

The Sabbath Recorder
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THE SABBATH

OUR 137th YEAR

RECORDER

SEVENTH DAY BAPTIST

JULY 1981



Sunday Evening
Rev. Gabriel Bejjani
Stanton, CA



Monday Evening
"The Perfecter of Faith"
Rev. Alton L. Wheeler
Riverside, CA



Tuesday Evening
"Growing in Convictions"
Rev. Charles H. Bond
Shiloh, NJ



Wednesday Evening
"Stewardship is the Law of
Giving and Receiving"
Rev. Paul Osborn
Nortonville, KS



Thursday Evening
"Dedication to the Body of Christ"
Rev. John Rau
Brookfield, NY



Friday Evening
"Enjoying the Sabbath"
Rev. Herbert E. Saunders
Milton, WI



Sabbath Morning
"Growing with God"
Rev. Charles Graffius and family
Los Angeles, CA

1981 ANNUAL CONFERENCE AUGUST 2-8
SALEM, WV



*All men are like grass,
and all their glory
is like
the flowers of the field;
the grass withers
and the flowers fall,
but
the word of the Lord
stands forever.*

1 Peter 1:24-25 NIV

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1980 YEARBOOK

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OPPORTUNITY SOUGHT

Couple in early 30's seeking opportunity for Christian witness and service in a Seventh Day Baptist community. Former student pastor and wife at Little Genesee, Hebron, and Kansas City churches. Resume and statement of beliefs sent upon request. If interested contact Harold and Kathy King, 1020 N. Spring, #9, Carlsbad, New Mexico 88220. □

The Sabbath Recorder

Subject: General Conference 1981
Place: Salem, West Virginia
Dates: August 2-8, 1981

What's new at Conference this year? In Conference language, I am "strongly urging" you to come to Wild, Wonderful West Virginia to attend the Seventh Day Baptist Conference 1981 and find out what's new. To give you an idea of what to expect this August, I will review with you four special reports that will be presented.

1

The first special report will deal with a suggestion from the General Council that we move denominational headquarters to a new location. The General Council has discussed this matter extensively and will make such a recommendation. Much research has been done and is continuing in order to provide all of the information needed as to reasons why: The finances involved; Continuing cost in another city; How a move will effect our "image" to ourselves and to the world around us; Will it help us to grow?; What about transportation to this new city?; What about a Seventh Day Baptist Church in this new city? So that you may have all of this information, a special one-half hour report will be presented, with slides, etc., on MONDAY AFTERNOON. In this way you will have adequate information before this question goes to Committee and then to the floor of Conference for a decision.

2

The second special report, on TUESDAY AFTERNOON, is entitled "From Rags to Riches" or "From the Gutter to the Palace." This is a true life story of an exciting young man who will share with you the drug and alcohol scene: What it is like to be "hooked"; What jail does for you; Graduating to being a "drug pusher"; How government programs and hospitals work in detox and rehabilitation; In and out of jail many times! Then, the exciting part of this special report—What Jesus Christ can do and the change that He has made and what is happening now in this newly re-created life? It will be worth coming to Conference just for this special report.

3

From Los Angeles, California, comes our third special report entitled "The Sights and Sounds of the Gospel." This is a special report of the first production for Seventh Day Baptists on video tape, a multi-slide presentation. You will see on the monitors "The Philippines" with our missionaries Rodney and Camille Henry; also, "Carnales for Christ," that is Brothers for Christ which is an outreach of the Los Angeles church. "General Conference 1982" will be a part of the video presentation, showing Redlands University in Southern California and what you can expect there next year. "How video tapes are made, another segment, will take you behind the scenes to see just what happens there. You and your church will learn how you can be a part of the video taping project and how you can use video presentation in your home (on your TV sets) or in your church for learning, teaching, or reaching out to others. This is an exciting new era for Seventh Day Baptists as we continue to "Grow with God."

4

On FRIDAY, our fourth special report will be fun for all as well as a message from the Gospel. "Magical Ministry" presents the "Colorful World of Fantasy." These Seventh Day Baptist professionals from Southern California will take you into the world of illusion not magic. You won't believe what you are seeing. You will have an exciting, unbelievable experience; and then, return to the real world with a message from the Gospel that you can truly believe.

(Continued on page 29)

July 1981



Conference One Hundred Years Ago

by Rev. Albert N. Rogers

General Conference met at Farina, IL, September 21, 1881 only two days after the death of President James A. Garfield who had been shot in a Washington railroad station.

As our Conference convenes at Salem, WV, the assassination attempt this year against President Ronald Reagan is fresh in our minds. We ponder "man's inhumanity to man."

At Farina a memorial service for the fallen president was held with an address by the Rev. Lester Courtland Rogers who had been a classmate of Garfield at Williams College. The death of two other outstanding men was noted, that of Nathan V. Hull who had been editor of *The Sabbath Recorder* and pastor at Alfred, NY, for many

years and that of James White, Seventh-day Adventist leader and the husband of Ellen G. Harmon White.

Concern was expressed at the Farina Conference for the hardships being felt by Sabbath keepers in Pennsylvania under the Sunday laws of that day. Petitions were directed to the state legislature there where a bill to grant religious liberty has been introduced by the Hon. Horatio Gates, a friend of Seventh Day Baptists. An address on the subject was given by Dr. A.H. Lewis, prominent denominational leader of that day.

Several days during Conference week in 1881 were devoted to meetings of the Missionary, Tract

and Education Societies whose officers presided as reports were presented and discussed. Enthusiasm was shown over the "tent work" done in Florida, New York State, Iowa and Minnesota by travelling evangelists and volunteers who did tract distribution. One man spoke 450 times. The China Mission was the most important foreign field headed by the Rev. David Herbert Davis in Shanghai. He reported preaching in tea houses, in some ways similar to the "coffee-house ministry" being done today. Mrs. D. H. Davis and Miss Lizzie Nelson were carrying on a work with women and girls. A mission was also being carried on in the city of Chicago.

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Letters were read by the Conference secretary from the Mill Yard, London, and Harlem, Holland, churches. Churches at Bell's Run, PA, and Shepherdsville, KY, were received into Conference membership, although unfortunately their activity was short lived. The Conference treasurer reported only \$113.00 received and disbursed, a modest sum compared with Our World Mission today.

The Memorial Fund which had been established some ten years before could report assets of \$77,039.92, a large part of which was earmarked for educational institutions. That fund has grown of course to over three million dollars.

The Sabbath School Board reported 94 active schools organized with 185 baptisms and nearly seven thousand persons enrolled in classes. It may be remembered that our denominational membership in the U.S.A. peaked at 10,000 around 1900. Baptisms reported by our churches in 1980 numbered 96.

Conferences come and go. Epidemics and war-time conditions have sometimes made them impossible, and violent death is sadly a fact of life. The faithful leaders, both past and present, merit our gratitude. A look to the past is both humbling and encouraging. □



Reaching a Pluralistic Society with the Sabbath Truth

by Rev. Herbert E. Saunders

This is the most exciting age that man has ever known. Because of the advances of man's technology and understanding, the world will never be the same again. We can race the sun across the sky in our supersonic jets. We can pick up a telephone, punch a few musical buttons, and talk to someone within a matter of seconds, several thousands of miles away. We can type into a computer and have it create for us everything from home video games to possible cures for cancer. We can put entire libraries onto microfilm that fits into a desk drawer, and can be called out whenever we need a bit of information. And we have not yet even brushed the surface of all that mankind is capable of accomplishing through modern techniques and gadgets.

We live in perhaps the most highly complex and diverse society that the world has yet known. And the daily surprises just keep awakening our senses to all that is going on around us. But, just as it is exciting, so is our world devastating to man. We are caught in the throes of a technological and sophisticated society that won't allow us to predict what culture will be like even a few years from now. The intensity by which we live and die has become the very hallmark of our contemporary American system.

We find ourselves caught up in the madness of the technological age, and our time and activities are not our own. We long for the quietness and confidence that our fathers once knew, but we would never wish to do without the technological advances that determine our way of life. We dream about the past and sometimes anticipate our future with dread and fear. We both consciously and unconsciously avoid thought about *what we are* and *where we are going* for fear of revealing the most basic realities of our existence—a revelation that may prove much too painful. We are diversified as a society to the extent that one can no longer even recognize his or her individuality—an individuality that is lost in the analysis of a social security number attached to a W-2 form and punched into a computer. We are excited about our age, but as Eric Hoffer, the longshoreman turned philosopher has pointed out, we suffer through the "ordeal of change."

MODERN MAN—CONFUSED

What confusion there is for modern man. We can communicate by light beams through small threads of glass that stretch from Atlantic to Pacific and beyond, but we haven't yet learned the techniques of conversation that keep marriages together. We can feel the pulse of the world and instantaneously know how

men and women in other places are living and dreaming, but we can't devise a plan to keep the world at peace. We can embrace across the miles the imagined and unimagined fruit of our human labors, but we haven't discovered how to assure ourselves that every man can have a job. We can send a man to implant his footprint on moon dust, but we have yet to release the heavy foot of poverty and famine from the face of mother earth. We can have at our fingertips information, the volume of which mankind has never seen the like, but we still misunderstand, still fail to communicate, still refuse to believe what we know. We can hear, read and visualize the appeals our politicians, our theologians, and our philosophers are calling us to accept, but we still distrust anyone who doesn't think or act like us. It is confusing, to say the least, and our culture and society continue to lead us down that path of uncertainty.

