979

PRAY FOR:

- 1—Summer Christian Service Corps training staff and workers
- 2—Central New York Association
- 3—Leon Clare and his special ministry at the Publishing House
- 4—Our brother in Korea, Jin Sung Kim, and his ministry to the people there
- 5—The Spanish-speaking SDB group in Melbourne, AUSTRALIA
- 6—Summer programs sponsored by my church
- 7—The Center on Ministry and Dean Herbert Saunders as they seek to train ministerial students
- 8—SDB Fellowship in Gatlinburg, WV
- 9—Lone Sabbathkeepers around the world as they worship God this day
- 10—“Word of Truth” radio ministry sponsored by Pawcatuck SDB Church
- 11—SDB's in The Philippines as they prepare for their missionary family's arrival
- 12—Conference President, Bob Austin, as final preparations are made for Conference
- 13—Editor of the *Helping Hand*, Albert N. Rogers, as he continues to plan the lessons
- 14—Our brethren in Guyana as they try to reach out (The incident at Jonestown has left a fear in the hearts of many people)
- 15—K. D. Hurley, Exec. Secy. of our Gen. Conf.
- 16—The fathers in your church family—praise God for their example
- 17—Our brethren in Jamaica and the work at Crandall High School
- 18—Seminary students around the world, such as James Siwane in South Africa
- 19—New churches (less than one year old) such as Central in Upper Marlboro, MD
- 20—Missionaries Menzo and Audrey Fuller in Malawi, Africa
- 21—The staff at Sunshine Mountain
- 22—Children who are or will be attending camp and Vacation Bible School
- 23—My pastor as he ministers through the spoken Word
- 24—OUR WORLD MISSION Receipts—are you doing your part for God's work?
- 25—Memorial Board Trustees as they seek to administer what God has entrusted to them
- 26—National, state and local government leaders
- 27—Brethren in England as they carry on an SDB witness there
- 28—Strength to begin Sabbath preparations today
- 29—Southeastern Association meeting in Salem, WV
- 30—Southwestern Association meeting in Fouke, AR

"Proclaim Liberty"

RELIGIOUS LIBERTY AND BIBLICAL FAITH

By James E. Wood, Jr.*

Freedom is God's gift to man. Man's very capacity for freedom is from God. Created in the image of God, man's likeness to the Creator consists in his freedom. For man was created not for slavery but for freedom, and it is this native freedom which distinguishes man as being in the image of God and exalts him above all other creation. As the Psalmist declared, "Thou hast put all things under his feet" (Ps. 8:6).

In terms of Biblical faith, freedom is born out of a person's relationship to God. Hence freedom is primarily an inner state, in which no external authority may exercise control over a person. In this sense, freedom is an inner state of being which does not depend on external conditions. Christian martyrs were free men who were never more free than when they chose "to be faithful even unto death." John Bunyan was always free, even when languishing in prison. It was this spirit of freedom which characterized the life and ministry of the nineteenth century German Baptist Leader, Johann Oncken, who, upon being arrested, was warned by the Burgomaster, "Oncken, as long as I can lift my little finger I will put you down from preaching this Gospel." "Mr. Burgomaster," Oncken replied, "as long as I can see God's right hand above your little finger I will preach this Gospel."

Freedom is rooted in God. To be truly free is therefore to be at one with God; for freedom is where God is present. As Paul wrote, "Where the Spirit of the Lord is present, there is freedom" (2 Cor. 3:17). Thus the hope is expressed in the Scriptures "that creation itself would one day be set free from its slavery to decay, and share the glorious freedom of the children of God" (Rom. 8:21). To "proclaim liberty," therefore, is to affirm God's gift for all mankind. The declaration, "Christ set us free, to be free men" (Gal. 5:1), is near the heart of the gospel.

This inner freedom, so integral to Biblical faith, is the basis of a person's right to religious liberty. For this reason, religious liberty may be viewed as the

outward expression of one's inalienable right to this inner religious freedom. Religious liberty is thus the inherent right of a person in public or private to worship or not to worship according to one's own understanding or preferences, to give public witness to one's faith (including the right of propagation), and to change one's faith—all without threat of reprisal or abridgment of one's rights as a citizen. The human right to religious liberty is first and foremost the right to give outward expression to or manifestation of the inner freedom one has found in God.

Freedom of Conscience

While this inner Christian freedom does not require civil or political freedom, civil and political freedom are vital as a means of creating that kind of environment which will allow an unhindered expression of religious faith and commitment without civil or political advantages or disadvantages. Persons are to be free in matters of conscience and religion, without hindrance and coercion, in order that God may be sovereign of their lives and that in turn they may freely respond to that sovereignty and bring about the ordering of their lives according to the will of God.

Charles Evans Hughes, former Chief Justice of the United States and prominent Baptist leader, expressed from the bench a truth which is central to Christian faith and is at the heart of the principle of religious liberty. "In the forum of conscience," Justice Hughes wrote, "duty to a moral power higher than the state has always been maintained.... The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

Liberty - Biblically Based

One of the foundation principles of religious liberty to be derived from the Bible, is that religion, like God, must wait upon the voluntary responses of persons. The will of the human person is too sacred to be violated by religious coercion and enforced conformity,

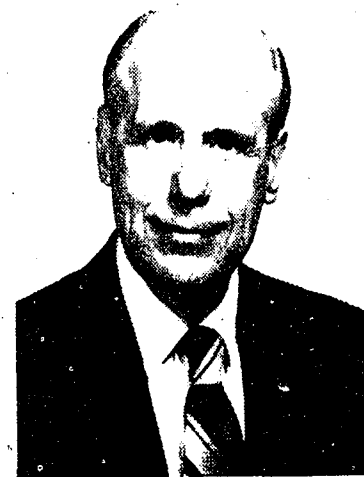
which are a denial of the sacredness of human personality and of God's ways of dealing with mankind. The state has no right to intrude on God's dealings with man or to invade the inner life of man.

Religious liberty, if it is to be rooted in principle and properly understood in its Biblical context, must be universally espoused by the church for all mankind. To grant privileges to a particular church or religious community, while denying these privileges to other churches or religious communities, is a denial of religious liberty, no matter how limited this denial may be, and of the fundamental right upon which religious liberty is based. Discrimination based upon religion is a contradiction of religious liberty, which by its very nature is an equal and inalienable right of all members of the human family.

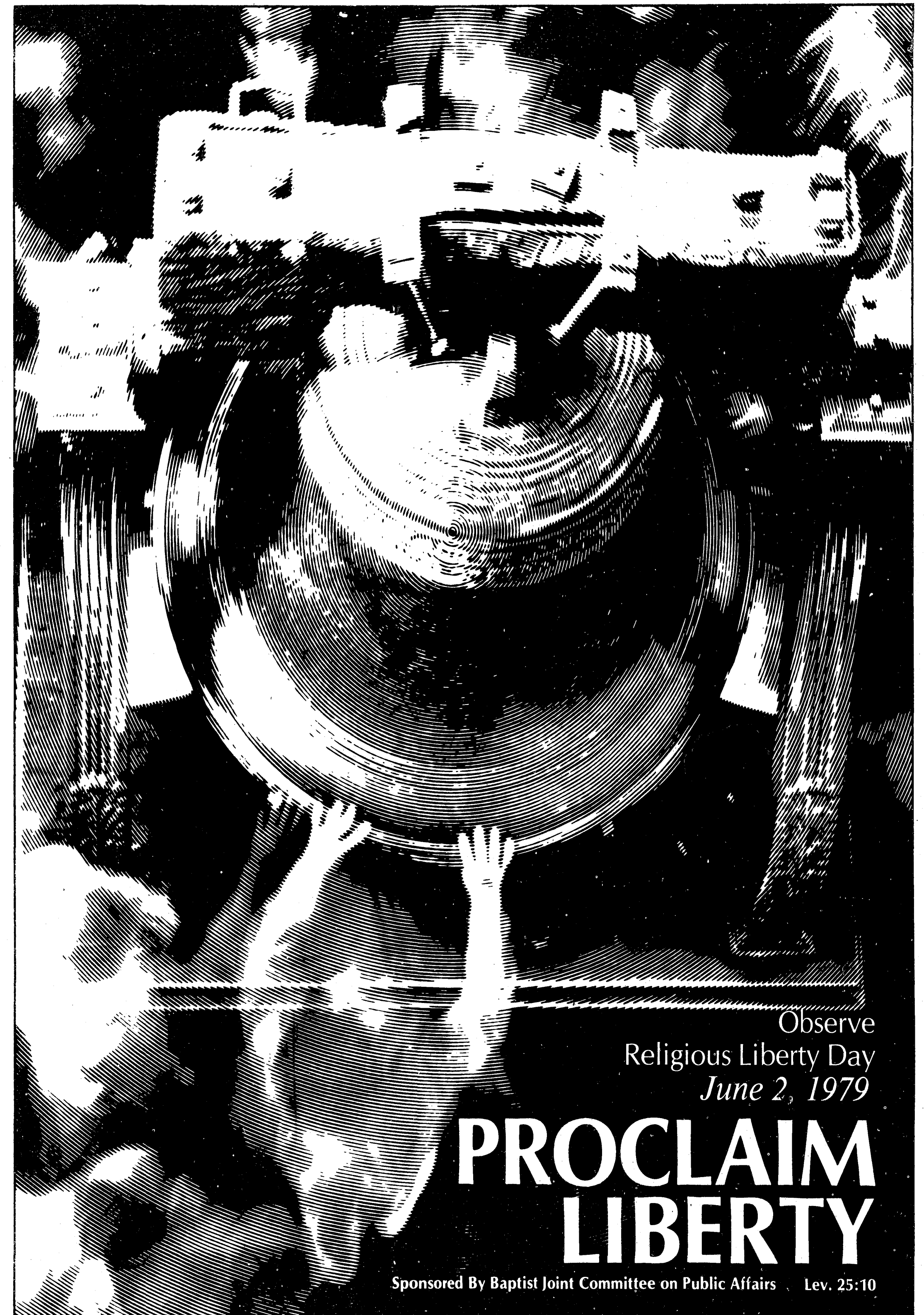
If the ultimate goal of God's work in history is reconciliation, then religious liberty, both in principle and in practice, must be zealously championed and vigilantly defended by the churches themselves throughout the world. Each church must see religious liberty not only as its inherent right, but also as the right of all churches, all faiths, and all persons. Even more important for the church, it must see the exercise of religious liberty as the very channel through which the church seeks to fulfill its mission throughout the world.

"Proclaim liberty throughout the land!" (Lev. 25:10)

Observe Religious Liberty Day on Sabbath, June 2, 1979. □



*James E. Wood, Jr., is executive director, Baptist Joint Committee on Public Affairs, Washington, D.C.



Observe
Religious Liberty Day
June 2, 1979

PROCLAIM LIBERTY

Sponsored By Baptist Joint Committee on Public Affairs Lev. 25:10

THE SABBATH A CONTEMPORARY NEED

Dr. Edward J. Horsley



Our text is taken from the 44th Chapter of Isaiah according to the paraphrase of the Living Bible and let us begin with the tenth verse. "Who but a fool would make his own god, an idol that can help him not one whit? All that worship these will stand before the Lord in shame along with all these carpenters, mere men who claim that they have made a god. Together they will stand in terror. The metalsmith stands at his forge to make an axe, pounding on it with all his might. He grows hungry and thirsty, weak and faint. Then the woodcarver takes the axe and uses it to make an idol. He measures and marks out a block of wood and carves the figure of a man. Now he has a wonderful idol that can't so much as move from where it is placed. He cuts down cedars. He selects the cyprus and the oak. He plants the ash in the forest to be nourished by the rain and after his care he uses part of the wood to make a fire to warm himself and bake his bread and then, he really does, he takes the rest of it and makes himself a god, a god for men to worship, an idol to fall down before and praise. Part of the tree he burns to roast his meat and to keep him warm and fed and well content and with what is left he makes his god, a carved idol. He falls down before it and worships it and prays to it. 'Deliver me,' he says, 'you are my god.' Such stupidity and ignorance. God has shut their eyes so that they cannot see and closed their minds from understanding. The man never stops to think or figure out 'why it's just a block of wood. I've burned it for heat and used it to bake my bread and roast my meat. How can the rest of it be a god. Should I fall down before a chunk of wood.' The poor deluded fool feeds on ashes. He is trusting what can never give him any help at all. Yet he cannot bring himself to ask, 'Is this thing, this idol that I am holding in my hand, a lie?' Pay attention Israel for you are my servant. I made you and I will not forget to help

you. I've blotted out your sins. They are gone like morning mist at noon. Oh return to me for I have paid the price to set you free. Sing, oh heavens, for the Lord has done this wondrous thing. Shout oh earth, break forth into song, oh mountains and forest, yes and every tree, for the Lord redeemed Jacob and is glorified in Israel. The Lord, your redeemer who made you, says 'all things were made by me. I alone stretched out the heavens. By myself I made the earth and everything in it.'"

"Who but a fool would make his own god." Throughout history human beings have consistently demonstrated their foolishness as they have sought to identify a power beyond themselves, a supernatural being, a god. The contemporary fundamental religious question is this, "Is there a God?" Is there really a God with a personal interest in humanity as the Judeo-Christian religion indicates?

This question is relatively modern. For most of man's history, the question was not, Is there a God, but rather, Who is your God? Among polytheistic peoples, some of whom exist today, gods of an almost infinite number filled human thought and the question was, which of these do you recognize as your God? Most of these so-called gods were derived from something seen or experienced. There were sun gods and moon gods, gods of wind, cloud, thunder and lightning, the gods of nature.

Most deities are the product of man's imagination. Is this true of the God we worship, the one we call Yahweh or Jehovah God? The accusation is frequently made that our God is the product of man's imagination, born of man's need for a power beyond himself. The accusation is not surprising because our God is not identifiable by objective standards or by laboratory procedures. The age-old question asked by Job (11:7) remains today, "Can you by searching

find out God?" and the answer remains the same, "No, God cannot be found or understood just by intellectual processes."

Can Man Find God?

How then is God to be found? Can there be any certainty for man that one's search for God will not be fruitless? The answer here is, "Yes, man may search and find but only because God has chosen to reveal Himself. Our knowledge of God is by His revelation of Himself, a revelation provided specifically for the benefit of mankind."

God's revelation is not through philosophy or pedagogy. His revelation is by His acts in this world, His intervention in human history. Those events beyond human power or wisdom that speak of the active interest and presence of deity. As Canon Richardson has said, "God cannot be known to us in his inner being but only insofar as he reveals himself to us through his acts. It is only through the things he does or makes that we have knowledge of his everlasting power and divinity." In these acts, then, "those who have eyes to see" can perceive the nature, the character, and the purposes of God.

What are the outstanding acts of God which have particularly affected humanity and have been the major revelation of divinity? Three stand out beyond all others. First, the creation of the complexity of life in this world, second the events associated with the exodus of Israel from Egypt and, third, those events surrounding the life, death, and especially the resurrection of Jesus Christ. Let us consider the first of these, Creation.