But as complex and pluralistic as society is—as widespread as is our culture's way—is man himself. The personality of the contemporary human form, and the intensity by which one lives, and the range of interests and hope and dreams that each of us embraces, are as widely divergent as the society which holds us in its grasp. From the government worker who challenges the

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Continued...



procedures of the past, to the corporate executive who builds an empire—from the intellectually sophisticated matron to the hard-hat construction worker maneuvering machinery that anyone in his right mind knows cannot be moved—from the reader of books to the viewer of television—from the professionalism of the surgeon, trial lawyer, clergyman, or astronaut to the assembly line robot whose only dream is closing time—the range of personal ambitions, dreams, hopes, and aspirations is so widespread that one finds it difficult to believe that there can be common ground. We are so motivated by our own impressions of life that one has to wonder if there is any hope for a contemporary free man in a pluralistic diverse society at all.

We hold so dearly to our modern modes of living. We somehow like to be busy, tired, and perhaps even confused about where we are and where we are going. The pain of not knowing is somehow less than the pain of understanding. Maybe it is because our society has engrained within us the will to succeed at all costs, the desire to make it, the ambition to reach the heights by the perspiration of our own individual efforts. Whatever it is that has brought us to this moment in twentieth century America, we grasp at straws hoping that somehow, somewhere, something will work out for us.

A GOD WHO CARES

That brings me to my thesis. Whatever there is that is playing upon the mind and heart of contemporary man, however diverse his way of life becomes, wherever he finds himself led as society draws him along, there

is the ultimate reality—that there is a God who has created all this, made it “very good,” desires the very best for His human children, and will help each of us put together our diversity into a unity of spirit and hope and joy for the world. There is a God who cares! There is a God who looks down in mercy on the fruits of His labors! There is a God who has more to offer than a technological society could ever dream of giving! Somehow, when we come to that realization, through personal acceptance of His plan for our individual lives, the complexity and confusion of life molds itself into a whole that really means something.

The reality is that God has, and has always had, a better idea. He knows what we need. He addresses our very hopes and dreams, day after day. I believe that even more than to ancient Israel, it is to modern, technological, pluralistic society that seems to be going much faster than we are, that His idea of the Sabbath addresses itself. The Sabbath comes as the God-given respite from the confusion worn drive of modern man in a society of uncertainty. It comes, not to add to the confusion, but to open the mind, the heart and the spirit of man to the vast richness of God’s love and concern. It come to, as Erich Fromm writes, anticipate complete freedom.

There is a story about some African natives who were carrying on their backs equipment and supplies to a remote outpost in the African interior. They were pressed relentlessly for days by the man in charge of the expedition. But one day they refused to budge—they refused to pick up their burdens and go any further. They sat by the side of

the road and turned a deaf ear to the appeals of the man in charge. Finally, in exasperation, he asked, “Why don’t you go on?” “Because,” replied the leader of the workers, “we’re waiting for our souls to catch up with our bodies.”

What a description of our society today. We need a time to set apart to let our souls catch up to the intense living to which our bodies and minds have been subjected. And the plan has been, from creation itself, to provide for such a time. There is time that is our own. There is time that we can take and use, without guilt or shame, to feel the breath of a new wind of God’s Spirit blowing over us, bringing hope and refreshment. God had the better idea, even before we knew that somehow we needed it. He gave us the Sabbath—that moment of respite and renewal—and provided for our pluralistic society the way out of its frustrating drive to destruction and ruin.

That is where you and I come in. That is where we who claim the truth of God’s Sabbath as being the hope for the world can plant our feet and proclaim to the rooftops that there is a new way. That is where those, like ourselves, who have known the moments set apart can reach into the very core of our society and provide the alternative to the relentless dash to fill every possible moment with meaningless activity. In a world that is searching for leisure as intensely as it searches for work, there is a ray of Sabbath hope that you and I have to offer it. Perhaps at no other time in history has a society or culture been looking for something, they know not what, that we how call ourselves “sabbatarians” have.

If we believe, as we say we do, that the Sabbath is God’s gift to mankind—His gift of solitude and refreshment—then we have the opportunity to share that gift with the world. Samuele Bacchiocchi, the contemporary Seventh-day Adventist Sabbath theologian, has written: “The believer who on the Sabbath stops his doing to experience his being saved by divine grace, renounces human efforts to work out his own salvation and acknowledges God as the author and finisher of his salvation.” We have the answer to the world’s needs—the gift that gives opportunity for being not just doing—and the human cry for relief from the burden of society cannot go unheard or unnoticed.

OUR MESSAGE IS FOR TODAY

We cannot afford to abdicate our role or renege on our responsibility to proclaim with conviction and positive assurance that the “Sabbath was made for man.” I believe with all my heart that we are here, with this message, “for such a time as this,” just as Esther was there to save her people. Mankind needs the Sabbath—the world needs all that it brings of spiritual renewal, physical refreshment, mental respite, and emotional release. Here in God’s own divine plan is the means by which a pluralistic society and a diverse people, can find unity of mind, body, heart and soul. Here, as a part of God’s original plan for His universe, is His personal touch—the sense of individual awareness, the hope of eternal life, and the magic of freedom.

When we are admonished by scripture to “remember the Sabbath day to keep it holy” the concern of God the Father for His human

creation becomes very personal. He knew we needed spiritual renewal. He knew we needed physical release from the burden of toil and work. He knew we could use refreshment of mind and spirit. He knew that we would be far better men and women if we could stop for a time and renew our acquaintance and fellowship with Him. That makes God very personal—very much alive. And in observing His Sabbath, we experience the refreshing, revitalizing presence of this personal, living God. The Sabbath reminds us to take a moment, discover what life is all about from the giver of life, and rejoice in what God has to offer.

Someone wrote: “One of the great responsibilities of the church today is to create time for joy. To create joyful time. Joy that celebrates the goodness of God and the goodness of life which God has given us. Joy that takes with a cheerful seriousness the privilege of being thankful.” The Sabbath does that for us. It brings us to the point of being in relationship with God, releasing us from the tensions of a pluralistic demanding society, and offers us opportunity to relate to the things of the spirit that really matter. There is a place for the Sabbath in our modern technological society—a place that perhaps is more important that we have ever cared to believe it might have.

What is our responsibility in reaching a pluralistic society with the Sabbath truth? I believe that there are several things we must do to become the proclaimers of such truth. First of all, we must believe that it is the truth. I am reminded of a chorus I learned when I was only a small child: “What you are speaks so loud

that the world can’t hear what you say. They’re looking at your walk, not listening to your talk. They’re judging by your actions every day. So don’t believe that you’ll receive by claiming what you’ve never known.” For many Sabbath observers, tradition has dictated their actions, not belief. We must believe in the Sabbath—just as we believe in salvation through Jesus Christ. It must be more than just a duty, it must be an experience of the heart.

Some time ago, I had occasion to attend hearings in New York City of the Equal Employment Opportunities Commission, considering the revision of the guidelines of the 1964 Civil Rights Act that pertains to discrimination against those who observe the Sabbath. United States Senator Jennings Randolph of West Virginia, a Sabbath-keeping Baptist, flew to New York to be the lead-off witness at those hearings. One thing he said comes ringing in our ears: “We who claim the Sabbath must have a belief in steadfast observance of the Sabbath.” To bring the Sabbath to a pluralistic society means to believe in it—to embrace it with heart and soul, not just mind and practice. There needs to be the conscious personal conviction toward being obedient to God’s play for life in the life of every Sabbath-keeping Christian. Our actions speak much louder than our words. Our experience speaks much more eloquently than our newspaper notices and sermons. More people reject the Sabbath because of the unsatisfactory observance of sabbatarians than for any other reason. Sabbath-believing Christians will be sharers of the “good news” that God has a better idea and examples of the worth and value of Sabbath observance.

(Continued on page 21)

I Believe in the Sacrifice of Jesus Christ

by Dr. Desmond Ford

In a famous short story by Edgar Allan Poe a valuable letter becomes lost even though prominently displayed in a card rack beneath the middle of the mantel-piece. The police spend a week exploring minutely the nooks and crannies of each room in the house thought to contain the lost document. Even a powerful microscope is employed to no avail.

The hero of the tale tells the prefect of the Parisian police that "perhaps the mystery is a little too plain, too self-evident." Later he muses, "The intellect suffers to pass unnoticed those considerations which are too obtrusively and too palpably self-evident."

All of this is a parable of life itself. The clues to the meaning of existence are so prominent that few people "see" them. Just as we use eyes and brain, hardly aware that we do so, and gaze through windows at objects outside without perceiving the glass panes which make such perceptions possible, so some aspects of our nature and experience that give pungency and character to all the rest escape our notice.