Why did God create? One might assume that it is His nature to create as it is man's nature to build or write or to do any of those things which are a part of man's creative capacity. But

why did God create the intricate complex of life which fills our earth? What prompted Him to initiate this highly complicated interrelated life structure? Why should God assume responsibility to originate and care for this massive but delicately balanced ecological system? Scripture suggests that the purpose was for God's own glory. His glory. Surely, to look upon nature is to be overwhelmed by the awesome wisdom and might of such a creator. Microscopic forms, complicated organ systems, intricate ecological balance, indescribable beauty of form and color, the interdependence of all organic life, and the dependence of all life on sun and season. "Oh Lord, our Lord, how excellent is thy name in all the earth! Who has set thy glory above the heavens" (Psalm 8:1).

"What is man that thou art mindful of him?" Yes, what is man and why is man? God created for his glory but in spite of the marvelous perfection of all created things, in spite of the incomprehensible complexity of life and all of its relationships, God's glory required communication with that creation. That communication required a creature made in God's own image--a creature who could understand and appreciate the meaning of all those forms of life. A creature who could understand truth, who could also create beautiful things and who could appreciate and do what is right. Here would be God's link with his creation. The crowning work of creation would be God's crowning glory--a created being with an intelligence to understand and to glorify his creator.

The creative mind which could conceive and create all this life including human beings was aware of the great potential of man for good but of an equal potential for evil. God must have known, and surely he must have been concerned, that the ultimate creative achievement--man--might become a destructive force which could destroy the rest of Creation. The Divine Intelligence could foresee a selfish exploitation of every aspect of the created product which could eventually destroy man himself.

God's Relationship with Man

A second major concern of the Creator must have been the relationship between himself and his creation. The only created being who could appreciate and reciprocate in this relationship was man with his capacity for intelligence and for communication. Was there a real danger that man might lose

sight of the source of life, the origin of his own being, and coming to worship the Creature rather than the Creator? Might the forces of nature come to so dominate man's mind that he would become oblivious and blind to the origin of those forces? Might man be so overwhelmed and impressed by what he could not understand in the universe that he might ignore and then forget what had been revealed to him by the Creator of the universe?

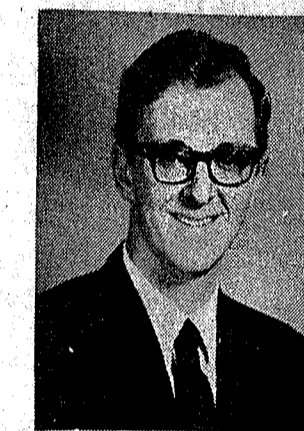
It is obvious that God was aware of man's capacity to distort and to destroy the physical and spiritual potential of the creative masterpiece. Therefore, with that same divine wisdom and concern, God created another masterpiece to safeguard man from such a disaster. God established a seventh-day Sabbath as a memorial of the creative source of life and as a recurring weekly special opportunity for communication and

worship of the Creator. The incomparable effectiveness of this safeguard whenever man has accepted it speaks eloquently of the divine origin of the Sabbath.

What has been the result of this protective mechanism of the seventh-day Sabbath? Where mankind has accepted and observed the Sabbath, it has proven to be a reliable safeguard against agnosticism and atheism. However, in general, human beings have neglected or rejected the Sabbath and the anticipated effects have occurred.

Man has created his own god. In general, he has worshipped what he could observe but could not understand. And this usually meant worshipping the forces of nature in its myriad forms. The sun became a dominant focus of

(continued on page 28)



Scripture Gems

Favorite Bible texts
selected by pastors
and ministerial students.

Rev. Dale E. Rood
Waterford, CT

● "Thy words were found, and I ate them,
And Thy words became for me a joy and the delight of
my heart;
for I am called by thy name,
O Lord, God of hosts" (Jeremiah 15:16).

● In this verse, Jeremiah breaks life down to its bare core. This is what he had to have to go on living. "Thy words became for me the joy and rejoicing of my heart." Not friends. Not church. Not job. Not even food, or family, or the comforts of home, as important as these things are, but God's Word is the joy and rejoicing of his heart. I want that joy and rejoicing in my heart. I want the most important thing in my life to be my relationship and fellowship with God such that just the Word from God's lips gives me satisfaction, and knowing that I am called by His name is all that matters.

When I was going with Althea and lived hundreds of miles away from her, I would long to hear a word from her. When I got a letter from her, I could concentrate on nothing else until I had opened it and read it. It was a joy to hear her voice on the phone, and I looked forward to those vacation times when I could travel to be with her. Just to think of Althea filled my heart with joy. To be with her was all that really mattered. Even now, ten years into marriage, the magic of those days has not worn off. I see this as similar to what Jeremiah is talking about in this verse with respect to his relationship to God. That's the kind of relationship I want with God. That's the kind of satisfaction I long for. □

MEMORIAL DAY-1944

Upon a far Pacific isle
He stood with head bent low,
Before a little wooden cross
In a never ending row.

His sister's husband lay o'er there
On a nameless island shore,
He knew there'd be more islands
With blood and sweat and gore.

This young Marine was silent
No tears were in his eyes,
But in his thoughts were questions
As here his brother lies.

So soon he knew not just the day
Another tropic shore,
Would claim the lives of many-
As islands had before.

Who told me of that little cross?
Of that lonely tropic scene?
No one had to tell me, for
I was that young Marine.

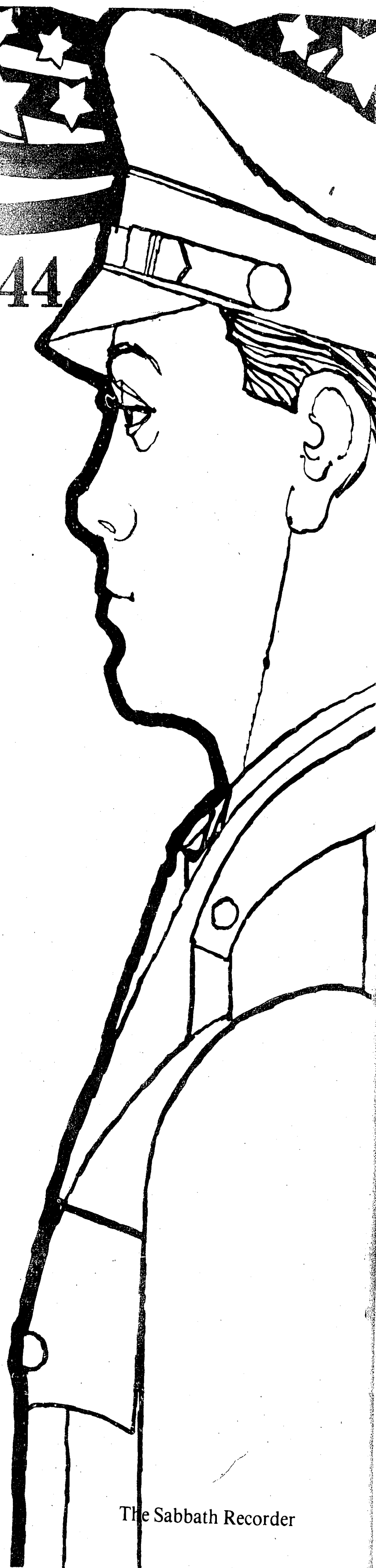
And if you've never been there
The bullet's whine to hear,
Pause but for a moment-
To them their life was dear.

But on another hillside
There stood the crosses three,
On one they hung our Savior,
Who died for you and me.

Two thousand years have come and gone
And man has battles fought,
In Christ is peace and comfort
And thus He lived and taught.

Perhaps a thousand years from now
We'll study war nor more,
There'll be a glorious "beachhead,"
On the one Eternal shore.

-Claston E. Bond
former Marine



The Sabbath Recorder



Checking the Vital Signs

Church Growth has identified and named several diseases that can infect the church body. All of them are reason for concern—some for alarm! Barring a real miracle some are simply terminal. We have been able to identify some of those diseases in our Seventh Day Baptist body. We have hoped, as does any critically ill person, that our case would not be diagnosed as terminal. Or if it is, that recognizing the problems would allow our Lord to so bless and help us that we might become one of those miracle cases and recover. What rejoicing and joy that would give us!

I believe that with God all things are possible! I have hoped that we might be able to so respond to treatment that we could truly recover and grow as a healthy part of the body of Christ. We have shown some very encouraging signs of doing just that. There has been a very definite change of attitude amongst our people since we have become involved in the Church Growth studies. A new sense of hope and expectation has been much in evidence. There has even seemed to be a new spirit of confidence that with God's help we not only can survive but we can become a vital force for God in our world. A real reason to live!

Indeed, many vital signs seemed to be picking up. Some individual churches have begun to show significant growth. Using certain methods of outreach, they have actually been able to make contact with their community in various ways. New people have been won to the Lord and brought into the fold where they can be nurtured and matured.

Another encouraging sign has been the willingness of some people to seriously try to do something about their "lone Sabbathkeeping" status. Several families and small groups have made the necessary personal commitment to start new groups. Even some of our older and more cautious churches have caught the spirit and have taken initial steps to start a daughter church. These and perhaps other signs have given us cause for renewed hope. That in itself is important.

In spite of these encouragements I feel compelled to call our attention to some concerns which I feel must be given immediate attention. For unless the sick body can begin to gain its own natural strength, and can develop its own natural antibodies to fight off the infections that want to destroy it, and become strong enough to gradually take over the entire life-preserving and growing process, then it will eventually succumb in spite of renewed hope and excitement over signs of improvement. Medicine and machines can only go so far in keeping a body alive. After a certain point they themselves become self-defeating.

A very dear relative of mine took sick this last fall with what seemed to be a not too serious illness at the time. He had apparently passed a kidney stone and the fever which developed seemed obviously to be the result from some infection stemming from that ordeal. After a few days of the fever refusing to respond to medication he was hospitalized. During the ensuing weeks literally dozens of tests were made to determine the cause of the infection. Consultants were brought

in. The latest diagnostic tools were used and the latest broad-spectrum antibiotics were prescribed. Finally surgery was decided on. Still no reason for the problem was pinpointed. During those long days and nights of waiting and praying in the intensive care waiting room, we tenaciously hung on to every sign of life our loved one exhibited. How our hearts rejoiced and our spirits rose when there was indication of a rallying taking place. The kidneys began to function again. Wonderful! But, alas, our loved one succumbed. All the heavy concentration of antibiotics had destroyed the natural ability of the body to take over and rebuild itself. The means of saving his life had in the end become in part the enemy. And to add to the tragedy, the doctors never discovered the cause of the problem. An autopsy hopefully will reveal that so that someone in the future may benefit.

VITAL SIGNS OF THE CHURCH

We are part of the body of Christ. We know we have not been as "alive and well on planet earth" as we need to be. We have through Church Growth seminars studied about the "vital signs" of church life. We have become conversant in the technical language and even become able to diagnose some of our illnesses. We have learned "growth principles" and it all made a lot of sense. The result has been a genuine rally and we have rejoiced in it! Now the question is, do we have enough vitality to recover and take over from the intensive care unit?

Here are what I believe to be some danger signals:

1. SOME CONGREGATIONS WANT TO STAY IN THE INTENSIVE CARE UNIT. They want to go on studying Church Growth principles and diagnosing. They are even unhappy when the doctor tries to take them off the machine and get them to function on their own. Some are unhappy that there has not been a continual stream of new programs and materials and seminars to keep us functioning.

2. SOME ARE GETTING TIRED OF THE INTENSIVE CARE, but either have not discovered their problem as yet or are unwilling to do what must be done to live outside the intensive care unit. They are sort of burning out!

3. SOME NEVER DID TRUST THE INTENSIVE CARE THERAPY TO BEGIN WITH! They feel the growth force group set up in the local church was a "clique" or they were "secretive," etc. Now because in some churches the momentum has stalled, they feel justified in their criticism.

POSSIBLE ANSWERS TO OUR NEED

What is the answer to our need? I don't pretend to have all the answers, but here are two which I believe will help.

1. Make an effort for all the church to understand what the growth force learned! Many feel it has been an exclusive group. The growth forces have, for the most part, failed to communicate to the churches exactly what they were learning and did not carry on to the point where the rest of the church became involved. What can be done now to remedy the problem? A new recycling of the whole process? For some this would undoubtedly help. For others it would be perhaps fatal! There is one help available which I know about. The program, "The Touch of His Hand," is an outreach program. It has four stages or phases. The last phase is designed to give the entire congregation a basic understanding of Church Growth principles. It is taught through the use of film strips, cassettes, and some study guide materials. I believe it could be a very effective tool in communicating to the entire church what is involved in Church Growth procedures.

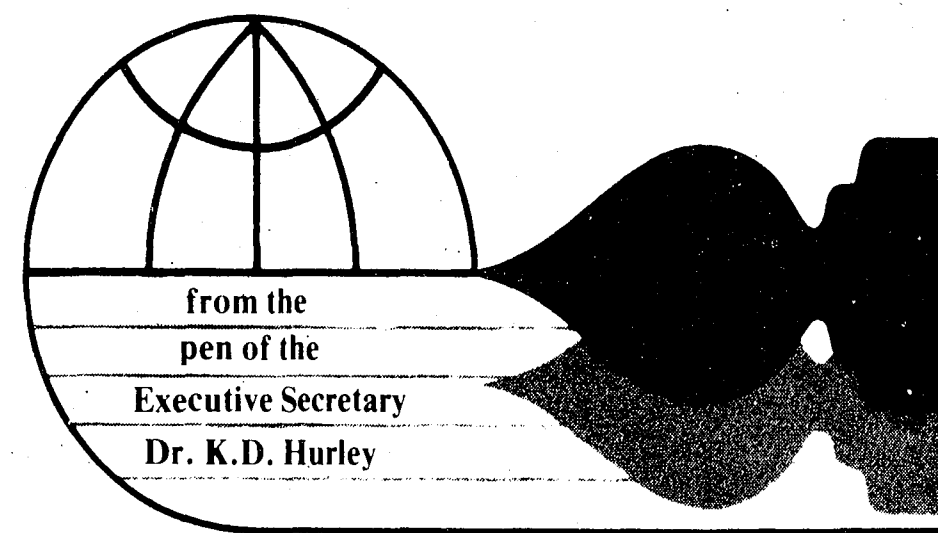
2. We must begin an evangelistic outreach program! I do not mean evangelistic meetings. Such meetings are very limited in what they can accomplish. I do mean a calling program that has as its purpose reaching the non-Christian with the gospel message and bringing that person to a saving knowledge of Jesus Christ. The program's goal should be to bring such individuals and other non-churched people into the church where they can be nurtured and have the opportunity to grow to maturity and become reproducing Christians!

I am afraid that many of us were secretly hoping that the miracle the Lord would perform for us would be that He would just guide many people to our churches and cause us to grow without our having to do the leg work. Somehow we hoped that having learned about our illness through intensive study, would be sufficient reason for the Lord to bless us with new life and growth. Surely an atmosphere of spiritual growth and expectancy will, of itself, allow the Spirit to direct some to us. But the Lord's challenge is still, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). I have always felt that picking up the cross daily means that every day we must make a decision to be so identified with Jesus Christ that the world around us is aware that we are His disciples. The cross we are being asked to pick up and carry may well be to personally carry the message of God's redeeming love to our communities. Call it "evangelistic calling" or whatever you like, but personal visitation by the church must be done if we are ever really going to grow. I believe we have somehow always known this. There is no substitute for personal contact with our communities by a regular calling campaign. Now that we have gone through Church Growth training we are at the place where we must put into practice all we have learned. We can and should develop special programs to meet our communities' needs. But in the long run it will be the personal work, following up on the contacts produced by these programs, that will pay the dividends. No matter how you say it, real growth will probably only come to the churches that are willing to initiate some type of evangelistic calling program.