For example, Paul Tournier reminds us that the universal phenomenon of guilt (for normal people at least) is the seasoning of all living. In the little word *ought* lies both our greatness and our misery. According to psychiatrists and physicians, a major cause of breakdown is a burdened conscience. Certain it is that guilt continually attends our failures with time, money, personal relationships, and opportunity in general. All human beings experience outrageous impulses, nonsensical inhibitions, temptations, complexes, obscene images, and vague fears. Even the best of men acknowledge that they continually betray themselves, their aspirations, convictions, and values.

Living means choosing, but the choices are too often those which seem the fruit, not of conviction, but of convenience, pressure, and selfishness. As a result, we spend much time continually in rationalization and self-justification, as well as in that criticism of others which strangely brings in its train a perverted sense of self-worth. These things in turn produce the reflex of a more subtle guilt, and thus the vicious circle whirls unceasingly.

Even those moderns who jeer at "oughts" and guilt find themselves asserting that people ought not to be intolerant and judgmental. Man can no more dodge the reality of moral absolutes than he can lose his own shadow.

Guilt is imposed from without and wells up from within. The only way to avoid criticism is to die. Occasionally we meet young men and women who suddenly are transformed by the experience of human love. They become radiant, full of joy and hope, and it seems they

could cross the world in new ten-league boots. What has happened? They have found temporary rest from the guilt in the complete acceptance extended to them by another human being. For a short time guilt subsides, and such a person inhabits a paradise bubble. But the pricking of that bubble is as certain as the sunset which follows sunrise.

To know our disease is halfway toward finding the remedy and being cured. Literature, the mirror to life, focuses with fidelity on the characteristic human symptom of guilt. Take murderess Lady Macbeth for an example. Shakespeare in *Macbeth*, Act V, puts into her mouth these words:

"Out, damned spot! out, I say! One; two. Why, then, 'tis time to do't: Hell is murky! ...Yet who would have thought the old man to have had so much blood in him?...Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh!"

And her husband questions the physician as follows:

"Canst thou not minister to a mind diseased, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain, And with some sweet oblivious antidote Cleanse the stuff'd bosom of that perilous stuff Which weighs upon the heart?"

The melancholy answer is that no remedy for guilt is known to man. But here Shakespeare erred.

Thus the real clue to life's mystery and sorrow demonstrates Edgar Allan Poe's contention. Not the microscopic search of DNA or the atomic realm yields what is sought. The telltale element is much more conspicuous than anything like that.

Public Enemy Number One. He who admits his own continual burden of guilt will recognize that Public Enemy Number One is none of the scapegoats selected by man. It is not the government, the weather, or a faulty educational system primarily which plagues us. Neither is it ignorance nor stupidity.

Rather it is that ancient disease which the Bible calls sin—that thing which "blights homes, breaks hearts, and digs graves, which insulted God, killed the prophets, robbed heaven, and made hell the high capital of the universe" (F. Linicome, *The Incomparable Christ*). The giants which stalk us are sin, sorrow, and death, and they must be felled in that order.

To be an ethical animal in a nonethical universe is agony to the mind and heart, and as Carlyle asserted, the ultimate question

**Christ was made
what He was not
that we might be
made what we are not.**

posed by life is, "Wilt thou be a hero or a coward?" The coward endeavors to flee from the pressures of oughts and inevitable guilt by pursuing such escapes as sex, alcohol, tranquilizers, the hard drugs, or the respectable Meccas of wealth, power, and possessions. But at best all of these are but a chloroform mask, a substitute for living.

Importance of values. Another common approach is one which is pseudointellectual and therefore fashionable and acceptable. One can deny the reality of right and wrong and thus attempt to give the quietus to guilt. But this can be done only at the price of destroying all values. Human love becomes a mere biological sensation, and all hope a deception. It becomes impossible to use the words *good, better, best*, as we no longer have a justifiable scheme of values. Life becomes nonsensical, and with the death of hope comes the hope for death.

Should one then assert, "Let us eat, drink, and be merry, for tomorrow we die"? That sham prescription has often been exposed. Its Achilles' heel is the fact that usually tomorrow finds us alive and with a dreadful hangover. We find that he who seeks "kicks," experiences repeatedly a "kickback." Omar Khayyam, in *Rubaiyat*, voiced the supposed cure of life's concerns:

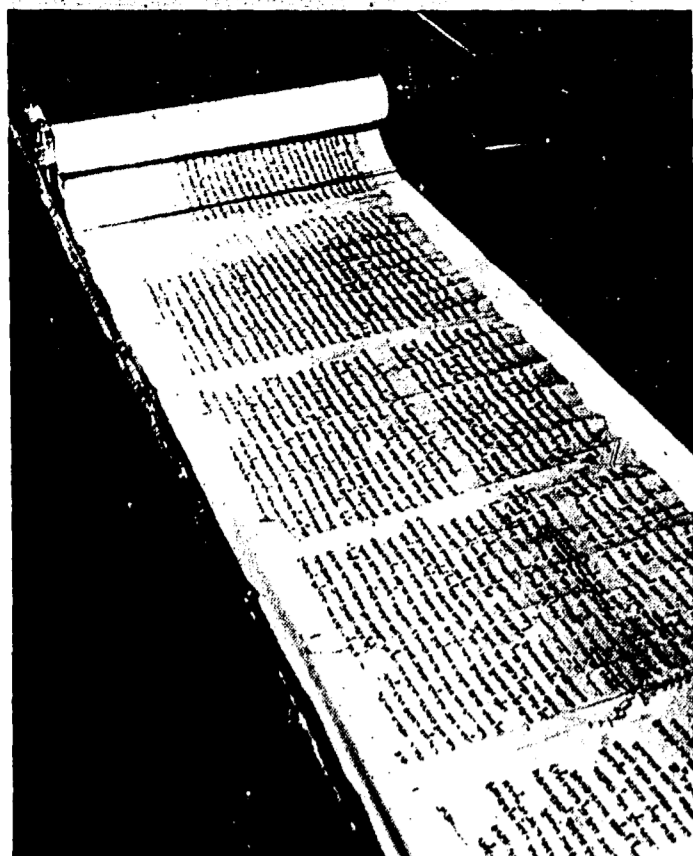
"Ah, fill the cup! What...[profits] it to repeat
How time is slipping underneath our feet.
Unborn Tomorrow and dead Yesterday,
Why fret about them if Today be sweet!"

But Robert Browning, in *Rabbi Ben Ezra*, says:

"Thou, to whom fools propound,
When the wine makes its round,
'Since life fleets, all is change; the Past
gone, seize to-day!
Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure."

A cure for guilt. A vital question, then, for all men is, "How can a man be reconciled to God?" Or, put another way: "Is there a cure

(Continued on page 26)



Dead Sea Scrolls on exhibit in Israel's Shrine of the Book.

ILLUMINATING HOLYLAND HISTORY THROUGH ARCHAEOLOGY

by Professor Avraham Biran

"How do you know where to dig?" I am often asked when visitors admire the Canaanite mud brick gate and the Israelite "high place," where cult practices were conducted, discovered in the course of our excavations at Tel Dan, the northernmost archaeological site in Israel. The assumption is that an archaeologist working in the field is seeking something specific. Such is not always the case.

Clues and Surprises

True, when the Dead Sea Scrolls were discovered, the possibility of finding further scrolls prompted archaeologists to survey and explore the caves around the Dead Sea.

We know a lot about some of the 3,500 registered antiquity sites in Israel without carrying out any excavations because their history is inscribed in clay and stone and described in books. Without turning a single spade in Jerusalem, for example, we know a great deal about the city's past.

We know that in the days of Abraham its king was called Malchizedek. We know not only that David made it his capital, but that he fell in love with Bathsheba, whom he saw bathing on the roof. We know that Solomon built the Temple in Jerusalem, although no archaeological remains have yet been found.

We knew that Herod erected the Second Temple and made it into one of the most magnificent structures of the Roman Period, and, thanks to the excavations of the past ten years in Jerusalem, some of the physical remains of the glory that was Jerusalem at the end of the Second Temple Period have been revealed.

Sometimes it is possible to anticipate precisely what the



Israeli archaeologist Avraham Biran excavates at Tel Dan.

archaeologist's spade will uncover. After discovering the city gates which Solomon built in Hazor and Megiddo, the archaeologists knew where to find the city gate of Gezer which, according to the Bible, was built by Solomon at the same time.

But any of the antiquity sites may reveal unknown chapters in the history of the land.

The Chalcolithic civilization in the Golan Heights, a civilization known from other parts of the country, was brought to light only after the Six Day War, when Israeli archaeologists began the exploration of the Golan, to which they had not had access until then.

This discovery opened up new horizons concerning the civilization of the area in the fourth millennium B.C.E. The excitement aroused by these discoveries is matched only by that of the discovery that the Golan was thickly populated at the end of the Second Temple Period and through the first centuries of the Christian Era. Synagogues, Talmudic schools, large villages, testify to a rich cultural life and to economic prosperity which was linked to the Jewish community in Galilee, which had its own synagogues and centers of learning.