Our hesitation to do this reminds me of persons who have learned to swim and have done some diving, but have never gone off the "high" board. They would like to as they feel it would be rewarding, but they aren't sure of themselves. Friends urge them to do it. The person finally decides to try! He walks to the end of the board and looks down...and bounces a few times...and looks around...and walks back! After a bit he goes out again...and goes through the same process. And those watching wonder if he is ever going to jump.

We are like that person! We know we should dive in, but it seems like such a big jump. But doesn't the Bible say somewhere to "count it all joy when you fall into divers temptations" (James 1:2)? Perhaps that can be the key to our success. Recognize that Satan opposes all action that would reach people with a real witness for Christ! Therefore, he puts the fear in our hearts. He convinces us that we will be rejected and despised and ridiculed if we go calling on people. But remember, "The servant is not greater than his Lord" (John 13:16). And Jesus said, "If the world hate you, you know that it hated me before it hated you" (John 15:18). And remember...the cross! and daily denying self! It may well be the only cure for our illness. □

-Rev. Mynor G. Soper



GENERAL COUNCIL MEETS

A plan for Church Growth during the 1980's and a proposal regarding full-circle administration were major items on the agenda of the General Council meeting at the denominational building in Plainfield, New Jersey, April 8-11, 1979.

The Ten Years from 1980 to 1990 are visualized as a goal-oriented Decade of Discipleship for Seventh Day Baptists, involving a challenge to growth spiritually for individual church members and to doubling (at least) all phases of denominational ministries: churches, Sabbath schools, Bible study groups, missionary endeavors, youth activities, and so on. The plan will be presented for consideration and adoption at General Conference.

A complete summary of the suggested procedure for implementing full-circle administration, through the establishment of departments of extension, nurture and supportive services, has been duplicated for study. Copies have been made available to denominational agencies and are being mailed directly to every church member.

Everyone is asked to "prayerfully study and discuss this proposal in your local church so that those who are delegates at General Conference this August at Adrian, Michigan, will be prepared to vote."

Plans for General Conference were outlined by President William R. (Bob) Austin. He stated that his objective for this year's Conference is to have "each individual know that he is God's chosen representative and that God has commanded his love to be shared with others."

A special communication from Stewardship Committee chairman, Richard Shepard, urged "full commitment of personal resources" and outlined plans for "vigorous stewardship promotion." It is suggested that boards, agencies, and churches use "program budgeting" as a means of establishing priorities and best utilizing resources to accomplish objectives.

Reviewing Our World Mission giving for the first quarter of 1979 revealed that with 25 percent of the year gone only 15 percent of the budget has been raised. The shortage in dollars to date is approximately

\$31,000.

Publications Director John Bevis, reported regarding Project Visibility. He indicated that the Radio Program, "The Word of Truth," developed by Pastor Russell Havens is already being broadcasted in several parts of the country.

Dr. E. Keith Davis, chairman of Headquarters Location Research Committee, submitted a written report of the committee's activities in beginning a review of space requirements for denominational executive offices and in analyzing suggested headquarters locations.

The "Faith Mission" work being done by Barbara Snyder at the denominational building in Plainfield was reviewed and commended. A report from field evangelist, Mynor G. Soper, was presented, highlighting the extensive contacts being made throughout the Southeast. The General Council made note, with special appreciation, of Jean McAllister's "years of dedicated service at Seventh Day Baptist denominational headquarters."

The General Council agenda provided opportunity for consideration and discussion of many topics including use of toll-free telephone lines at denominational headquarters; Seventh Day Baptist representation at the Baptist World Alliance General Council meeting in Brighton, England, next July and at the North American Baptist Fellowship meeting in Mexico City in October; participation by Seventh Day Baptist musical groups at the Baptist World Alliance World Congress in Toronto, Canada, during July 1980; leasing a car for use by denominational executives; the charismatic movement; meeting dates of boards and agencies; the denominational logo; employment of a business affairs officer; and developments at Sunshine Mountain.

Attending all or part of the General Council meetings in addition to Chairman Austin, were John Bevis, Mary Clare, Myrna Cox, Ada Davis, Duane Davis, Leon R. Lawton, Thomas Merchant, Don Sanford, Herbert Saunders and Kenneth Van Horn as well as Executive Secretary K. D. Hurley, ex officio. Lois Wells, because of illness, was unable to be present but participated through telephone contact. □

the CHURCH in ACTION

**LOVERS DON'T LEAP,
LOVERS MEET**

UPPER MARLBORO, MD. — The season of sentiment surrounded with surprises was selected as a situation for a supper.

Did you understand that? If not, let me translate. On February 10, 1979, twenty-one persons participated in a Valentine Banquet. Members and friends of the Central Seventh Day Baptist Church celebrated love by feasting on food, and feeding on the Word.

Our guest speaker for the evening was Rev. George Gately, associate pastor at the First Church of the Nazarene, Washington, D.C. Pastor Gately is a recent graduate of the Nazarene Theological Seminary in Kansas City, Missouri, and a personal friend of our pastor.

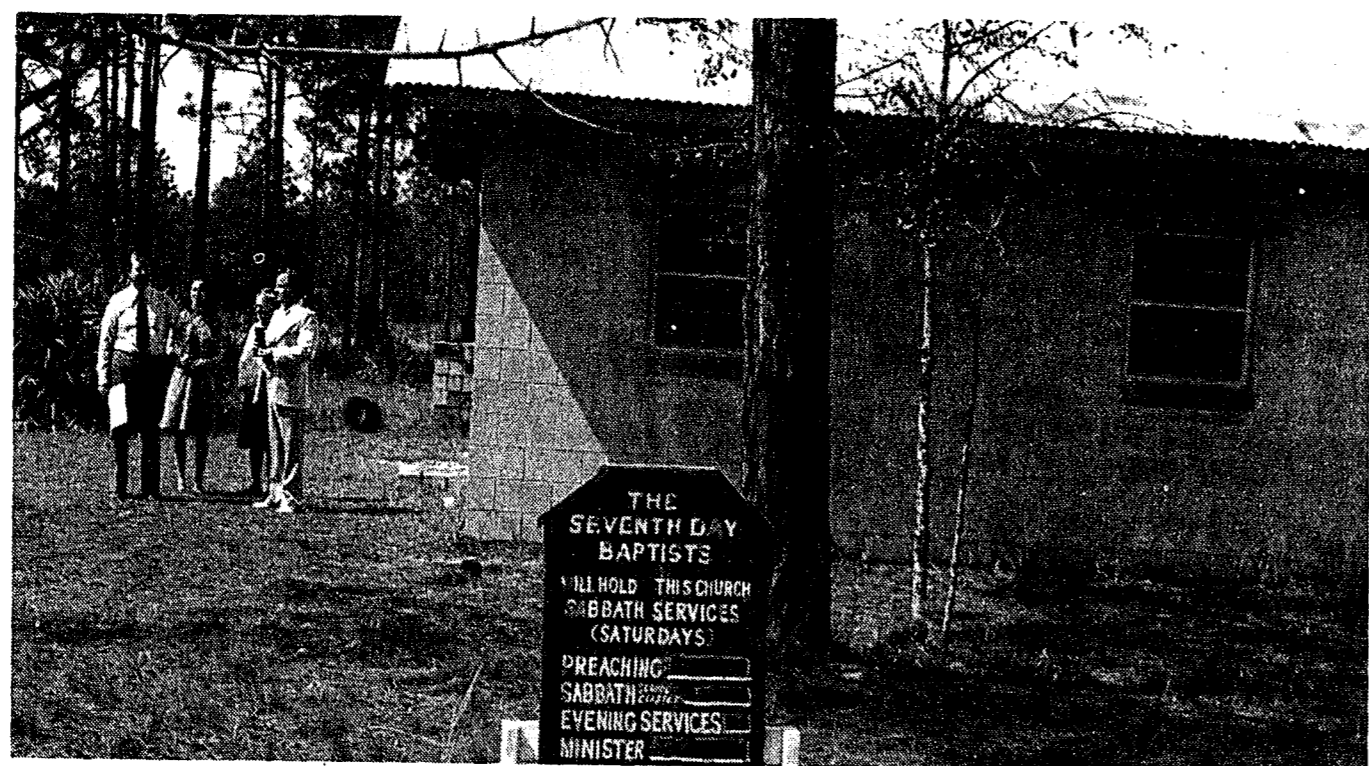
The banquet was an unusual but effective method of Evangelism, as eight of the twenty-one persons have no direct relationship to the Central Seventh Day Baptist Church, Maryland's fastest growing Seventh Day Baptist congregation.

We have again learned that methods of outreach are near, if we but recognize how they can be used. Pray with us that our eyes might see the open doors. Our ministry depends on the prayers of our fellow Seventh Day Baptists. □

—Ken Chroniger



Pastors Kenneth Chroniger and George Gately.



While in Florida recently Rev. Leon Lawton was able to visit the First SDB Church of God of Putnam County near Palatka. The congregation there is now meeting in their recently-completed building. Pastor Joseph H. Price leads in the work in this part of northern central Florida.

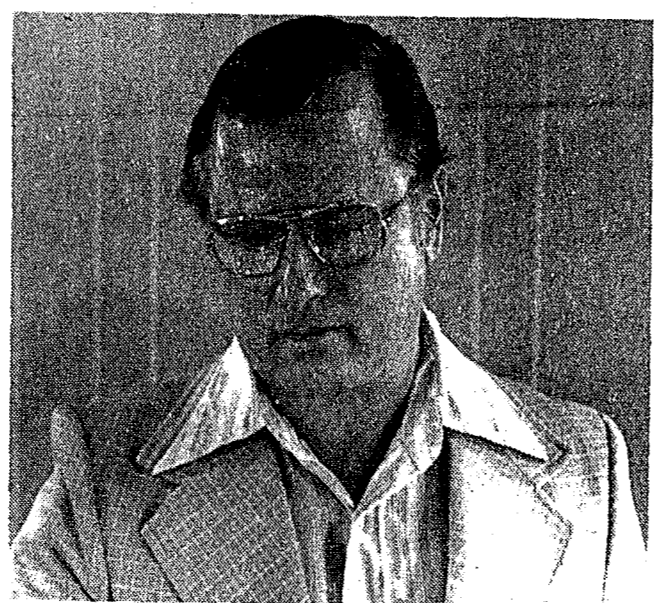


● On Sabbath, April 7, Rev. Francis Saunders of Berea, WV, was guest speaker at the Washington, DC, church. He also presented a program "Camp Joy—On the Move." He is resident manager of the camp. On a recent Sabbath in Washington there were 68 in attendance, nearly one-third being first-time visitors.

● The Houston, TX, church is part of the "Bread Program," with other Houston churches. Food is brought to the church by interested members and distributed to a needy family each month.

HISTORICAL SOCIETY TO MEET

The annual meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 27, at 11:00 a.m. in the Society offices, 510 Watchung Avenue, Plainfield, NJ. President Albert N. Rogers reports that the usual business will be transacted and a trustee will be elected to succeed the Rev. Everett T. Harris whose term has expired. □

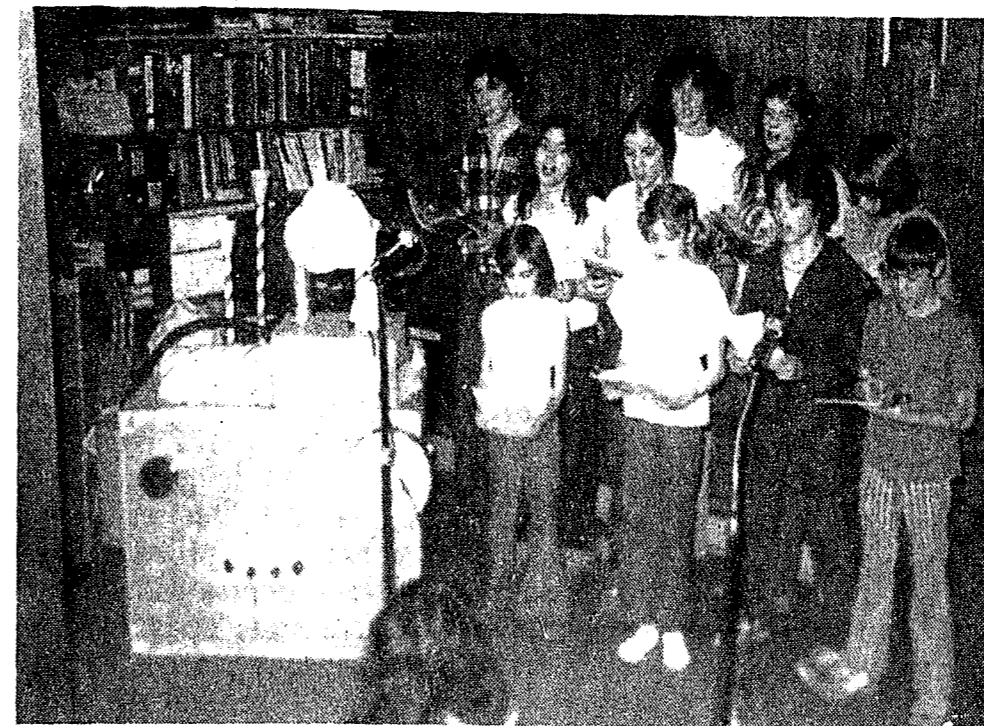


BURDICK CALLED TO ORDINATION

BASKING RIDGE, NJ—The North Jersey Seventh Day Baptist Church has called its pastor, Kenneth B. Burdick, to ordination. The service is planned to coincide with the Yearly Meeting of the New Jersey and Eastern New York SDB churches the weekend of September 14-15, 1979.

The services will be held in the Somerset Hills Lutheran Church, 350 Lake Road (just off I-287) in Basking Ridge. Pastor Burdick has served the North Jersey church since April 1978. He is married to Ruth Burdick, formerly of DeRuyter, NY. He is a graduate of Milton College and Trinity Evangelical Divinity School. □

● Robert Van Horn of Lost Creek, WV, has accepted the call to serve the Seventh Day Baptist church in Farina, IL. He has served as assistant pastor at Lost Creek and was in the Light Bearers for Christ. He will begin his service in Farina in August.



Rehearsal of "The Music Machine" in Blountville, TN. Back row: David Palmer, Shawne Thomas, Denise Thomas, Tony Malone, Angie Palmer, Alicia Wright. Front row: Leigh Anne Thomas, Deanna Wright, Richard Palmer, Matt Thomas.

CHURCH SPONSORS MUSIC MACHINE

BLOUNTVILLE, TN—The young people of the Upper East Tennessee church have been bustling with activity in recent months. One Saturday night out of each month is set aside for a youth activity; and since fall, this has included a bowling party, movies, putt putt and swimming parties.

They continue to be an integral part of our church. Along with the adults, they now also take a turn in leading the Sabbath worship services. The life of our church has been greatly enhanced by this involvement.

For the past six weeks they have been working diligently on "The Music Machine" under the direction of Patty Lawton. As well as being in the choir, every young person (from age 8 to 17) was involved and participated in one way or another—whether it was in making the machine, handling the sound system, having the dramatic roles, or having the solos.

The first performance was the evening of March 24 before our church and many visitors. The next day they performed before all of the Sunday School classes of a nearby Methodist church. Another scheduled engagement was on April 8 at a Baptist church.

We are so thankful that the Lord allowed "little children to come unto Him" and to be a witness to Him in so many intricate ways. □

—Mrs. Barbara Wright

DENOMINATIONAL DATELINE

June 2
German SDB Church
Irvington, NJ—Morning
People's Christian Church
New York City—Afternoon
Editor John D. Bevis

June 2-3
Central NY Association
Adams Center, NY
Dr. K. D. Hurley

June 3
Anniversary Banquet
New York City Church
Editor John Bevis
Rev. Leon R. Lawton

June 7-26
Summer Ministerial Institute
"Sabbath Philosophy"
Plainfield, NJ
Dean Herbert E. Saunders

June 14-17
Southwestern Association
Fouke, AR
Editor John D. Bevis

June 18-26
SCSC Training Session
Mary Clare
Rev. Charles Graffius
Gerry Van Dyke
Doreen Sanford

June 29-30
Southeastern Association
Salem, WV

NEWS FROM DODGE CENTER

Our building project has been in the planning stage for several years. Our building committee outlined our needs and our own Duane Pederson, working for an architectural firm in the Twin Cities, drew the plans.

The structure is an addition attached to the original building on the south and measures 54 by 32 feet and has two floor levels giving us a total of new, usable floor space of 3456 square feet. This has provided five permanent classrooms, a nursery, three rest rooms, a large assembly room which can be divided into four with folding Pella doors, a pastor's study, a combination furnace and utility room and a large foyer into which our new entrance opens.

Generous gifts made possible the carpeting and furnishings for the classrooms and study.

Members of the congregation cleared the trees from the building site and did all the painting, staining and varnishing, keeping the cost as low as possible.

We thank God for the spirit that made all this come to pass.

—Wayne Babcock

The Memorial Fund recently supported this project in the form of a grant and a loan. This article is excerpted from a letter to the Memorial Fund Trustees.

ACCESSIONS

SECOND BROOKFIELD, NY
John A. Rau, Pastor

By Letter:
Pastor John A. Rau
Marjorie (Mrs. John) Rau

LOST CREEK, WV
Delmer E. Van Horn, Pastor

By Testimony:
Lana Rogers

RIVERSIDE, CA
Alton L. Wheeler, Pastor

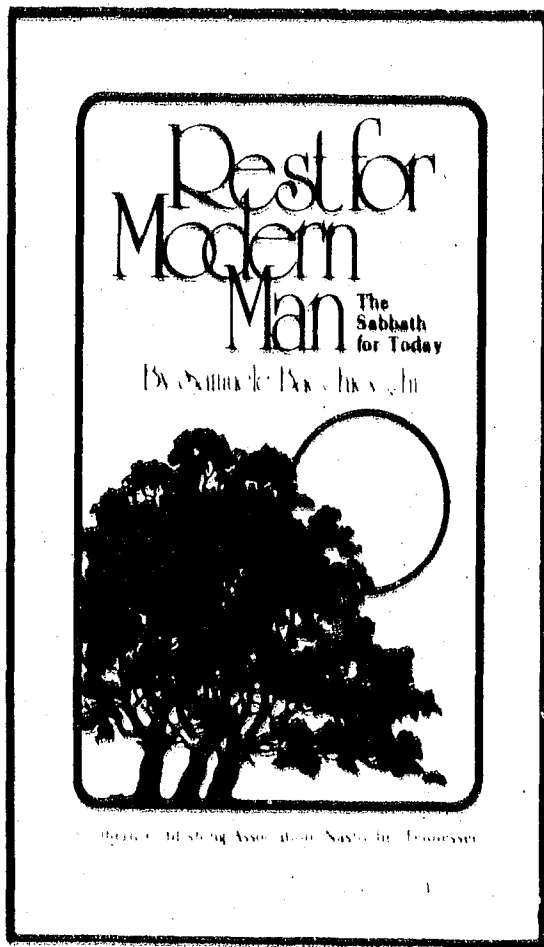
By Testimony:
Steven Morales
Luanne Heide (Mrs. Steven) Morales

SHILOH, NJ
Charles H. Bond, Pastor

By Baptism:
Diane Lynn Cruzan
Barry Todd Scull

By Letter:
Donna R. Cruzan

By Testimony:
Dolores T. (Mrs. Stephen) Moncrief
Carlayne (Mrs. Lee) Holloway
The Rev. Lee Holloway



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the Lord is upon me...to proclaim release to captives and recovering of sight to the blind, to set at liberty those who are oppressed."

Third, Sabbath rest means peace and tranquility. In the Scriptures, the Sabbath was a day of harmony as illustrated by the first Sabbath creation. It was a day of peace—*Shabbat Shalom*—for the Jews and according to the writer of Hebrews, it remains a day of tranquility, not just as a present experience but as a promise of eternal joy reserved for God's people.

Finally, and perhaps most importantly, Sabbath rest is consecration. The Sabbath as a symbol of the covenantal relationship with God, is God's Holy day. "The Sabbath rest is a test of man's loyalty and love for God. To be able to withdraw on the seventh day from the world of things to meet the invisible God in the quiet of our souls, means to love God totally."

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-Larry Graffius

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TERRY.—A daughter, Joanna Mae, to James and Sally Terry of New London, CT, on March 27, 1979.

OBITUARIES

BEYEA.—Grace E. ("Betty") Beyea, 73, of Alfred, NY, died March 13, 1979, at Strong Memorial Hospital, Rochester, NY, after a long illness.

The daughter of Emway and Edith Swinney Beyea, she was born in Friendship, NY, March 15, 1905. She grew up in Brooklyn and also lived with the family in Atlanta, GA.

Miss Beyea had been employed as Alfred telephone operator and as secretary at Alfred University. She was a member of the Alfred Seventh Day Baptist Church, the Amandine and Forsythe-Wilson Clubs, and the Alfred-Alfred Station Senior Citizens association.

Survivors are two sisters-in-law: Mrs. Kathleen Perreault of Lakeland, FL, and Mrs. Richard S. Beyea of Dallas, TX; a nephew, U.S.

Army Colonel Richard S. Beyea of Okinawa; a niece, Dr. Eleanor B. Pomeroy of Los Angeles, CA; two grand-nephews and a grand-niece.

A memorial service was held March 18, at her church in Alfred, conducted by her former pastor, David S. Clarke. Burial will be in the Alfred Rural Cemetery.

-D.S.C.

CARREL.—Dorothy Jane Carrel, daughter of Ellis R. and Nellie Mulvey Lewis, was born June 12, 1910, in Stonefort, Illinois. She was called to rest on March 6, 1979, while hospitalized in Springdale, Arkansas.

As a teen-ager she accepted Christ and was baptized. She was married to John Wesley Carrel on September 4, 1936. Soon thereafter they moved to Southern California where she joined the Riverside Seventh Day Baptist Church.

Wherever she lived, she dedicated much of her time to humanitarian causes and community services. For a number of years in California as an avid reader she gained a comprehensive knowledge of numerous textbooks and made records for blind college students. Much other time was dedicated toward providing transportation for blind children in Claremont, California, where she lived. After moving back to Arkansas in 1971, continuing with other services, she was selected as the recipient of the 1978 "Service to Mankind Award" by the Springdale Sertoma Club.

She is survived by her husband, John Carrel; by one son, Lewis K. Carrel; by two grandsons and one great-grandson.

Funeral services were conducted on March 9, 1979, by Rev. Joseph Taylor and Rev. Maurice Webb, with interment at the Bluff Cemetery in Springdale, Arkansas.

-A.L.W.

CLARKE.—Blanche L., daughter of George and Anna Allen Saunders, was born at Friendship, N.Y., on March 22, 1884 and died at the Wellsville Nursing Home, Wellsville, N.Y., on March 18, 1979, only four days short of her 95th birthday.

On July 20, 1909 she was married to Floyd Clarke, who died in 1974. To them were born two daughters: Mrs. Don (Thelma) Stearns of Shinglehouse, Pa., and Mrs. Asel (Aileen) Linza of Wellsville.

Before her marriage Mrs. Clarke had been a teacher in local schools. She was baptized seventy-six years ago and joined the Friendship SDB Church at Nile, N.Y., transferring her membership in 1914 to Richburg where she resided. Mrs. Clarke served as deaconess for fifty years and was treasurer for O.W.M. and other denominational programs. She served in the Ladies Aid Society, was active in the W.C.T.U., and was charter member of the Richburg Literary Club. Mrs. Clarke was regular in attendance and a faithful and devoted worker in the Richburg SDB Church over the years.

The memorial service was on March 20, 1979 at the Schaffner Funeral Home, conducted by her pastor, Rev. C. Harmon Dickinson. Burial was in the Richburg Cemetery.

-C.H.D.

GREENE.—Dr. Edwin Claire Greene, 66, the son of the late Rev. Walter L. Greene and Mizpah Sherburne Greene, was born in Alfred, N.Y., May 7, 1912, and died suddenly March 7, 1979, while playing tennis on an indoor court in Vineland, N.J.

Dr. Greene graduated from Alfred University with a bachelor's degree. He received his doctor of medicine degree at George Washington University School of Medicine. He served

as an intern and a resident in internal medicine at Gallinger Municipal Hospital in Washington, D.C.

He moved to Bridgeton, N.J., and began practice of general medicine in July 1939. Along with his private practice he was a staff member of Bridgeton Hospital and had served two terms as president of the hospital medical staff.

Dr. Greene served as a captain in the Army Medical Corps during World War II with the First Cavalry Division, and was stationed at posts in Colorado, Texas, and overseas in the Pacific Theatre. He was awarded the Bronze Star.

After moving to Bridgeton, Dr. Greene brought his membership to the Seventh Day Baptist Church of Shiloh.

He is survived by his wife, Jean Martin Greene; a son, Commander Kris M. Greene, MD, U.S. Navy, of Silver Spring, MD.; two daughters, Mrs. Mart (Karen L.) Ojamaa, Lexington, Mass., and Kathy L. Greene, Lynchburg, Va.; a sister, Eleanor Clemens, Scio, N.Y., and six grandchildren.

A memorial service was held in the First Presbyterian Church, Bridgeton, N.J., on Sabbath afternoon, March 10, 1979. Place of inurnment was in the Eglington Crematory, Clarksboro, N.J.

-C.H.B.

RICHARDS.—Edna Louise, was born September 15, 1894 at North Loup, Nebraska, and was called to rest at Glenwood Springs, Colorado, March 11, 1979. She was the daughter of Sherman and Winnie Babcock Clement.

As a teen-ager she committed her life to Christ and was baptized at North Loup by her pastor, Rev. George B. Shaw.

She was united in marriage to Oscar Richards May 23, 1923, and they continued to live for several years in Montrose, Colorado.

In 1940 they moved to Riverside, California, where she joined the Seventh Day Baptist Church and became actively involved in the Lord's work. Her labors of love were dedicated toward helping in the church, camp and community, including teaching crafts in the Riverside Braille Club for some twelve years.

Surviving are two sons, Rev. Donald E. Richards and Robert Dale Richards; one daughter, Gladys Wagner; and twelve grandchildren.

Interment was at the Olivewood Cemetery in Riverside where a graveside service was conducted by her pastor, Rev. Alton L. Wheeler, on March 16, 1979.

-A.L.W.

ROGERS.—Dr. Ruth T. Rogers died in her hometown of Daytona Beach, FL, on March 13, 1979. She was the daughter of Clarence Mord and Louise Mannel Rogers. A practicing physician in Daytona Beach for many years, she was a member of a well-known family. Her aunt, the late Dr. Josie Rogers, also a physician, was once mayor of old Daytona Beach.

After graduation from Mainland High School, Dr. Ruth Rogers received her premed education at Alfred University. She then attended the University of Rochester School of Medicine, graduating in 1948. Before returning to Florida she interned at St. Louis City Hospital for a year. She specialized in homeopathy, nutrition and counseling. At the time of her death she was a senior staff member at Halifax Medical Center. She was first vice-president of the American Institute of Homeopathy.

Aside from her medical career, Dr. Rogers was active in many civic groups. She was a past member of the City Planning Board and a past president of the League of

Women Voters. She took a fling at politics in 1954 when she ran unsuccessfully for City Commissioner. She was an active member of the Daytona Beach Seventh Day Baptist Church.

The Daytona Beach newspaper reported: "Acquaintances said she practiced medicine with two of her favorite words, love and service. She frequently treated patients without charge and was known as easygoing, unaffected, and a real lover of people."

Dr. Rogers is survived by one brother, Crosby U., Ponce Inlet, FL; four sisters: Mrs. Samuel C. (Mary) McFall, Mrs. E. H. (Frances) Spencer both of Daytona Beach, Mrs. George H. (Julia) Drew of Orlando, Mrs. Audley W. (Elizabeth) Sarver, Pittsburgh, PA; her aunt, Mrs. W. D. (Helen) Rogers, Sr., Daytona Beach; two sisters-in-law, Mrs. Clarence M. (Ruth) Rogers of Salem, WV and Mrs. David E. (Elma) Rogers of Ormond Beach; twenty nieces and nephews; twenty-six grandnieces and grandnephews; six cousins and their children.

A memorial service was held in the Daytona Beach SDB Church with the Rev. Kenneth B. Van Horn, assisted by the Rev. Alan R. Crouch and the Rev. Marion C. Van Horn, officiating.

SHAVER.—Nicole ("Niki") Rosa Shaver, the four-year-old daughter of Gary M. and Sandra (Cavinder) Shaver was born June 22, 1974 and passed away April 3, 1979 in Ingham County Medical Facility where she was a patient one day.

She was born in Lansing and lived in Williamston, Michigan, the past three years. With her parents she attended Sabbath School and church regularly in Battle Creek.

Surviving, in addition to her parents, are one sister, Leigh Ann, and a brother, Daniel M., both at home; her maternal grandparents, Mr. and Mrs. Max Cavinder of Battle Creek; her paternal grandparents, Mr. and Mrs. Clinton Shaver of Dayton, Tennessee; great-grandmothers, Mrs. Elizabeth Woodcock of Midland, Mich.; and Mrs. Rosa Cavinder of Brevard, N.C.

Memorial services were conducted on Sabbath afternoon in the Battle Creek Seventh Day Baptist Church with the pastor, the Rev. S. Kenneth Davis conducting. Interment was in the Bedford Cemetery.

-S.K.D.

WELLS.—Hazel Dell Wells, daughter of Fremont C. and Lucy Isabelle Monroe, was born November 10, 1891, in Milton Junction, Wisconsin, and was called to rest on March 29, 1979, in Riverside, California.