Evidence has also been found of churches and monasteries flourishing along with synagogues, with the advent of Christianity.

Biblical Connections

The passionate interest in archaeology in Israel is the result of the study and knowledge of the Bible. So many biblical sites have been geographically pinpointed, and so much of the history of Israel is centered around these places, that for an Israeli to excavate such a site is more than a matter of a desire to uncover the past or even a search for identity—it is in fact a return home.

Anathoth, Jeremiah's birthplace - Timnah, where

Samson lived - Beersheba, where the Patriarchs camped - Kadesh Barnea, where the Israelites stayed for 40 years when they came out of Egypt - Dan and Bethel, where Jeroboam set the golden calves - Hazor, which Joshua conquered - Modi'im, birthplace of the Macabees - to name just a few, are sites whose excavation reveals the physical reality of Israel's identification with its past. This past sometimes goes back beyond the emergence of Israel as a people, but is equally relevant.

Salvage Operations

Emergency digs have become a regular occurrence for the archaeologists in Israel and their archaeological institutions. Such activities were also undertaken before the State of Israel was established, but the rapid development of the country since then - the building of roads and houses, irrigation ditches and soil reclamation, defense projects and airfields - has uncovered hundreds of previously unknown vestiges of the past which have required immediate exploration and excavation.

Fortunately, the institutions of higher learning, headed by the Hebrew University of Jerusalem and Tel Aviv University, all have archaeological faculties, and students and professors are ready to answer the call of these emergency digs, often together with foreign expeditions, notably American. Most of the emergency digs, however, are conducted by the Israel Government Department of Antiquities.

Desert Sites

One of the biggest projects of recent years has been the Archaeological Survey of Israel, which has added hundreds of new antiquity sites to the map of Israel. The Negev, a new site for military installations, has been a special focus of attention.

No one had known how extensive the settlement was in that area during the Early and Middle Bronze Ages - the third millennium B.C.E. and the beginning of the second. A chain of settlements extending all the way from Sinai to Arad in the northern Negev engaged in trade, seasonal agriculture and probably copper works. Towns and fortresses from the first millennium B.C.E. have been discovered. Some were major religious centers during the Judean monarchy. They suffered many vicissitudes, were destroyed and rebuilt, but continued to serve as outposts well into the beginning of the Christian Era.

I shall never forget the excitement and awe in the eyes of the student who found at Aroer, south of Beersheba, a coin from the year 67 C.E. with the inscription in Hebrew, "Year Two of the Freedom of Zion."

With surprises liable to spring up at any turn of the archaeologist's spade, Israel is one of the richest archaeological areas in the world, its finds, large and small, from the Golan Heights to the furthest reaches of the desert, continuing to illuminate centuries of the region's history. □

-Professor Avraham Biran is currently the Director of the Nelson Glueck School of Biblical Archaeology at Hebrew Union College in Jerusalem, and Chancellor of the Israel Exploration Society. He is the former Director of Israel's Department of Antiquities.

A VISIT TO CZECHOSLOVAKIA

(Continued from page 17)

possess a stencil-machine or anything like it. These papers are delivered personally for it is too risky to send them by post because of censorship.

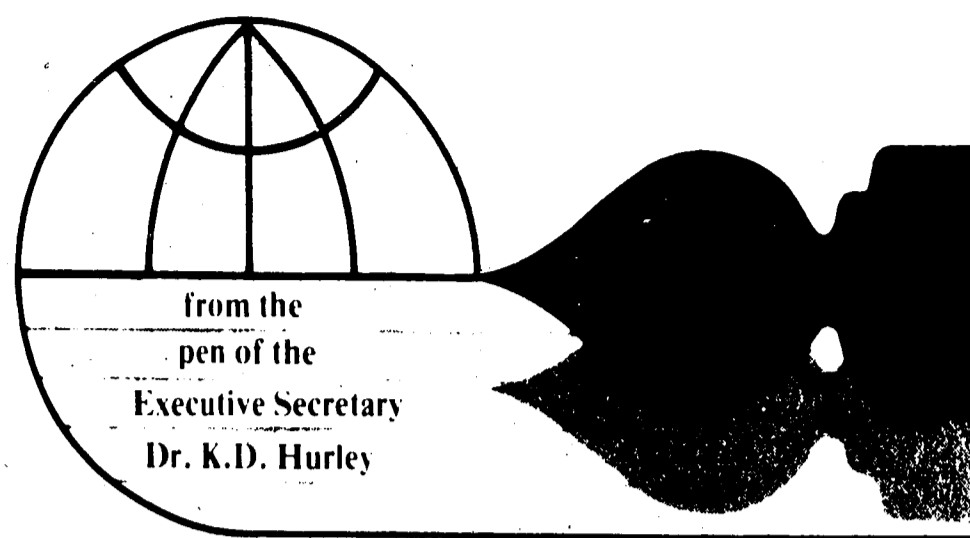
In our opinion life in Czechoslovakia is much better than in Poland. In the first instance you have only to think of shops and foodstuffs.

The New Chapel

Of course we saw the new chapel in course of construction. They had expected the formal opening to take place on the day of our arrival. But by unforeseen circumstances it is not yet possible to put the chapel into use. There had been much problems concerning subsoil water and many floors had to be cut open to lay on drainage. On Sunday we had a look there again while the central heating was being connected. Everything is done by the brothers and sisters themselves. As soon as they come from their daily work they drive to the chapel to work there. It is getting beautiful. Much work has been done in a short time. The building stands quite alone. The meeting-room has seating-accommodation for about 130 persons. Next to the chapel a private house will be built for the minister. There is still a lot of work to do, but fortunately, the heaviest job has come to an end. The finishing and the fitting up will take some months more. God willing, they hope to put the chapel into use at the end of July. Then the most important work will be done, namely the fishing of men, visiting people in order to take them to God and the Sabbath.

We had a grand time in Czechoslovakia. We have learned much from it. The contacts we have made were very good. We feel like children of one Father, wherever in the world. In spite of the fact that we could not understand everything, we did grasp each other's meaning. We talked and laughed much, but sometimes we cried too. There were prayers in all kinds of languages, but it is good to know that our heavenly Father understands all of us. Someday there will be no confusion of tongues any more.

After having spent such a lovely time with our brothers and sisters it was difficult to take leave. The organ has been left behind in Czechoslovakia. Owing to your contribution, their greatest wish has been realized now. Praise the Lord, for He has been with us during our journey (His journey); thanks to Him for our returning safe and sound. We are very glad that God has been willing to use us for His work. We hope He will make an appeal to us once more and that we can say: "Yes Lord, we are going." □



COOPERATIVE STRATEGY

"...Let us run with determination the race that lies before us!"

-Hebrews 12:1-2

The relatively new General Council of Seventh Day Baptists met at the denominational building in Plainfield, New Jersey, May 24-26, to review budget projections for 1982 and to handle other business in connection with the annual Conference to be held August 2-8 on the campus of Salem College in West Virginia.

Performance of the twelve-member body, with representation at large from General Conference as well as directly from the related boards and agencies, admirably exemplified the basic objectives "to provide creative leadership and initiative for Seventh Day Baptists" and "to develop a cooperative strategy for denominational programs." These and other duties of the General Council are outlined in Article VII, Section 5, of the Bylaws. A summary is printed with this article.

Recommendations

Matters of common interest and concern were presented and discussed thoroughly and frankly at the General Council meeting. Several recommendations, it was decided, should be made to General Conference, including the following:

1. That a separate Headquarters Maintenance Budget be established, with allocations made (from the budgets of the boards and agencies which use the facility) to the General Conference Trustees so bills for such items as fuel, utilities, janitor services, equipment maintenance, insurance, and necessary supplies can be paid directly. OWM funds for these fixed expenses—wherever board or agency offices are maintained—would be assigned before applying the formula for percentage distribution of money available each month.
2. That the boards and agencies use a uniform outline in determining and listing salaries on budget projections, giving the total including base wage, housing allowance, and utilities. Then a break down can be provided, showing separately the amounts designated for housing allowance, utilities, and other fringe benefits.
3. That the boards and agencies be encouraged to review salaries paid their executives to be sure that the salaries are equitable with others and that they are commensurate with services rendered.
4. That a loose-leaf format for publishing the annual Yearbook be tried, with copies of the various

reports and minutes of Conference being distributed to all delegates. Binders are to be made available at Conference time.

5. That, as a pilot project, the Tract Society make arrangements for every family in the denomination to receive a complimentary subscription to the Sabbath Recorder beginning in 1982; and that solicitation of gifts be encouraged to cover publishing costs.
6. That income and expense for publications by the boards and agencies be adjusted to move all printing responsibilities for the denomination to the American Sabbath Tract Society. Editorial and policy decisions would remain with the sponsoring organizations.
7. That a unified OWM budget be approved, with \$388,019 to be raised from regular monthly giving during the next Conference year.
8. That the Seventh Day Baptist headquarters be moved from Plainfield, New Jersey, to another location, with the understanding that a move would effect now only the offices and activities currently located at the denominational building, but a facility would be sought with possibilities for housing other boards and agencies sometime in the future. It was determined that Denver, Colorado; Milton, Wisconsin; Memphis, Tennessee; and Columbus, Ohio, be included on the list of places to be studied in connection with moving headquarters.