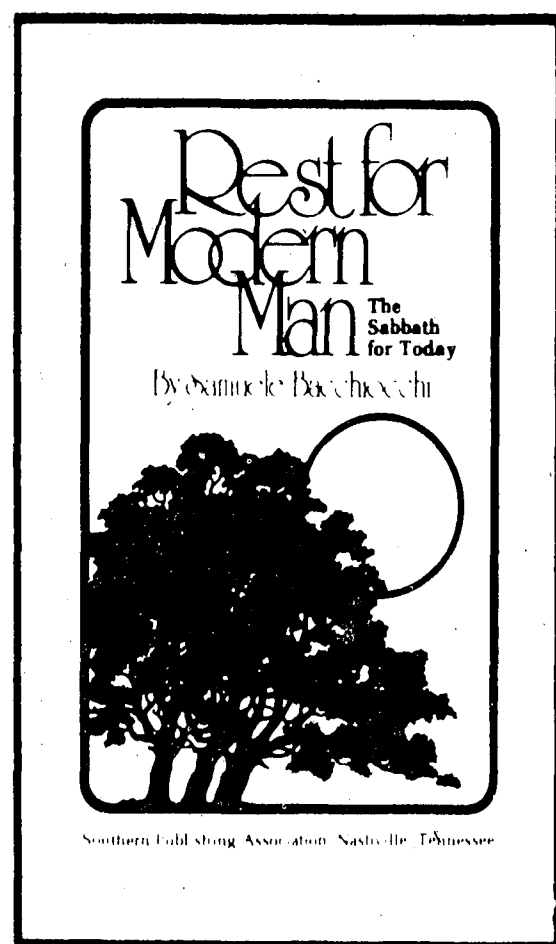
She committed her life to Christ at the age of fourteen and was baptized, joining the Milton Junction Seventh Day Baptist Church.

She was united in marriage to Garry Wells on October 12, 1912, and after residing in Battle Creek, Michigan, for several years, they moved to Southern California where their remaining years were spent.

Surviving are two sons, Willard and Don; three grandchildren and four great-grandchildren; a sister, Gladys Duell of Jackson, Michigan.

Services were conducted on April 2, 1979, by her pastor, Alton L. Wheeler, and interment was at the Riverside Olivewood Cemetery.

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-D.S.C.

CARREL.—Dorothy Jane Carrel, daughter of Ellis R. and Nellie Mulvey Lewis, was born June 12, 1910, in Stonefort, Illinois. She was called to rest on March 6, 1979, while hospitalized in Springdale, Arkansas. As a teen-ager she accepted Christ and was baptized. She was married to John Wesley Carrel on September 4, 1936. Soon thereafter they moved to Southern California where she joined the Riverside Seventh Day Baptist Church.

Wherever she lived, she dedicated much of her time to humanitarian causes and community services. For a number of years in California as an avid reader she gained a comprehensive knowledge of numerous textbooks and made records for blind college students. Much other time was dedicated toward providing transportation for blind children in Claremont, California, where she lived. After moving back to Arkansas in 1971, continuing with other services, she was selected as the recipient of the 1978 "Service to Mankind Award" by the Springdale Sertoma Club.

She is survived by her husband, John Carrel; by one son, Lewis K. Carrel; by two grandsons and one great-grandson.

Funeral services were conducted on March 9, 1979, by Rev. Joseph Taylor and Rev. Maurice Webb, with interment at the Bluff Cemetery in Springdale, Arkansas.

-A.L.W.

CLARKE.—Blanche L., daughter of George and Anna Allen Saunders, was born at Friendship, N.Y., on March 22, 1884 and died at the Wellsville Nursing Home, Wellsville, N.Y., on March 18, 1979, only four days short of her 95th birthday.

On July 20, 1909 she was married to Floyd Clarke, who died in 1974. To them were born two daughters: Mrs. Don (Thelma) Stearns of Shinglehouse, Pa., and Mrs. Asel (Aileen) Linza of Wellsville.

Before her marriage Mrs. Clarke had been a teacher in local schools. She was baptized seventy-six years ago and joined the Friendship SDB Church at Nile, N.Y., transferring her membership in 1914 to Richburg where she resided. Mrs. Clarke served as deaconess for fifty years and was treasurer for O.W.M. and other denominational programs. She served in the Ladies Aid Society, was active in the W.C.T.U., and was charter member of the Richburg Literary Club. Mrs. Clarke was regular in attendance and a faithful and devoted worker in the Richburg SDB Church over the years.

The memorial service was on March 20, 1979 at the Schaffner Funeral Home, conducted by her pastor, Rev. C. Harmon Dickinson. Burial was in the Richburg Cemetery.

-C.H.D.

GREENE.—Dr. Edwin Claire Greene, 66, the son of the late Rev. Walter L. Greene and Mizpah Sherburne Greene, was born in Alfred, N.Y., May 7, 1912, and died suddenly March 7, 1979, while playing tennis on an indoor court in Vineland, N.J.

Dr. Greene graduated from Alfred University with a bachelor's degree. He received his doctor of medicine degree at George Washington University School of Medicine. He served

as an intern and a resident in internal medicine at Gallinger Municipal Hospital in Washington, D.C.

He moved to Bridgeton, N.J., and began practice of general medicine in July 1939. Along with his private practice he was a staff member of Bridgeton Hospital and had served two terms as president of the hospital medical staff.

Dr. Greene served as a captain in the Army Medical Corps during World War II with the First Cavalry Division, and was stationed at posts in Colorado, Texas, and overseas in the Pacific Theatre. He was awarded the Bronze Star.

After moving to Bridgeton, Dr. Greene brought his membership to the Seventh Day Baptist Church of Shiloh.

He is survived by his wife, Jean Martin Greene; a son, Commander Kris M. Greene, MD, U.S. Navy, of Silver Spring, MD.; two daughters, Mrs. Mart (Karen L.) Ojamaa, Lexington, Mass., and Kathy L. Greene, Lynchburg, Va.; a sister, Eleanor Clemens, Scio, N.Y., and six grandchildren.

A memorial service was held in the First Presbyterian Church, Bridgeton, N.J., on Sabbath afternoon, March 10, 1979. Place of inurnment was in the Eglington Crematory, Clarksboro, N.J.

-C.H.B.

RICHARDS.—Edna Louise, was born September 15, 1894 at North Loup, Nebraska, and was called to rest at Glenwood Springs, Colorado, March 11, 1979. She was the daughter of Sherman and Winnie Babcock Clement.

As a teen-ager she committed her life to Christ and was baptized at North Loup by her pastor, Rev. George B. Shaw.

She was united in marriage to Oscar Richards May 23, 1923, and they continued to live for several years in Montrose, Colorado.

In 1940 they moved to Riverside, California, where she joined the Seventh Day Baptist Church and became actively involved in the Lord's work. Her labors of love were dedicated toward helping in the church, camp and community, including teaching crafts in the Riverside Braille Club for some twelve years.

Surviving are two sons, Rev. Donald E. Richards and Robert Dale Richards; one daughter, Gladys Wagner; and twelve grandchildren.

Interment was at the Olivewood Cemetery in Riverside where a graveside service was conducted by her pastor, Rev. Alton L. Wheeler, on March 16, 1979.

-A.L.W.

ROGERS.—Dr. Ruth T. Rogers died in her hometown of Daytona Beach, FL, on March 13, 1979. She was the daughter of Clarence Mord and Louise Mannel Rogers. A practicing physician in Daytona Beach for many years, she was a member of a well-known family. Her aunt, the late Dr. Josie Rogers, also a physician, was once mayor of old Daytona Beach.

After graduation from Mainland High School, Dr. Ruth Rogers received her premed education at Alfred University. She then attended the University of Rochester School of Medicine, graduating in 1948. Before returning to Florida she interned at St. Louis City Hospital for a year. She specialized in homeopathy, nutrition and counseling. At the time of her death she was a senior staff member at Halifax Medical Center. She was first vice-president of the American Institute of Homeopathy.

Aside from her medical career, Dr. Rogers was active in many civic groups. She was a past member of the City Planning Board and a past president of the League of

Women Voters. She took a fling at politics in 1954 when she ran unsuccessfully for City Commissioner. She was an active member of the Daytona Beach Seventh Day Baptist Church.

The Daytona Beach newspaper reported: "Acquaintances said she practiced medicine with two of her favorite words, love and service. She frequently treated patients without charge and was known as easygoing, unaffected, and a real lover of people."

Dr. Rogers is survived by one brother, Crosby U., Ponce Inlet, FL; four sisters: Mrs. Samuel C. (Mary) McFall, Mrs. E. H. (Frances) Spencer both of Daytona Beach, Mrs. George H. (Julia) Drew of Orlando, Mrs. Audley W. (Elizabeth) Sarver, Pittsburgh, PA; her aunt, Mrs. W. D. (Helen) Rogers, Sr., Daytona Beach; two sisters-in-law, Mrs. Clarence M. (Ruth) Rogers of Salem, WV and Mrs. David E. (Elma) Rogers of Ormond Beach; twenty nieces and nephews; twenty-six grandnieces and grandnephews; six cousins and their children.

A memorial service was held in the Daytona Beach SDB Church with the Rev. Kenneth B. Van Horn, assisted by the Rev. Alan R. Crouch and the Rev. Marion C. Van Horn, officiating.

SHAVER.—Nicole ("Niki") Rosa Shaver, the four-year-old daughter of Gary M. and Sandra (Cavinder) Shaver was born June 22, 1974 and passed away April 3, 1979 in Ingham County Medical Facility where she was a patient one day.

She was born in Lansing and lived in Williamston, Michigan, the past three years. With her parents she attended Sabbath School and church regularly in Battle Creek.

Surviving, in addition to her parents, are one sister, Leigh Ann, and a brother, Daniel M., both at home; her maternal grandparents, Mr. and Mrs. Max Cavinder of Battle Creek; her paternal grandparents, Mr. and Mrs. Clinton Shaver of Dayton, Tennessee; great-grandmothers, Mrs. Elizabeth Woodcock of Midland, Mich.; and Mrs. Rosa Cavinder of Brevard, N.C.

Memorial services were conducted on Sabbath afternoon in the Battle Creek Seventh Day Baptist Church with the pastor, the Rev. S. Kenneth Davis conducting. Interment was in the Bedford Cemetery.

-S.K.D.

WELLS.—Hazel Dell Wells, daughter of Fremont C. and Lucy Isabelle Monroe, was born November 10, 1891, in Milton Junction, Wisconsin, and was called to rest on March 29, 1979, in Riverside, California.

She committed her life to Christ at the age of fourteen and was baptized, joining the Milton Junction Seventh Day Baptist Church.

She was united in marriage to Garry Wells on October 12, 1912, and after residing in Battle Creek, Michigan, for several years, they moved to Southern California where their remaining years were spent.

Surviving are two sons, Willard and Don; three grandchildren and four great-grandchildren; a sister, Gladys Deuel of Jackson, Michigan.

Services were conducted on April 2, 1979, by her pastor, Alton L. Wheeler, and interment was at the Riverside Olivewood Cemetery.

-A.L.W.



Thy Word is a light...

YOUTH CONCERNS

Opportunities To Serve God

Each month of the year holds a reminder of seasons past, a promise of things to come. May, standing in the center of the spring months, brings the ending to winter responsibilities and a promise of summer activities. For some, it is a change from studies to summer jobs, for others the change is to vacations or more time to relax and pursue hobbies or enjoy the out-of-doors.

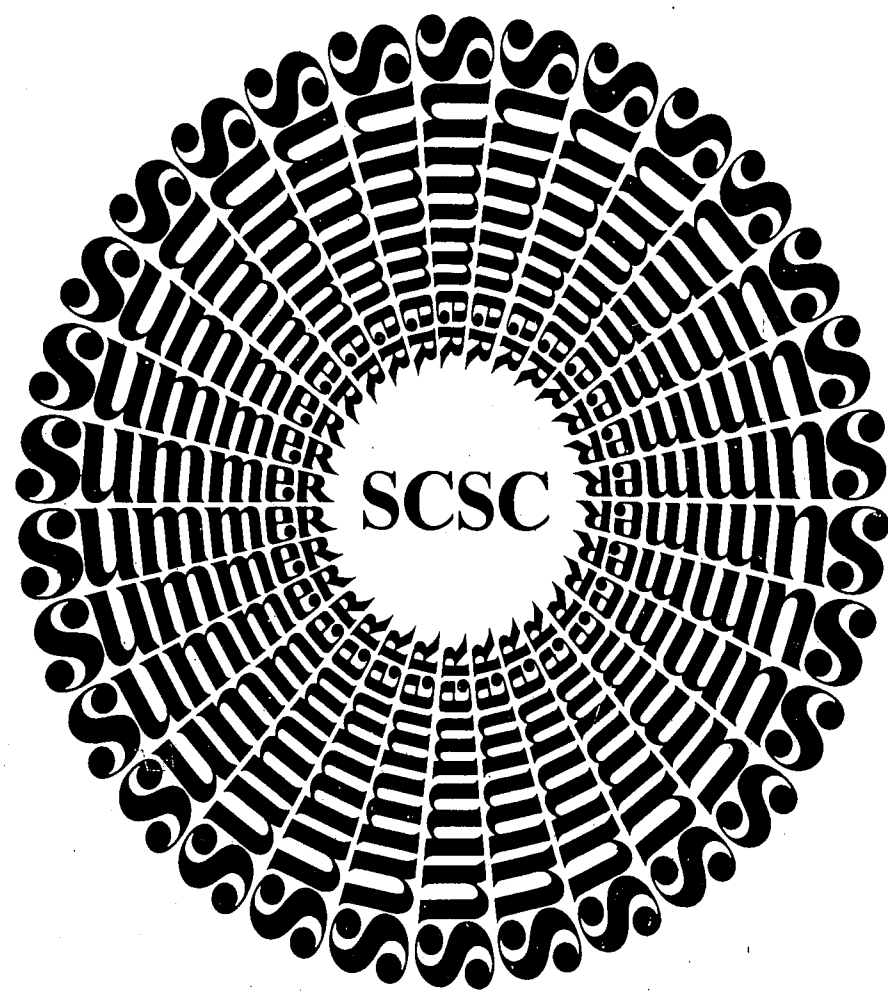
In the midst of the enthusiasm for new enterprises summer seems to be a time to take a vacation from God and His work. It is easy to slip out of the habit of going to church, Sabbath School and Youth Fellowship while becoming involved in selfish pleasures. Rather than putting aside the work of God, summertime is an opportunity for youth to make a special contribution to His work.

SCSC presents a special challenge to those who dare to move out of their home environs. Through training and working together for one week these young people are able to meet the situations and do the work required in the churches they are asked to serve. This experience brings spiritual and social growth which stands in good stead in later life.

For the less courageous or those who must stay in the home community there are other opportunities to serve. Many local churches have summer programs in which youth would be welcomed as helpers or participants. Vacation Bible School, Bible Clubs and study groups are the most common. Youth Groups might have special activities to help the community. This is a good time for fellowship and study meetings, encouraging outside people to attend.

Each of our Associations has a regular camping program. Attendance in these camps gives an opportunity for spiritual growth and close fellowship.

BOARD OF CHRISTIAN EDUCATION—Mrs. Mary Clare



Pre-Con and Conference are "hill-top" experiences which should be experienced by each youth, making it easier to become a witnessing disciple for Christ.