Obviously, some of these recommendations are innovative. Naturally, there are variations of opinion among members of the General Council. Not every member voted affirmatively for every issue, and some occasionally abstained from voting. But a clear majority opinion was registered in each instance and unanimity of spirit prevailed. Several members have spontaneously declared recent meetings of the General Council as "the best ever!" One member declared, specifically:

"The spirit of cooperation was a blessing to behold and a joy to experience. If this spirit can continue in the years to come, God most certainly will be pleased, and Seventh Day Baptists will continue to grow."

The representational concept of planning and coordinating through the General Council is working. It provides another reason for encouragement as we face

the challenges of the future. It is appropriately said that "God *strengthens* us while He *stretches* us."

Accomplishments

During the past six years, I have been privileged to be a part of the executive "team" which has helped to evolve a number of advancements for the denomination, including an enhanced retirement program as well as a health and hospitalization plan for ministers and other employees of our churches and the boards and agencies. Promotional endeavors, including broadcasting in various parts of the country and advertising in national publications, have been encouraged, bringing greater visibility to the Seventh Day Baptist cause. We have entered into an extensive study of denominational structure, with the intent of improving efficiency and effectiveness of operation. Refinements in organization and procedure are being undertaken voluntarily. Initial steps have been taken in using computers and word processing equipment to expedite denominational work. Most significantly, a new Commitment to Growth concept was introduced and a Decade of Discipleship has been established.

Participation in such accomplishments is gratifying. But no matter how substantial they may have been,

SEVENTH DAY BAPTIST GENERAL CONFERENCE BYLAWS

Article VII General Council Section 5, Duties

The General Council shall provide creative leadership and initiative for Seventh Day Baptists...

Matters of policy, plans for the raising of finances, promotion, change in level of operating expenditures, acquisition of additional property for purpose of operation or expansion...must be submitted to the General Council for consideration and approval prior to being implemented. ...such matters must be coordinated with the other related agencies...

It shall act as a liaison between the General Conference and various denominational agencies and associations; develop a cooperative strategy for denominational programs; provide for a unified denominational budget;...make recommendations upon any matter of business which may properly come before the General Conference;...review and make recommendations concerning materials presented by other denominational agencies and associations; make nominations for executive personnel to be employed by related agencies; confirm executive personnel appointed by action of related agencies prior to their employment;...The activities and work of the General Council shall be reported by each General Council representative to his/her respective constituency.

they simply prepare the way (along with other developments in years gone by) for what will happen in the future. Every church enterprise prospers because of the momentum and commitment to unity in worldwide Christian witness forged in the past.

Primary Goals

Michael Harper, in his book, *Let My People Grow*, summarizes the situation when he emphasizes that "evangelism should be a part of the regular life of the church, not an occasional whim or fancy." Then he concludes:

"The Church today does not need evangelists; it needs to begin to be evangelistic. It can not hope to grow unless it is deeply committed to evangelism in the area in which it is situated and to the farthest corners of the earth. It is not simply a matter of adding new members, although this is obviously essential, for without it there is no growth; it is also a matter of inward growth and maturity. For a church which does not give its life to others will ultimately lose its life. There can be no maturity for a church unless there is at the same time a deep and active commitment to evangelism."

Growth and expansion are always urgent needs of a church group, for Christ directed that His message be spread throughout the world. Seventh Day Baptists can look to the future with excitement and confidence because substantial preparation has been made. In both organizational and spiritual matters, goals are being established for carrying out the Great Commission.

Let us not be satisfied with minimum goals, but after prayer and careful thought choose what is a real, but achievable, challenge. Someone has appropriately cautioned: "Churches perish and lose their contagious edge when they lose their purpose and sense of mission."

Savor in the Salt

Through the years Seventh Day Baptists have often been characterized as substantial citizens, "salt of the earth" types of people. Certainly, now during the demanding eighties with so many obvious needs in the world (beginning wherever we are), it is an important time to "shake the salt shakers."

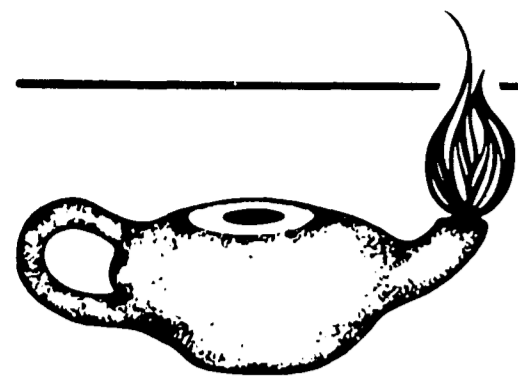
We need to be vocal in proclaiming the Gospel, lest we be categorized among "the tongue-tied" contemporary Christians.

We need to be active in Christian witness, lest we fail by default in our God-given mission.

We need to utilize the growth methods we have learned, lest we lose our unique opportunities.

We need to establish accountability, lest we fall short of "the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"Ye are the salt of the earth" we read in the Scriptures (Matt. 5:13). Our prime contemporary strategy should be to keep the savor in the salt! □



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

**Make me to know thy ways,
O Lord;
teach me thy paths.
Lead me in thy truth,
and teach me, for thou are
the God of my salvation;
for thee I wait all the day long.**

PRE-CONS

Nurturing Christians is a year long process, not to be omitted during the summer months. Families which become involved in weekend or week long vacations which take them away from their home church have an opportunity to continue Christian learnings at Pre-Conference retreats.

Families may attend a three and one-half day camp at Sandy Bend Camp near Parkersburg, West Virginia. Dale and Barbara Green, directors, invite all members of every family, from babies to grandparents, to share a heart-warming spiritual experience. The staff includes Eunice and Dennis Barber and Helen Wheeler who will be sharing responsibilities of the program with the theme, "Growing with God as Families."

The Pre-Con retreat for those between the ages of eighteen and thirty-five will also be at Camp Sandy Bend. The facilities are such that all activities except meals, will be held at separate locations.

This retreat will give an opportunity for personal interacting as the group works with the director and staff with the theme, "Walking Worthily." Rev. John Rau of Brookfield, NY, will direct, assisted by Marjy Rau, Herb and Barb Saunders and Jerry Parks.

The Youth Pre-Con will be at Camp Joy, Berea, West Virginia. This retreat for ages fifteen through eighteen will be directed by Pastor and Mrs. Robert Van Horn using the theme, "Make Stewardship Live."

ASSOCIATED CONFERENCES

The children who attend Conference have the privilege of joining with others of their ages to learn, sing and play.

The pre-school-kindergarten class will have Linda Camenga (Mrs. John) for their leader.

The Primary through Junior High classes will be working with "Sir Oliver's Song" in lessons and songs. It is a study of the Ten Commandments. The group with the help of Yvonne Stephan will present the musical at Sabbath School time.

The teachers of classes will be Primary, Ruth Burdick (Mrs. Kenneth); Junior, Barbara Snyder; Junior High, Joyce Lyons, and Senior High, Maryanne Bullinger.

The Junior and Senior High groups will be attending certain adult meetings and the Youth Interest committee.

NATIONAL YOUTH FELLOWSHIP

The National Youth Fellowship officers have planned activities to be held after the regular evening meetings. The business meeting to elect officers and conduct other business will be held Sunday night. During the week, such activities as swimming, folk dancing, a movie, volley ball, the banquet and a coffee house are being planned. □

TEACHER'S MINI-LAB

TEACHERS ARE HUMANS

Teachers are often viewed as non-persons. Students do not recognize teachers' needs or that they have opinions or feelings. When students and teachers live some distance apart teachers disappear for a week only to reappear Sabbath morning with more facts to be learned.

Much of the failure for children recognizing the humanness of their instructors lies with the adults themselves. Many believe the class time is so short all of it must be used to teach the lesson. This is a false premise; children respond better and learn more from a friend, one with whom there is rapport and understanding.

True learning might come from the early discussion period when there is a sharing of interests and feelings. An adept teacher will be able to relate the discussion of the early part of the class session to the feelings and experiences of Bible persons, making them come alive.

Most adults remember their teacher more than the lessons taught when growing up in Sabbath School. The most effective teaching/learning is by a loving, caring person who shares his/her feelings and needs as a person. □

ALCOHOL ABUSE

IF ALCOHOLISM IS A DISEASE, It is the only disease that:

- is bottled and sold
- is contracted by the will of man
- is habit forming
- provokes crime
- produces revenue for the government

IS ALCOHOLISM A DISEASE? □

LISTENING TO THE GIANTS

Warren W. Wiersbe, Baker Book House, Grand Rapids, Michigan, 1980, 363 pages, cloth, \$9.95

This is a book about preachers, written for preachers and connoisseurs of good preaching. It is a delight to read, and cannot help stimulating any minister to become a better preacher. Wiersbe's contributions lie in his fantastic grasp of bibliographical knowledge and in his recommendations for the busy preacher. They do not lie in his vignettes of thirteen nineteenth- and twentieth-century preachers that compose part one of this book. One gets the impression that after the author wrote *Walking with the Giants* in 1976, he was hard pressed to come up with a second string of "giants" to write about. Some of his choices in this volume might be easily contested. However, the current book is a compelling recommendation to buy Wiersbe's first one! One's appetite is whetted now to fellowship with the first-string giants.

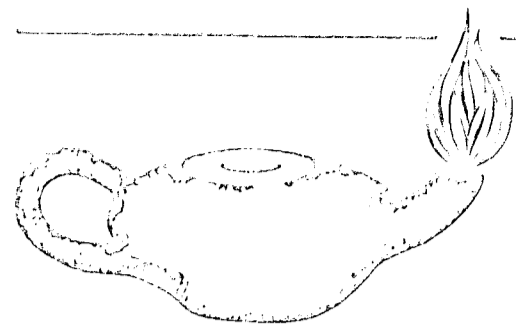
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The author calls part three "Miscellanea" and includes certain items that seem important to him, such as Moody's theology, women in Moody's ministry, Henry Varley, Samuel Johnson, and Bunhill Fields. But the final chapter of this book is again well worth its price: "Marks of Maturity of Ministry" obviously constitutes the cream of Wiersbe's life convictions. It is a masterpiece of counsel for any growing minister, and provides a measuring stick to which any preacher might well take heed.



Warren Wiersbe served as a pastor for twenty-three years, the last seven of which were in the famous Moody church in Chicago. He is at present the associate speaker on the Back to the Bible hour radio broadcast, and has written or edited more than thirty books. □

**The seventh day
on our calendar
is the same
day of the week
upon which
Jesus worshipped.**



BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clark

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O Lord;
teach me thy paths.
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REV. VICTOR W. SKAGGS TO HEAD HISTORICAL SOCIETY NEXT YEAR

by Albert N. Rogers

The members of the Seventh Day Baptist Historical Society met for their annual meeting Sunday, May 10, 1981 and recorded four Life Memberships in the names of Hannah S. Burdick, Kenneth and Mary Hulin and Harriet L. Saunders. The Rev. Victor W. Skaggs was named president for the coming year.

Mr. Skaggs, who has been first vice-president for several terms, succeeds the Rev. Albert N. Rogers who asked to be relieved of the duties but will continue as a vice-president. Mr. Skaggs is pastor of the Plainfield Seventh Day Baptist Church and represents the Society on the search committee which is searching for an editor-historian in conjunction with the American Sabbath Tract Society.

The break-in which occurred in February and its effect upon the Society was discussed in detail and it was reported that most of the articles taken have been recovered. It is understood that the chief perpetrator of the crime is under arrest, and appraisals are being made to support insurance claims and the prosecution of police authorities. The prized 1549 Cranmer New Testament was reported recovered and safely deposited in the Society vaults.

Warren Wiersbe served as a pastor for twenty-three years, the last seven of which were in the famous Moody church in Chicago. He is at present the associate speaker on the Back to the Bible hour radio broadcast, and has written or edited more than thirty books.

A list of accession received during the year was read by the Rev. H. Harmon Dickinson, treasurer and acting historian. He and Mrs. Ethel Dickinson have carried on the office work of the Society since the leaving of Thomas L. Merchant, former historian. Mr. Rogers reported on other activities of the Society including conferences with visiting scholars and interested parties, indexing the files of *The Sabbath Recorder* and continued research and publication. As the meeting was in progress one researcher from Alfred University was at work in the files.

Atty. Frederik J. Bakker, secretary of the board of trustees, was re-elected to succeed himself for a term of five years. Mrs. Shirley Bakker, Mrs. Dickinson, Mrs. Shireen Hurley and Mrs. Ardale Skaggs prepared a buffet luncheon served to those present following the meeting.

K.D. Hurley, executive secretary, met with the Society trustees before the annual meeting to discuss denominational matters and the progress of the search committee. He reported on damages done to the Seventh Day Baptist building by those who broke into it and security measures which have been taken to prevent a recurrence, including installing electronic surveillance equipment. Plans for the General Conference session at Salem, WV, were also discussed including program time allotted to the Historical Society. A published report of the Society will be made available at that session.

Forty members unable to be present sent proxies authorizing Mr. Dickinson to vote for them, the largest number in recent years. A moment of prayer was observed in tribute to Senator Jennings Randolph, life member whose wife died recently, and in recognition of the passing of Ruth Randolph (Mrs. F. Walcott) Williamson who was an active member for many years. □

The seventh day
on our calendar
is the same
day of the week
upon which
Jesus worshipped.

Ostrava, Czechoslovakia
January 2, 1981

Philippians 4:10.

Dear brothers and sisters in the Name of our
Jesus Christ:

We are very glad that also beyond the frontiers
of our state there are brothers and sisters who
have the same belief in the Word of God.

By means of this letter we thank you heartily
for your readiness to help and for the service
rendered to us. Your gift will always remind us
of you.

With this present we shall be able to show
honour to our Jesus Christ. We should like
Jan Lek and his wife, Ruth, to attend the
opening of our new church. Later on we shall
inform you of the date.

Our kind regards to all of you. We hope that
your spiritual life will harmonize with that
concerning material affairs.

-Your brothers and sisters
from Ostrava—CSSR.

On the twenty-third of December, 1980, we
left Hank, our home in the Netherlands,
for the trip to our Sabbatarian brethren in
Czechoslovakia. The Dutch Conference had given
funds for the purchase of an electronic organ as
our gift to the new church in Dolni Lotha. In
order to carry the organ Jan had taken it apart
and packed each part separately. We also took a
lot of used clothing for the brethren and of course
our luggage. We were accompanied by our children
Davy and Vincent.

Weeks before we had gone through many for-
malities such as visas, papers concerning the con-
veyance for the Dutch, German and Czech customs-
officers and the necessary correspondence with
the brothers and sisters in Czechoslovakia.

Towards evening we were in the neighborhood
of the Czech frontier. We were slightly nervous,
wondering whether things would pass off quietly.
We parked our car at the side of the road and asked
God for help and composure.

On the frontier it was very quiet; we were the
only travellers then. As we could show all the
papers we needed, everything was settled correctly.
The car was inspected and found in order. The
customs-officers were amazed; they stood round
about the car in great numbers, shaking their heads.
They had not often experienced anything of the
sort, but the organ was cleared.

A VISIT TO OUR BRETHREN IN CZECHOSLOVAKIA

by Jan and Ruth Lek

Netherlands Conference

It is worth mentioning the the customs-officers
were very kind. They rendered assistance in com-
plying with the formalities. In the meantime many
cars stood waiting behind us. After a good hour
we were allowed to drive on. On reflection we had
passed the frontier at a favourable point of time.
How glad and happy we were when we drove into
Czechoslovakia.

At the place of Pilsen we passed the night in a
hotel. The next morning we drove in the direction
of Opava. It was Christmas-day, so all the shops
were closed. We had taken a lot of provisions
along with us, but we were in need of hot water
for a cup of coffee. We drew up in a village and met
an old woman. Not until much gesticulating and
blowing by means of our mouths for about twenty
minutes did she understand that we were in lack
of hot water.

In the evening at about seven o'clock we drove
into the village of Dolni Lotha. More than thirty
persons had been waiting for us and we received
a warm welcome. After having partaken of a good
meal with background music, we put our children
to bed.

After a rest-break the organ was taken out of
the car by a lot of man-power and carried up along
four flights of stairs. Then the accessories were
put in again after which organ-playing was to be
heard in the room.

For more than a quarter of an hour you could
have heard a pin drop. Then some people were
crying with joy. Our brothers and sisters had ex-
pected to see an organ indeed, but this gift was
too great to be true.

Young and old can play any instrument, as it is an
obligatory subject at all the schools. It says in the
letter enclosed how thankful and happy our brothers
and sisters are.

Preparation for the Sabbath

More than an hour before the beginning of the
Sabbath they usually prepare themselves. People
were busy washing themselves and changing their
clothes. The first Sabbath evening we spent with
young people. There was much community singing.
Then a chapter of the Bible was read and the Sabbath
was opened by saying a prayer. That evening we
stayed together for a little while and then we went
to bed early.

On Sabbath morning we all drove to Ostrava.
There the meeting consisted of about 65 brothers
and sisters. The meetings are held in a Methodist
Church till the chapel of their own will be finished.

This service began at half past nine by discussing
part of the Bible. Every one who had something
to say got up in his turn. Everything went off
reverently and in good order. In this community
the women usually wear shawls about their heads.

Then there was a short interval after which
prayers were said. A short passage was read from
the Holy Scriptures. Thereupon people were given
an opportunity to pass news. We were also in a
position to give the kind regards from The Nether-
lands and America. Then Jan held a short service
after which both of us presented some songs to
the accompaniment of the guitar.