Throughout each of these times of service or participation the key to witnessing for God is self-discipline — doing only those things which enable the group to function without friction.

God does not take a vacation, He never slumbers or sleeps. His laws are always relevant. He is always ready to help in whatever activity we become involved.

Can we, as Christians, happily take a vacation from His work? □

YOUTH STUDY PSALM 119

This Psalm was probably recited by the Levitical choristers. It indicated that keeping laws was a privilege that brought joy and comfort rather than an irksome duty.

The author was well versed in Deuteronomy and the then common practice of writing in alphabetic acrostic. Each of the twenty-two stanzas is headed by a letter of the alphabet; each stanza contains eight verses and each of these begins with the letter which stands at the head of the paragraph.

This Psalm should make a background for study for several weeks.

Look up several resources to find more interesting facts about the material and the people who lived at the time it was written.

Study a few of the stanzas at each session, learn what they meant to the people of the time and what relevance they have for today's society. □

Christian Responsibility

Christianity is more than a belief in Jesus Christ as Lord and Savior, more than faithfully attending weekly worship services and being involved in church activities. Christianity is a way of life, enabling people to act responsibly in today's social and political arena. The Christian has the obligation to take part in politics by becoming aware of issues and studying the implications of impending action. Local, State and National politicians welcome input from constituents and take action accordingly.

Twenty national Protestant, Roman Catholic, and Jewish agencies have organized a grass roots network, called IMPACT, of committed persons who, on the basis of religious and moral conviction, seek to influence public policy.

IMPACT keeps its members informed concerning important issues and policy recommendations which are consistent with public policy statements of national religious bodies through four

publications. HUNGER, issued periodically, is a background paper dealing with such issues as food aid, international development assistance, agricultural policy, and food stamps. It clarifies the issues under debate and interprets the policy recommendations of the Interreligious Taskforce on U.S. Food Policy.

PREPARE, issued once or twice a year, is a background and study paper on some other major policy issues about which there is widespread concern in the religious community.

ACTION, issued eight to twelve times a year, is a concise two-page bulletin providing timely information and recommendations for action when priority bills are at critical stages in Congress.

UPDATE, issued six times a year, reports on a wide range of bills of concern to active Christians.

IMPACT is looking for committed Christians who are interested in relating spiritual and ethical concern of the religious community to a broad range of social needs. As a member of Impact, each participant is asked to communicate with his member of Congress three times a year in response to ACTION alerts received.

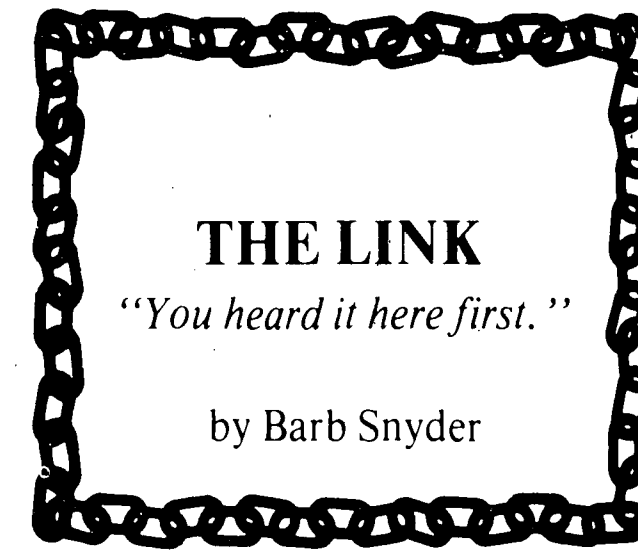
The prayer of Jesus, "Thy will be done on earth as it is in heaven..." calls Seventh Day Baptists, individually and by churches, to let our convictions be heard. Please write the Board of Christian Education for information on how YOU can join IMPACT. □

"Some people count sheep,
I talk to the Shepherd."



CROUCH TO SERVE

Steven P. Crouch, a graduate of North American Baptist Seminary in Sioux Falls, S.D., has accepted a call to serve the Seventh Day Baptist churches in Hebron, PA, and Little Genesee, NY. The Crouches are expected to arrive in their pastorate sometime prior to Conference. □



THE LINK

"You heard it here first."

by Barb Snyder

ARE YOU TAKING ACTION FOR CHURCH GROWTH OR STILL GUMMING IT TO DEATH?

Like a Mighty Army may just start you down the road. Hundreds of church congregations have become involved in a vital program of lay-evangelism as result of seeing this film. It tells the story of Dr. James Kennedy and the Coral Ridge Church in Fort Lauderdale, Florida, which in nine years grew from seventeen to a membership of more than 2,500. Recapturing the Biblical concept that the primary task is "every-member evangelism" is the revolutionary message of this film. You may rent this 55-minute, 16mm sound color film for \$43.00 + postage and insurance. Available from:

Carl Froelich
Gospel Films Distributor
1000 Farmington
W. Hartford, CT 06107
(203) 521-0360

ARE YOU FRIENDS LOST? Many Christians wish they knew how to lead their friends to Christ without the pre-packaged, high-pressure approach. Now, in *Friendship Evangelism: The Caring Way To Share Your Faith*, by Arthur C. McPhee, you can discover fresh, practical insights on witnessing to your friends more effectively. The best evangelism takes place in a context of mutual trust and respect—between friends. This is a paperback of 128 pages, cat. #37311-5, for \$2.95 and is available from:

Zondervan Publishing House
Zondervan Corporation
Grand Rapids, MI 49506

LET'S JUST PRAISE THE LORD! *Discovering the Fullness of Worship*, by Paul E. Engle, is a helpful guide to teaching the basics of true worship, a subject sorely neglected today. It consists of three major sections, worship under the Old Covenant, the New Covenant, and the history of Christian worship. There are good discussion questions

after each of twelve chapters. Suggested for adult or Senior High for an unlimited-sized group. Available from:

Great Commission Publications
7401 Old York Road
Philadelphia, PA 19126

Submitted by Rev. Russell Havens, Westerly, RI. HAVE YOU SOMETHING TO SHARE?

MORE ON CONFERENCE 1979

by Claire N. Merchant

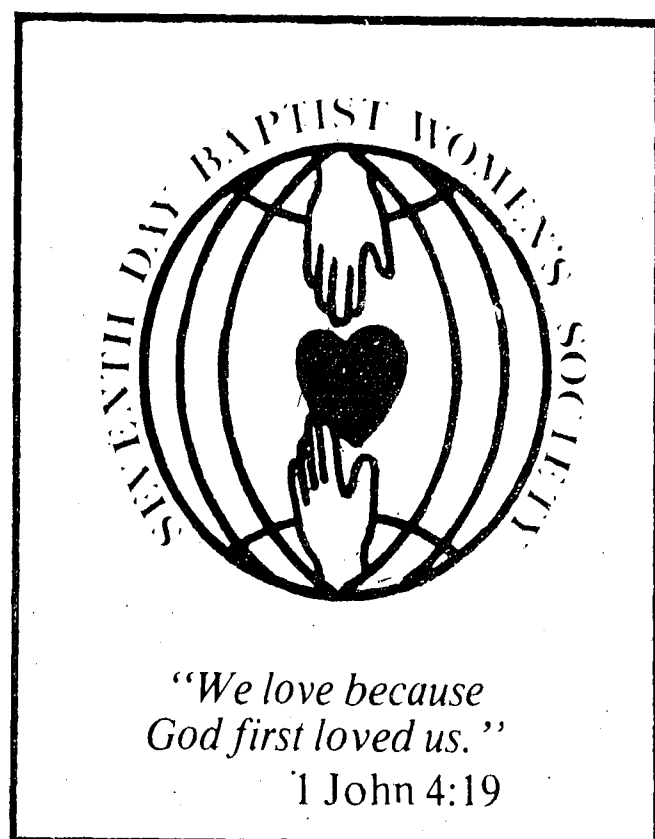
Life at Conference doesn't have to be all dormitory living. If you wish to bring your self-contained vehicle to enjoy during the session, there will be ten to fifteen (10-15) parking spaces on the parking lot of Dawson Auditorium where water and electricity will be provided. The college has stipulated, however, that no air-conditioners can be run in the trailers. These sites will be available on a first come request with the registration committee. Charges will be \$2.75 per night for two persons in a trailer and \$5.50 per night for four persons in a trailer.

There are also available spaces in adjacent parking lots across from the Auditorium but no hook-up is available for either water or electricity. If you only wish to use your vehicle for sleeping, this arrangement may be your choice. Shower facilities for trailer residents are available at a dormitory a bit more distant from the parking area than in the past few years.

Additional camping facilities are located at Sequoia Camp Grounds about five miles north of the campus off M-52 on Gady Road which offers electricity, hot showers and sanitary facilities. Several recreational activities are available there. These should be personally arranged.

Those who wish motel accommodations may wish to make reservations at the Adrian Holiday Inn which is a short distance from the campus or at the Airport Lodge, located at Rt. 1 Box 107, Lenawee County Airport on Cadman Road. Phone number for the Lodge is 517-263-3320.

We think you'll find something for everyone and Adrian is a great place to have a great Conference. See you in Adrian August 5. □



Madeline Fitz Randolph

WILL THE REAL ME PLEASE STAND UP?

The Phillips translation of the Bible gives us these words from 1 John 4:9-10, "To us, the greatest demonstration of God's love for us has been his sending his only Son into the world to give us life through him. We see real love, not in the fact that we loved God, but that he loved us."

It all began with the fact that God loves, and always has loved us. Even when we reject Him, He continues in His love for us. Olive Wyon, in her book, *The School of Prayer*, says: "For each of us the day on which we realize that our Lord loves us personally and individually is a red-letter day, a spiritual birthday." How true this is, and it is also the day we begin to know that we can love ourselves, and determine that we are going to be the kind of person—a real person, who will give our very best in our lifetime.

No matter how others see us, we carry the image of ourselves within us. The feeling we have is dependent upon how faithful we have been to the "real" self, the creation of God's love. Oh, yes, we always feel young inside, this is one of the dear mysteries of life; that a grandmother (many times) can still feel "just sixteen" years of age in the spirit. It is truly a miracle of God's love and care for us; it is our shield against discouragement and depression, as the years roll along. However, if we do not remain true to the self that His love created, we might lose it all.

There are so many temptations which cause us to forget our *real* selves, to lose the sense of dedication to His will. Women are especially subject to these pressures. There are the well-meaning friends who want us to "get more out of life," and who want to involve us in activities. Many of them are really worthwhile, but eventually we can fill our days with trivialities; we find our *real* selves growing dim and we one day come face to face with the question, "Who am I?" J. S. Kinard in his book, *The Worth of a Smile*, quotes an 18th-century theologian when he says "A woman who puts aside her religion because she is going into society is like one taking off her shoes because she is about to walk on thorns." We are not putting aside the value of friends, we need to be social, loving people, but when those priorities are straight, we will not only know WHO we are but we will also know WHOSE we are.

A prayer:

Our Lord, we pray for our women. Women have many needs today, Lord, as they did when You healed by a touch and a word. Thank You for caring for us, for being aware of our physical and spiritual needs. When we dare to reach out to touch the hem of Your robe, may we be healed and freed from our insecurities, our jealousies, our pettiness and selfishness. Then our tears of gratitude for Your love and mercy will flow, anointing Your head and Your feet, and we shall hurry away to tell our friends and loved ones of the Savior.

Amen. □

ROBE OF ACHIEVEMENT

The Women's Board is currently accepting nominations for the "Robe of Achievement" presentation for Conference this year. Please send you nominations to Mrs. Frances Stephan, 850 W. Baseline Road, Trailer #208, Lafayette, CO 80026. Do it now! □

WASHINGTON SEVENTH DAY BAPTIST CHURCH

COVENANT

We, believers in the Lord Jesus Christ and members of the Washington Seventh Day Baptist Church, solemnly covenant to walk with God and by His help to do the following:

1. **TAKE** the Bible as our guide of faith and practice, and to study it diligently that we may know and do His will.
2. **KEEP** the commandments of God and walk in the faith of Jesus Christ.
3. **GIVE**, as a voluntary and cheerful offering to the Lord, according to our ability, towards meeting the expenses of the Church and for the advancement of Christ's Kingdom in the world.
4. **WORK** by precept and example, in all our family, social, business relations and everywhere to maintain a godly walk and conversation, through obedience to the requirements of the Gospel and to encourage one another to do the same.
5. **MEET** faithfully, as far as possible, all the appointments of the church for worship and to do our part to the best of our ability in the work of the Church.



NEW KING JAMES BIBLE READY

Although the King James Version of the Bible is preferred by more Christians than any other translation, it is 368 years old, and, because of the changes in the English language, it is difficult for many readers to understand.

Because of this, an international team of more than a hundred scholars, editors, and church leaders has been at work for more than four years on the *New King James Bible* project. Now, the New Testament portion of their work is ready for publication, according to the New Testament Editor, Dr. Arthur Farstad, Dallas, Texas.

"Our work is finally complete," said Farstad, "and the New Testament is in the hands of Thomas Nelson Publishers who will be releasing it to the public later this spring."

Unlike most modern translations and paraphrases, the scholarly team on the *New King James Bible* project has not sought to produce a totally new translation. "Instead," says Farstad, "we have applied the best of both Greek and English scholarship to preserving and enhancing the King James Version for 20th-century readers."

In three and a half centuries, the English language has changed substantially. The meanings of many words have changed, some have completely disappeared, and the rules of grammar and punctuation have changed so much that the Elizabethan style of the King James Version is difficult to understand.

"The King James Version is widely revered for both its style and authority," said Farstad, "so the scholarly team has focused on keeping the originally intended meaning and poetic beauty of the

1611 version alive in the *New King James Bible*."

The *New King James Bible, New Testament*, will be unique among the many modern translations available because it is the only one which reflects the same process of Greek manuscript selection as the 1611 King James Version. "Recently, there has been a growing body of careful scholars," said Farstad, "who maintain that the traditional Greek texts used for the King James Version are, in fact, superior to those used for most translations."

Some of the most obvious differences which readers will notice in the *New King James Bible, New Testament*, are the changing of the "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doeth" to more contemporary forms. Simple changes like the addition of quotation marks to set off dialogue and the capitalization of pronouns which refer to God will likely be appreciated by most readers as much as some of the more sophisticated changes. Neither of these features of modern usage is used in the King James Version.

The sponsors of the project, Thomas Nelson Publishers and the American Trust for Biblical Studies, say the *New King James Bible, New Testament*, will be in circulation to the press and church leadership by April 15 and available in book stores by June 1. The Old Testament is tentatively scheduled for completion by 1981. □

PERSECUTION OF ROMANIAN CHRISTIANS CONTINUES

Glendale, CA--Romanian Secret Police have continued to demonstrate their intolerance for Christianity by sentencing Seventh-day Adventist, Mircea Dragomir, to four years in a Bucharest prison for his persistence to proclaim his faith.

Three Pentecostal believers, Shamu, Lacatush, and Paris, were attacked and imprisoned in Mediash while pastor Pavel Niculescu and priest George Calciu, who are considered leaders of the religious dissidents, have been threatened with beatings.

Throughout Romania, pastors and priests have been instructed to deliver sermons to their Christian congregations telling them not to request permission to emigrate. □

-JESUS to the Communist World, Inc.