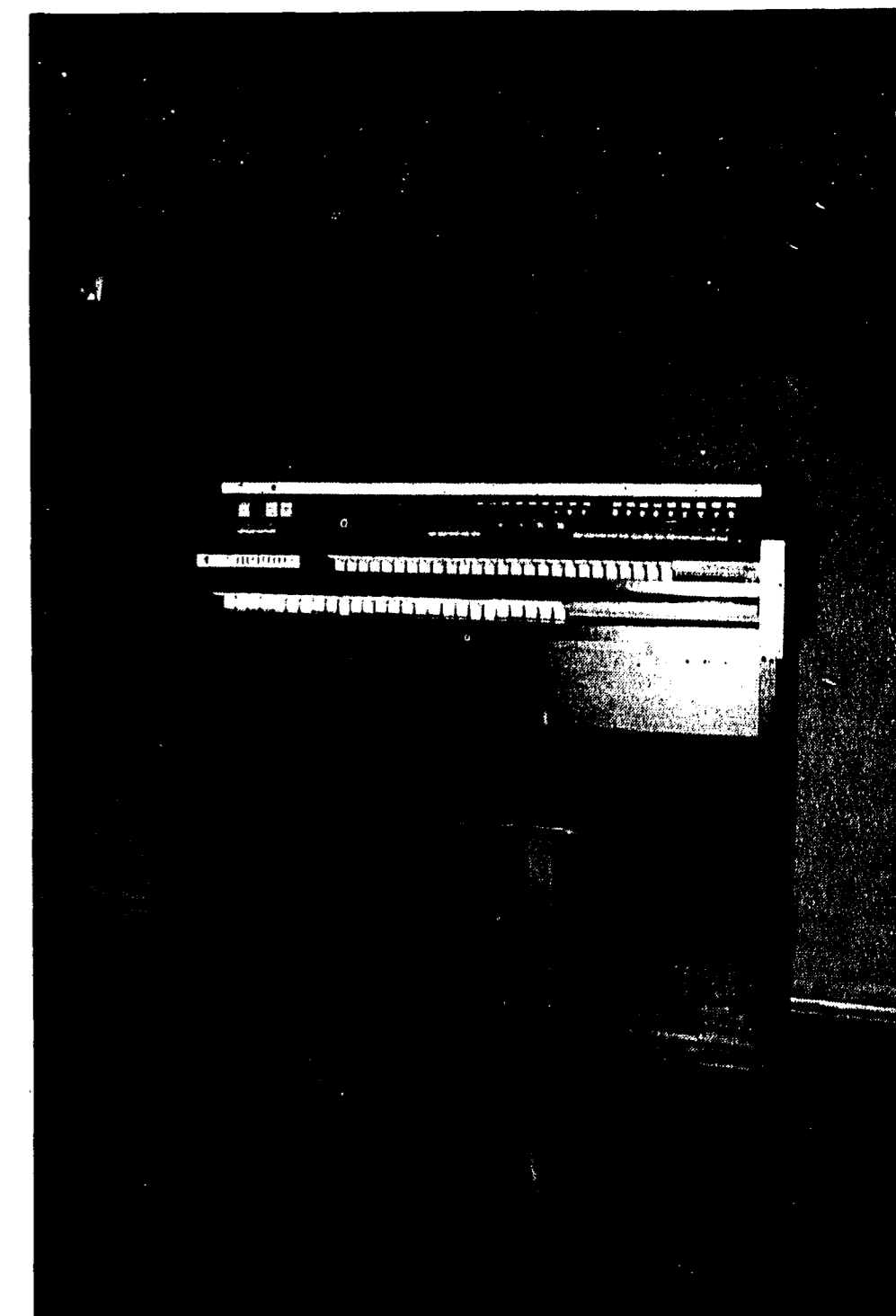
As a rule, all the persons had taken their own
bread along with them and we had supper together.

At one o'clock a service was held again and the
young people were asked to say a few words.
There was a good deal of speaking, playing and
singing. Everybody was given time for asking Jan
Lek questions. Several subjects were under discussion,
such as Communion-service, beginning of the
Sabbath about sunset, Father, Son and Holy Spirit,
upbuilding of the community, young people, parish
work, and so on.

At about three o'clock we said good-bye and
everybody went his own way. That evening we
were invited by brother and sister Kudelka to their
house. This brother is twenty-six years old. He
has been prepared for serving the community as
minister and ordained as such. Now he works in
the mines for a period of ten years because of the
fact that he is a conscientious objector.

Most families consist of five persons. It occurs
that only the father keeps the Sabbath holy (or
the mother) together with the children. Most of
the young people are baptized. Such ceremonies
take place in the open air, in the country in summer
as well as in winter. These young people act to-
gether very well; they often meet in order to prac-
tice hymns and to study recitations. They also
bring out a monthly review. They type out the copy
on paper, in the course of which about five sheets
of carbon are used. This must be done more than
once because in Czechoslovakia it is prohibited to

(Continued on page 11)



This organ was made possible through gifts from the World
Federation and the Dutch Conference.



In this picture Jan and Ruth Lek are singing in the church.



In this picture the youth are playing and singing to the glory
of God.

FOCUS



MISSIONS TODAY

● **MEXICO:** Jim August, a member of the Missions Task Force of the Mid-Continent Association, has obtained an AB Dick offset press for use by the sister Convention in Mexico. It is hoped this can be taken to them in July. It will enable them to publish their own SS materials and tracts.

● **U.S.A.:** The DECADE OF DISCIPLESHIP is highlighted in a new slide set with cassette tape. Produced by Dean Herbert E. Saunders, it offers the challenging overview and focus for Seventh Day Baptists. Ten sets are available to our churches and distribution is being handled through the Missionary Society office.

● **FINLAND:** After correspondence and sharing of literature, a teacher from Finland in the USA for a brief study project visited the Salem, WV, SDB Church and became a member through testimony. It is hoped that other contacts can be made and a witness started there on his return.

● **UPPER EAST TN:** This first SDB church in TN, organized in 1978, has now dedicated its church center facilities in Blountville. On over three acres are located the parsonage, a barn and a second house, now remodeled for use of the church in its services and ministries. The special services of dedication were held the last weekend in May. PTL! **AUSTRALIA:** Pastor James Alegre reports growing witness by the two SDB groups in the Melbourne church—one Spanish speaking and the other English speaking. They have musical groups from other churches with them in special meetings. New mem-

bers are being added and they were blessed by a recent visit of Rev. Ronald H.F. Barrar, president of the new Australasian Conference.

ATLANTA, GA: The members and new contacts at this Branch Church, led by Church Extension Pastor Bill Shobe, began their first month of ministry together. The challenges and opportunities are great! Pray for the leadership and ability to help individuals come to know Christ as Savior and Lord.

● **CEBU CITY, THE PHILIPPINES:** When Missionaries Rodney and Camille Henry returned to their work in May, following a brief vacation in S. Calif., they were accompanied by Chip and Julie May and daughter. Chip is entering Medical School in Cebu City and with his family will be unofficial "missionaries" to their fellow students, neighbors, friends and those in the SDB church there.

● **SPOKANE, WA:** There is growing interest and new contacts participating in the home meetings in this new area for a SDB witness. Pastor Duane L. Davis is seeking to give pastoral guidance to the new group along with his church in Seattle that now has a second meeting place in Pacific, WA.

● **WORLD TRAVEL??** Any individual planning travel abroad could contact the Missionary Society office for names/addresses of SDB's in the country(ies) they visit. There are helpful guidelines that will be shared. Do more than travel! Encourage others who are seeking SDB fellowship and understanding. Plan ahead at least one month.

PRAYER

CORNER

A Prayer Reminder
for Each Day!!

AUGUST 1981

VERSE FOR THE MONTH: "But you, dear friends, must build up your lives ever more strongly upon the foundation of our holy faith, learning to pray in the power and strength of the Holy Spirit."

-Jude 20

PRAY FOR:

- 1-Our World Mission offerings received today. To reach our goals
- 2-SDB General Conference beginning tonight at Salem, WV
- 3-Conference committees as they begin their ministries
- 4-President Charles Graffius as he leads in the Conference business
- 5-Evening speakers/worship leaders at Conference
- 6-For that "Sweet, Sweet Spirit" in all done at Conference
- 7-For vision and decisive action by Conference delegates
- 8-Praise the Lord with those at Salem this Sabbath!
- 9-General Council in its post-Conference meeting
- 10-Missionaries Rodney and Camille Henry and family, Cebu City, Philippines
- 11-The Atlanta SDB branch church and Pastor Bill Shobe
- 12-Field Pastor Samuel Peters, Georgetown, Guyana
- 13-DECADE OF DISCIPLESHIP plans in my own church
- 14-Pastor Joe A. Samuels, Toronto SDB church, Canada
- 15-Individuals and small groups, in far corners of the world, isolated from other Sabbathkeepers.
- 16-For our newly elected Conference officers
- 17-Missionaries David and Bettie Pearson, Blantyre, Malawi
- 18-Leadership needs in San Diego, CA (branch) of Riverside, CA
- 19-SCSC workers as they continue their ministry at home/college
- 20-The special ministry for "special people" at Sunshine Mountain, Chatawa, MS
- 21-Dean J. Paul Green, Plainfield, NJ
- 22-My Sabbath School teacher(s) and officers
- 23-Medical Director Mahura, Makapwa, Malawi, Africa
- 24-Light Bearers for Christ Musical Team ministry
- 25-Pastors who recently made/are making field changes
- 26-Pastor Elias Camacho and those who work with him in Mexico
- 27-Executive Secretary Dale Thorngate
- 28-Jan Lek, as European field representative for the SDB World Federation
- 29-The blessings of a quiet Sabbath of rest and worship
- 30-Those seeking God: how has He called YOU to serve them?
- 31-The expanding evangelistic world in Brazil



"We love because
God first loved us."