BWA GENERAL COUNCIL TO MEET IN JULY

BRIGHTON, England—The Baptist World Alliance General Council and several related committees will meet at the Brighton Metropole Hotel, July 2-6.

Robert S. Denny, general secretary of BWA, said that more than 200 persons from 30 or more nations are expected for the sessions that will include meetings of the Alliance's division committees, study commissions, International Mission Secretaries and other groups as well as the General Council.

The Council's agenda will include program plans for the 14th Baptist World Congress in Toronto, Canada, in 1980, proposals for changes in the constitution of the Alliance, and the nomination of a new general secretary to succeed Dr. Denny who plans retirement in 1980.

The BWA meetings will immediately follow sessions of the European Baptist Federation Congress, meeting at Brighton Centre June 27-July 1. K. D. Hurley and Thomas L. Merchant will represent Seventh Day Baptists. □



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Dr. E.A. Horsley
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Rev. Edgar F. Wheeler

Not What - But Whom!
Rev. A.L. Wheeler
Faith and Works
Edward A. Hansen
The Character of Our Calling
Rev. H.E. Saunders

Full Service of Milton, WI
Jesus, the Way, the Truth and the Life
Jesus, the Door
Jesus, the Light
Rev. Earl Cruzan

THE SABBATH

(continued from page 15)

worship, but the moon and stars, thunder and lightning, rain, wind, fertility, and all manner of creatures were given the status of god. In this polytheistic religious environment, then the question was "Who is your God? Which of this multitude of deities do you worship and how strong a God is he? What does he do for you and how harsh and demanding are your gods?"

As man's knowledge increased and his understanding of nature developed, he tended to reject as deities, those forces which he came to understand. More and more of these gods were discarded especially by the more enlightened nations. Man's gods increasingly became the product of his philosophy and of his own desires. The Greeks and Romans created and retained a polytheistic hierarchy corresponding to their own views of life and of death. The mythical gods continued in their religious thinking in spite of the high level of their achievements in philosophy and other intellectual pursuits.

Since the Industrial Revolution and the accompanying revolution in science and in all areas of knowledge, there has been a marked tendency in the religious realm to discard the whole concept of the supernatural. This shift in man's thought from polytheism or even monotheism to agnosticism and atheism was given great impetus by the Darwinian theory of evolution and by subsequent development in all areas of science. The idea that all of nature evolved and that all observable phenomena are explainable on a rational basis has led most people to the view that there is nothing which is supernatural and that there is no divine being. Such an intellectual and religious position is not limited to the nonreligious area of society but is common also within many "Christian" churches.

Consider the example of a speaker who characterized himself as a spokesman for Mainline Protestant Christianity or MPC. He recently gave an address in which he contrasted MPC with "fundamentalists" who include what many of us would refer to as Evangelicals. He said that these fundamentalists "affirm popular pretwentieth century non-scientific notions of religious truths, particularly regarding the literal truth

of the Old and New Testaments, the divine incarnation of God in, and the physical resurrection of Jesus Christ." On the other hand, he said, "As authority in MPC, scientific reason and Greek-type philosophies have become equal or superior to biblical faith and pietism. Reason outbalanced revelation in MPC." He further referred to "the nineteenth century triumph of scientific and rational thinking which downgraded or even eliminated revelation" and stated that, "MPC has demythologized the Scriptures." It is apparent that much of the religious world and most of the nonreligious world has rejected the concept of a Biblical God and the salient contemporary question is, therefore, Is there a God?

Knowledge-Man's God

Probably the majority of people today would deny a belief in a personal God but they are unaware that they have substituted a god of their own creation. Man now worships knowledge and technology. The magnificent multiplication of knowledge in all of its aspects and the application of that knowledge to tremendous productivity and to the most sophisticated technology has led unconsciously or subconsciously to the worship of man's own achievements. Man, who used to worship every form of natural phenomenon, now worships the highest form of nature, man himself.

"Thou shalt not make unto thee any graven image," but man has come to worship what was made in the "image of God"--man himself. Man, who is so creative in his own right, creating marvelous products out of existing materials, has lost sight of the Creator who created everything out of nothing.

Is there, under such circumstances, the need for the restoration of the seventh-day Sabbath? Does contemporary society need to be reminded of the source of life and of man's own origin? No device, no ritual, no methodology or pedagogy can compare with God's own provision, the seventh-day Sabbath, as a memorial to the source of life, to the sovereign power and to the wisdom of God. At no time in this world's history has there been a greater need for such an effective memorial.

A Sabbath has many functions and blessings. It provides opportunity for physical and mental rest and recreation. It is an opportunity for recharging

the depleted batteries of one's emotional and physical resources. It is a time for family renewal. It provides opportunity for worship and for fellowship. But let us be aware that these functions of effective Sabbath observance relate to any regular day of worship--Sunday, Friday, Saturday, or any other day of the week. The one function which is uniquely the role of the seventh-day Sabbath is that purpose for which it was originally given, a memorial to the creative work of God.

The Sabbath is a permanent and regular reminder of our source of life. No replacement has been found for this holy time. No sanction has been given for the discontinuance of its observance. The need for this weekly memorial is as great or greater than ever. Our commitment to God's Sabbath continues to be a mark of His sovereignty in our world and of his sovereignty in our lives.

And so the inquiry continues. The old question of which one is your God, has largely been replaced by, "Is there a God?" The need to find and identify the true Divinity is still a fundamental human need. Some search with all the intensity of their being, seeking the answer to life itself. Others ask with the detached air of a strictly intellectual curiosity.

Whatever the attitude of the seekers, their search will find direction and renewed motivation by our observance and by our proclamation of the seventh-day Sabbath. God's sign, proclaimed by Ezekiel (Ezekiel 20:12 and 20), the Sabbath as His mark, His brand upon His people, is a sign not only for those who wear it but also for those who seek, helping them to find. It directs their search to the source of their lives and to the source of new life.

Is there a God? "The Lord your redeemer who made you says, 'By myself I made the earth and everything in it.'" Remember the Sabbath Day. Remember the source of your life. □

**WE WELCOME
LETTERS TO THE
EDITOR**



THE ELEPHANT BEAN

by Linda Harris

"Will the children please come to the front for the children's story?" All the children were out of their seats in no time, for this was the time they liked best each Sabbath morning. They could hardly wait to see what Pastor Collins was going to say today.

When all the children were seated on the front seat, Pastor Collins took a small envelope out of his pocket. Then he took something even smaller out of the envelope and held it in his hand.

"What do I have in my hand?" Pastor Collins asked, as he showed the children what he held.

"It looks like a bean," said Susan.

"That's right, it's a bean. But this is a very special bean, because it has something inside of it. What do you think might be inside?"

Tony was skeptical. "Aw, nothing could fit inside that little bean, could it?"

"Yes, there's something inside of it right now. Would you believe me if I told you there was an elephant inside of this bean, Tony?" Pastor Collins had a twinkle in his eye and Tony didn't know whether he was serious or not. Pastor Collins was always joking with the children, and he must be joking now, Tony thought.

"You're just teasing, aren't you?" Tony asked.

"No, Tony, I'm not teasing. In fact, there's not just one elephant in this bean, there are twelve elephants in here!" Pastor Collins took the little cap off of the bean and shook out twelve tiny ivory elephants. The children's eyes got wide as they watched all those elephants come out.

"Wow, I don't believe it!" said Tony.

"This little bean holds more than you expected, Tony. And just like this bean, the Christian life holds much more

than we might expect. And just as the bean can hold twelve of these little elephants, when you ask Jesus to come into your life, you receive twelve things in your life.

"First, a new Christian has a *new family*, the family of God, Then you have a *new birthday*, because you are born again when you ask Jesus to be your Savior.

"Third, you have a *new future* because you are going to go to heaven to live there forever. You also have a *new nature*, which is Christ living in you.

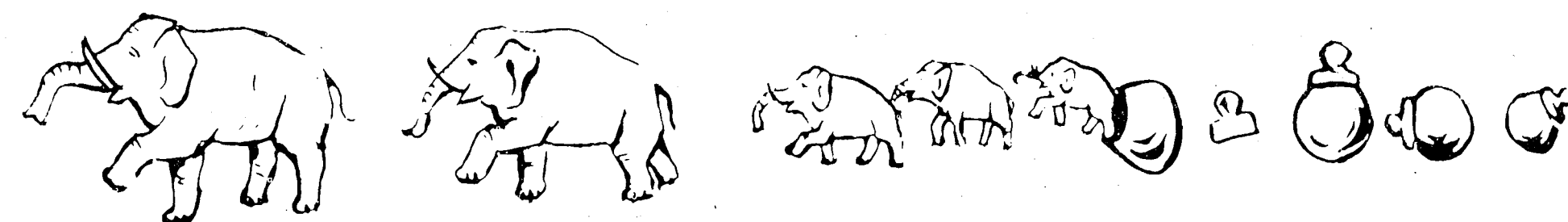
"The *Holy Spirit* fills your life when you become a Christian and He gives you *spiritual gifts* to help meet the needs of others. Seventh, you have a *new dimension in life*, a spiritual dimension.

"Next, you have a *new relationship to the Bible*, as it becomes your guidebook for life. You also have a *new relationship with God*, as your Father, and a *new relationship with yourself*. This means that you can know God made you the way you are for a special reason, so that you can serve Him.

"You also have a *new relationship with others*, because you learn to love them, and last, a *new relationship to circumstances*. You can thank God for everything that happens to you, good and bad, because God has a purpose for everything.

"So just as we had to stretch our imaginations to believe that there were twelve elephants in this bean, so we have to stretch our faith to trust in God to direct our lives, and He will give us more than we expect." □

You can get your own elephant bean from:
Bibles for the World
Box 805
Wheaton, Illinois 60187



MONEY ISN'T EVERYTHING...*

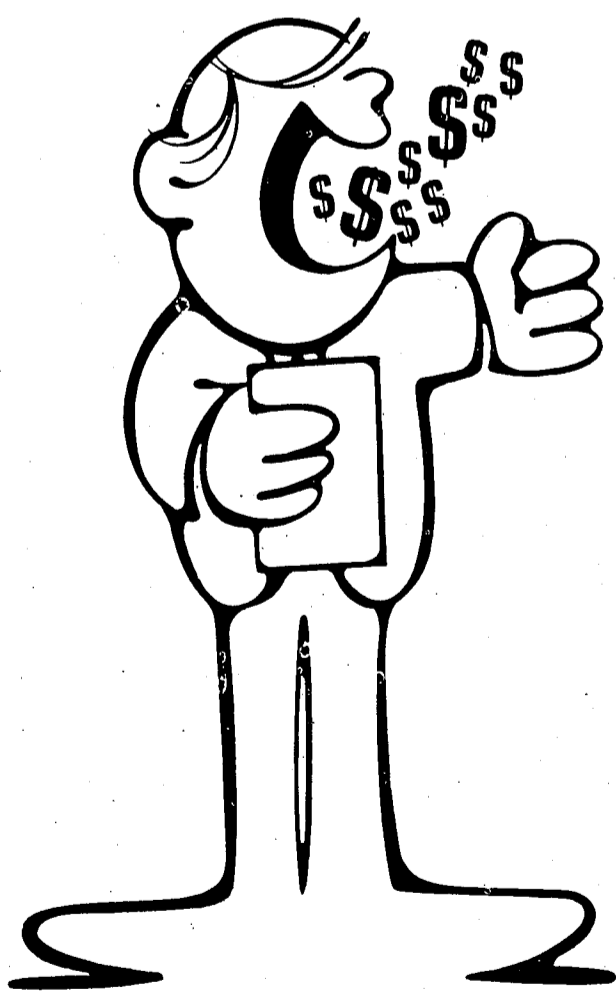
OUR WORLD MISSION

Budgetary Receipts for March 1979

	March OWM	3 mos. Total OWM and Reported Boards			
Adams Center NY	\$ 429.54	\$ 499.54	North Jersey NJ	134.00	426.99
Albion WI	103.27	294.42	North Loup NE	640.00	1,480.00
Alfred NY	1,010.05	2,288.80	Nortonville KS	450.00	1,164.00
Alfred Station NY		585.00	Paint Rock AL	70.00	405.00
Ashaway RI	209.25	941.25	Phoenix AZ		40.00
Associations and Groups	100.62	1,508.00	Plainfield NJ	649.01	1,514.28
Battle Creek MI	640.75	1,086.35	Putnam County FL		
Bay Area CA	25.00	80.00	Richburg NY	329.00	834.50
Berea WV		135.00	Riverside CA	1,039.04	3,359.06
Berlin NY	193.79	455.22	Rockville RI	300.50	340.50
Boulder CO	431.20	1,177.56	Salem WV	473.58	1,274.41
Brookfield NY		227.00	Salemville PA		10.00
Central MD		85.01	Schenectady NY		10.00
Christ AR	52.44	178.50	Seattle WA	120.19	130.19
Columbus OH	171.50	604.05	Shiloh NJ	1,459.41	3,254.46
Dallas-Ft. Worth TX	53.40	66.60	Stonefort IL		145.00
Daytona Beach FL	639.78	1,542.99	Sunshine Mt. MS		
Denver CO	1,622.59	2,549.87	Texarkana AR	40.00	145.00
DeRuyter NY	90.09	394.55	Upper East Tenn. TN	41.50	134.50
Dodge Center MN	643.00	673.00	Verona NY		20.00
Farina IL	157.81	315.81	Walworth WI	200.00	535.00
Fouke AR	61.89	128.38	Washington DC	725.00	790.00
Hebron PA	134.50	619.36	Waterford CT	275.00	500.00
Hopkinton RI		40.00	Westerly RI		823.70
Houston TX	110.00	130.00	White Cloud MI	100.32	321.08
Individuals	10.00	772.50	Budget	\$18,187.47	\$48,674.37
Irvington NJ	500.00	1,200.00	Non-Budget	1,167.54	
Kansas City MO	147.35	218.35	Total To Disburse	\$19,355.01	
Leonardsville NY			SUMMARY:		
Little Genesee NY	225.90	725.94	Budget		\$321,984.00
Little Rock AR	40.00	40.00	Receipts for three months:		
Los Angeles CA	1,080.00	1,754.36	OWM Treas	\$44,252.79	
Lost Creek WV	420.00	1,360.00	Boards Reported	4,421.58	48,674.37
Marlboro NJ		998.75	To be raised by December 31, 1979:		\$273,309.63
Middle Island WV	100.00	120.00	Percentages: year elapsed, 25%;		
Milton WI	1,692.09	6,517.59	Budget raised, 15%		
Milton Junction WI	23.00	88.00	Due (three mo.)		\$80,496.00
New Auburn WI	22.11	614.95	Raised		\$48,674.37
New York NY			Arrears		\$31,821.63

Gordon Sanford
OWM Treasurer

*...BUT IT'S WAY AHEAD OF WHATEVER'S IN SECOND PLACE!



MONEY TALK

We have always tithed. When we were first married, other bills were paid and then the check written to the church. Sometimes there wasn't enough left. Now the check for our tithe is written as soon as we receive our paycheck. The rest of the bills wait until the first of the week. Amazingly there's always money to cover them. The Holy Spirit inspires us to give above our tithe to special projects. Tithing is giving our financial share.

-Dale and Barbara Green
Milton S.D.B. Church

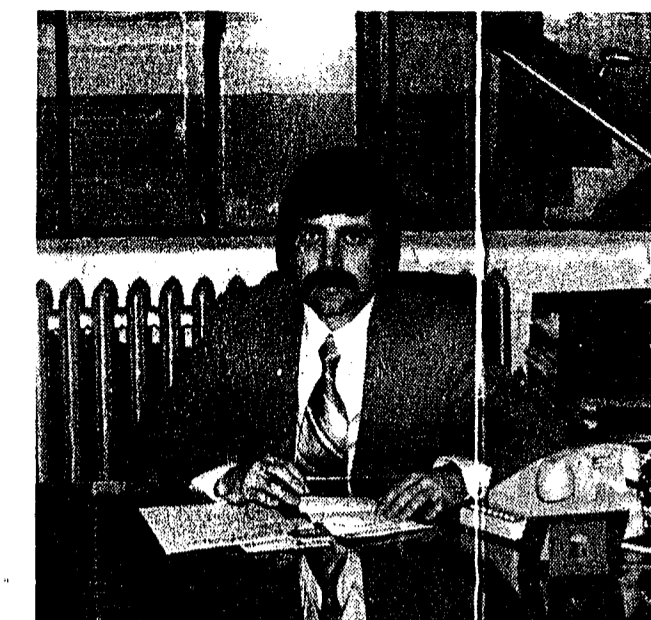
We consider "giving" to be the best of the spiritual gifts God has given us. It's such a joy to share what He has given us materially, and find that He continually blesses us with His love, joy and peace when we are willing to give back what He's given us. He returns it over and over. We can never out-give Him.

We also find that to give financially also requires prayerful consideration in order to be good stewards.

-Kent and Billie Wheeler
Nortonville S.D.B. Church

*WE'RE ON OUR WAY

Editorial



SWITCHED PRICE TAGS

As the manager of a large department store in a nearby city opened the doors one morning he discovered that the store had been broken into the previous night. After a quick inventory it was found that nothing had been taken. The police reasoned that perhaps the burglars had been frightened and thus fled before taking anything.

However, as the customers began to come into the store it was soon discovered what had actually taken place. It seems that the burglars were not burglars at all, but rather—pranksters. They had evidently spent the entire night switching price tags—much to the delight of early morning customers. Shoppers found fur coats and stereo sets for \$2.98 while toothpaste was marked \$185.00 per tube. A living-room suite was tagged at \$1.98 while a hair net cost \$211.00.

This somewhat amusing story brings to mind that perhaps many of us have switched price tags on our lives. No doubt we have placed great value on really unimportant commodities while greatly undervaluing those things which in fact are of tremendous importance and have special meaning.

A sense of values is the most important single element in human personality. The parents who give their children two dollars for a movie and a quarter for Sabbath School are teaching them a set of values that could carry them through their lifetime.

Life is short and as has been said many times "you can't take it with you." What are our priorities? I believe that real life is something infinitely more than seventy years or so on earth. In the same manner real wealth must be something vastly more than a bank account and the latest automobile.

The New Testament writers apparently cared little for the value system of the world in which they lived. Their writings reveal a conviction that true wealth is never related to earthly possessions. We came into this world with nothing and will leave it in the same way.

What will the things we leave behind say to the people we leave behind? Do you suppose they will indicate that somewhere along the way the price tags were switched, that there was a false set of values in our lives? Hopefully they will confirm the fact that our affections were indeed set on "things above." □

SOUND VALUES

Marshall Field once indicated the following twelve reminders that can be helpful in obtaining a sound sense of values:

- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating. []

Publishing Director Resigns

John D. Bevis, publishing director of the American Sabbath Tract Society and editor of *The Sabbath Recorder* since July 1973, announced his resignation at the April 22, 1979 quarterly meeting of the Board.

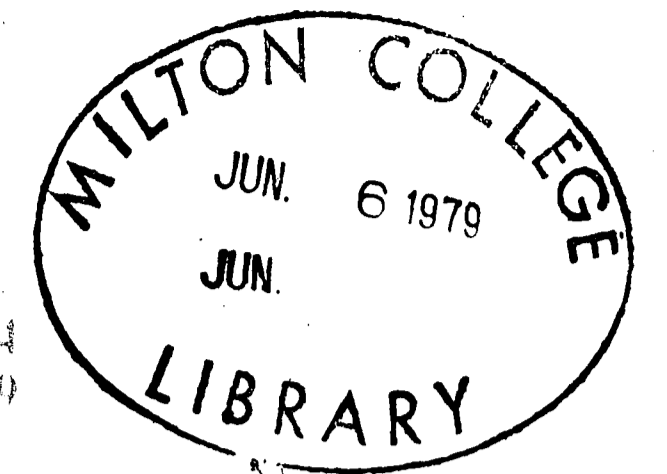
The resignation was accepted by the Board with regret. President Charles H. Bond expressed appreciation for the work of Mr. Bevis especially for the innovations made in *The Sabbath Recorder*. Mr. Bevis stated: "I appreciate the many considerations given me during the past six years by the Board. It has been an opportunity and a challenge to serve the Lord through the publishing work of Seventh Day Baptists. I pray that this work will continue to grow and be used of God in a mighty way."

The Board is in the process of seeking a replacement. Mr. Bevis will continue to serve through the end of August, editing the September issue of *The Sabbath Recorder*. □

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OF THIRTY YEAR
RECORDER
 THIRTY DAY
 1844
 1979
 JUNE 1979



A MESSAGE OF HOPE

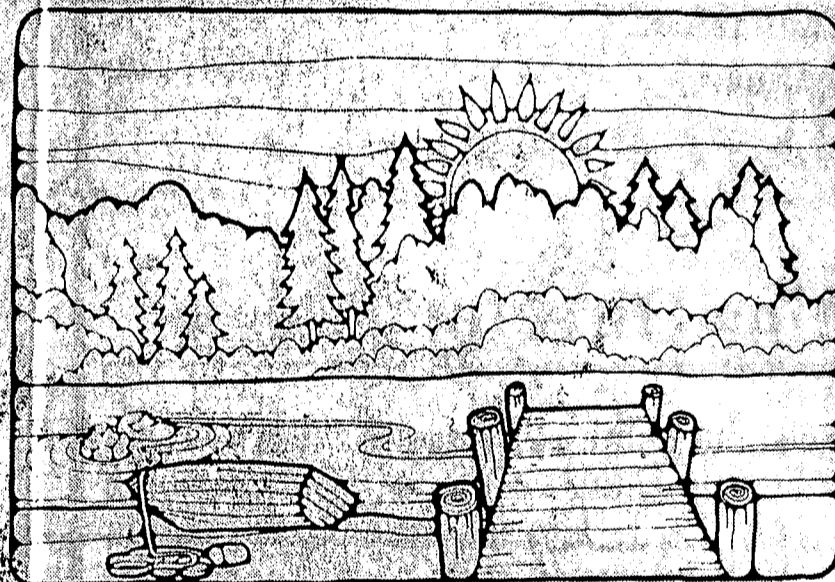
The ancients chiseled on the Rock of Gibraltar the words "ne plus ultra"—"no more beyond." For many years these words warned seafaring men of the apparent danger of going too far out to sea. One day, men sailed beyond the Straits of Gibraltar—and words of warning—to discover a new continent. Later, men climbed Gibraltar and chiseled away "ne," leaving "plus ultra"—"more beyond."

Two thousand years ago, the Lord Jesus Christ sailed through the straits of death, and on third day He came back with the message "plus ultra"—"more beyond." This, then, is the word of hope that the Lord's resurrection proclaims to twentieth century man. □

-M. Rosenthal

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A Summer Spectacular



SEVENTH DAY BAPTIST CAMPS

CAMP LEWIS
 New England

July 1-8—Intermediate-Senior
 July 8-15—Junior
 Oct. 5-7—Retreat

CAMP HARMONY
 Central New York

June 24-July 1—Grades 4-12

CAMP HARLEY SUTTON
 Alfred Station, NY

July 1-3—Primary
 July 8-15—Senior Hi
 July 15-22—Junior Hi
 July 22-29—Junior
 August 24-29—Family

JERSEY OAKS CAMP
 Shiloh, NJ

July 9-13—Midget Day
 July 16-18—Retreat
 July 18-22—Junior

CAMP JOY
 Berea, WV

July 1-8—Seniors
 July 8-15—Middlers
 July 15-18—Junior

CAMP HOLSTON
 Battle Creek, MI

June 17-23—Senior High
 July 1-6—Day Camp
 July 8-14—Intermediate
 July 16-20—Junior High

CAMP WAKONDA
 Milton, WI

June 25-29—Day Camp
 July 8-15—Junior
 July 15-23—Intermediate
 Aug. 24-26—Family

CAMP MILES
 Arkansas

July 1-8

CAMP RIVERVIEW
 North Loup, NE

June 17-23—Senior

CAMP PAUL HUMMEL
 Boulder, CO

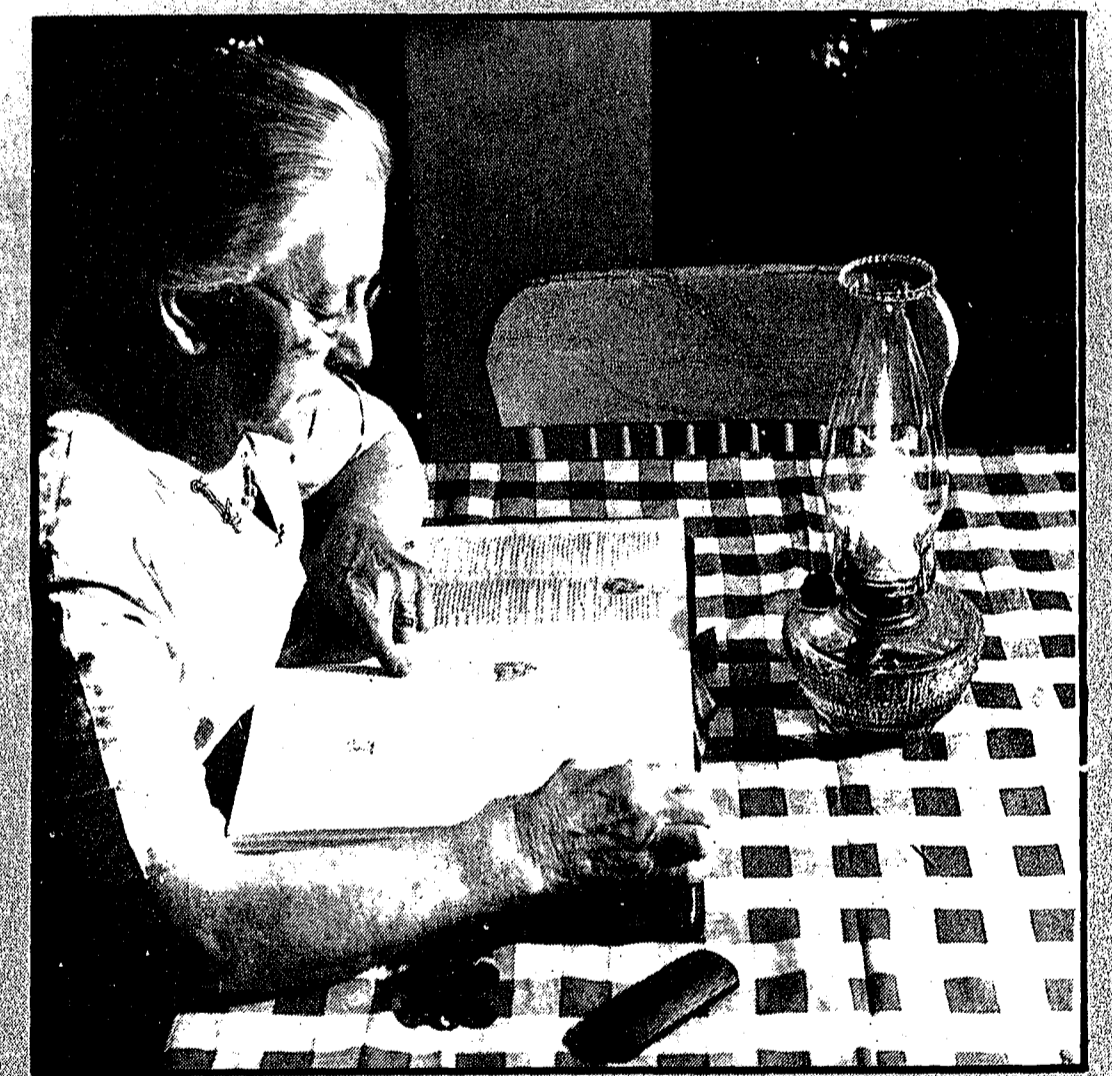
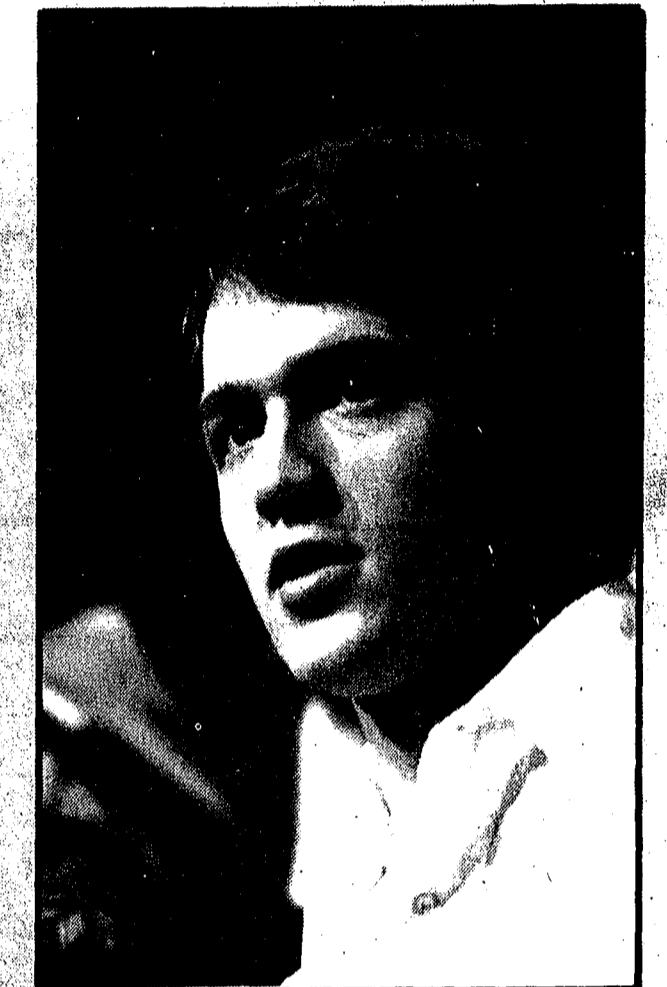
July 8-14—Junior

PACIFIC PINES CAMP
 Crestline, CA

June 19-24—Senior
 June 24-July 1—Junior
 July 16-20—Primary Day

PACIFIC FIRS
 Washington

July 8-14—Junior



CHRISTIAN FAMILY ISSUE