1 John 4:19

There are as many answers to this question as there are women to answer. Chemically, a woman is only worth a few dollars at most. However employers often say that women are invaluable on the job. Economists tell us that if husbands had to pay a salary for the cook, laundress, cleaning woman, babysitter, chauffeur, tutor, first aid expert, counselor (you name it) and more her salary would range up with the president of small corporations.

The Bible says a woman's value is far above rubies...and that a virtuous woman is priceless.

Even though we all know the above statements to be true, what do we do as women? We too often put ourselves down. ("Am I stupid!"—or "Don't ask me to do that, I'm not that smart"—or "This old dress? I've had it for years.")

We women have the American value system to thank for some of our feelings of inadequacy. Spelled out on television, repeated in pressure advertising, this prevailing value system says that physical beauty and perfection, brains, financial success spell VALUE in capital letters! We are using the wrong measuring stick if we "go" for this.

Some of us feel "not good enough" because during our growing years we were brought up on the "worm" theology. We thought that we must hate ourselves because we were not perfect in the sight of God. If we could only have read the Scriptures rightly we would know that we can and must do as God does, according to the words of His dear Son... "hate the sin, but love the sinner"

Woman, What Are You Worth?

...yes, love yourself. No one knows us as well as we do except God, and no one loves us as much as He does. No one is as aware of our sinning, yet at the same time in God's sight each one of us is unique, loved, worthwhile and accepted.

When we as women begin to have a divine perspective—should I say, "Look at ourselves through the eyes of God"—then and then only will we be able to be productive in our ministry through Christ to others. James Dobson, in his book, "Hide and Seek" says; "Personal worth is something human beings are free to take or leave. We must have it and when it is unattainable, everybody suffers." (Yes, our church, our women's group, our friends suffer.)

In Matthew 22:39 we read, "You shall love your neighbor as yourself." This passage says two things... first we must love our neighbor... second, we must love ourselves... **LOOKING AT OURSELVES THROUGH GOD'S EYES...we must love ourselves.**

If you don't love yourself, you can't give love... you will say, "Who wants my love?" Nobody? This person believes that she has nothing of worth to offer to her church or her world. She is focusing on her inadequacy rather than on the enormous need of those around for love and help.

If you don't love yourself, you'll find it hard to accept love. You won't be able to believe others love you if they hand you affection on a silver platter. A woman with this kind of attitude cannot believe others need her, think her valuable, or desire her to be a part of the church's outreach.

If you don't love yourself, you will be reluctant to try to succeed at anything—even God's work. Those who see themselves as failures even expect to fail in the Christian life and ministry. Second Peter 1:3 tells us "God has granted to us everything pertaining to life and godliness." But this person is not relying

on God or trusting His grace to help her. There is an old saying "Those who aim at nothing hit the mark every time." The church needs women who aren't afraid to take aim at a significant ministry.

If you don't love yourself you will be uncomfortable around those you think are better than you are. Self-haters usually set up excessively high standards for themselves. When they see anyone who succeeded where they have failed, it is like rubbing salt into a wound. They can't love the one who has succeeded.

You cannot lovingly reach out to those of whom you are jealous. God does not confine us to working just with those on our own financial or educational level. Sometimes He wants us to bear witness to those whom the world may deem our superiors. We believe that we are all equal in the eyes of God, however if we do not think well of ourselves, we could miss an opportunity to witness in the name of Christ, and miss a blessing.

If you don't love yourself, you will sometimes act superior. You will try to build yourself up by putting others down. You will put on airs to hide what you believe is your own inferiority. You sometimes see women who are not comfortable working with other women, but must serve only with the poor and uneducated. Somehow, they need to feel superior to those they profess to love in Jesus' name. **THAT'S NOT REAL LOVE.**

How can we begin to reach out... How can we begin accepting ourselves as persons of worth? This we can do by reading Romans 12:2 ... "Do not be conformed to this world but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (NASB). Then we may be able to do what is needed: **REJECT THE WORLD'S VALUE SYSTEM!**

You and I are originals, created
(Continued on page 29)



NUTRITION CAN BE PART OF SNACKS by Mary Fox

Plans for the evening are to watch TV with friends. A snack is needed so potato chips are brought out and dip is made. Soft drinks are passed out.

It is a night for fats, salt, preservatives and calories, but it doesn't have to be that way. Instead of making the dip from sour cream, cottage cheese could be used and fresh vegetables could replace the salty foods. Drinks made from fruit juice and club soda would taste just as good and be better for you than soft drinks.

How to make the soda pop at home and low-calorie, high nutritional dip are in *The Whole Thing*, an alternative snackfood cookbook edited by Dr. Catherine Mumaw and Marilyn Voran (Herald Press, 1981).

The 24-page cookbook was originally printed as an insert for *With* magazine, a Mennonite publication for teens. However, its insight into how one can snack healthfully can benefit more than teen-agers.

A concern for how youth eats prompted the cookbook. The publication shows food that is indulged in while snacking or having a dessert does not have to be high in calories and low in nutrition. In the book, Dr. Mumaw and Mrs. Voran have turned snacking into a time when nutrition-rich and calorie-poor foods are consumed. The minimal amount of sugar, salt and fat is used in the recipes and maximum use is made of whole wheat flour and grains.

"By making our own snack foods we can control the amount of salt and fats that are consumed and can use highly nutritious ingredients, whole wheat flour, wheat germ, oatmeal, nuts, raisins, carrots, all of these things can be worked into baked snacks, cookies and breads," Mrs. Voran said.

The editors are aware of the role food plays in the body's functions. Dr. Mumaw is a home economics professor at Goshen College (Goshen, Indiana) and Mrs. Voran, a mother of three, has taught home economics in high school. Now she is in charge of food service at Walnut Hill Kindergarten Day Care Center, Goshen, Indiana.

Recipes were compiled with the idea that what food is consumed plays a part in one's health. "We need to think 'What is it doing to my body? Is it building health or is it going to lead to diseases later on in my life?'" Mrs. Voran said.

Not only does the cookbook make use of highly nutritious ingredients, but it lets its users know they don't have to be deprived of anything by eating what is good for them. Mrs. Voran pointed out that perhaps the lowest calorie ice cream around is in the book. The low amount of cream the recipe calls for cuts down on the calories. The ice cream is also fairly inexpensive since it requires no eggs. However the rennet tablets make the milk gelatin-like so the dessert comes out creamy.

Corn chips are another item junk food lovers will be pleased to find in *The Whole Thing* cookbook. These are made easily and only take 10 minutes in the oven. Some of the advantages of eating these over the commercial kind are that the nutrients in the grain and cornmeal are retained, but not as much salt and no preservatives are added. Besides, they cost only a few cents to make.

The cookbook was prepared with the consumers' pocketbook in mind. Mrs. Voran and Dr. Mumaw chose low-cost ingredients for the recipes. Local produce was also one of the considerations in the recipes. Apples and other foods that are locally grown are used since the editors feel food money should not have to be spent on transportation costs.

Since the cookbook was prepared for youth, the recipes are ones that do not require a great amount of skill in the kitchen. "My children enjoyed preparing these things, too, and what we really intended is that teens would find these fun to make. It's not something they're supposed to give to their mother, but something they can make," Mrs. Voran said.

Individuals can make snacks from the cookbook on their own, but some of the recipes are meant as a group activity. Youth church groups or

just a group of friends could spend half the evening making the pizza or lasagna and the other half eating it. Yes, teens with a minimal amount of skill in the kitchen can make lasagna. This recipe cooks the noodles and the meat sauce in one pan so it is especially easy.

Just about any occasion could be filled from the recipes in this book. Drinks to warm the spirits, such as Hot Spiced Cranberry Punch, and cold refreshments, such as Fruit Shakes, are found here. Foods for group activities make up the second section and the third is filled with quick foods to munch on, cakes and breads.

In the third section, too, is a basic mix from which cakes, muffins, cookies and other foods can be made. Once the mix is prepared it is just like using a box mix from the grocery store without the preservatives, excess sugar and cost.

Mrs. Voran feels one not only has to know what is nutritious in order to make snacks something good for your body, but one has to plan. Potato chips, candy, soft drinks and other high-calorie low-nutrition foods do not come into the Voran home. Instead, Mrs. Voran keeps cottage cheese dip and fresh vegetables on hand as well as the ingredients for snacks her children can make. Instead of a soft drink her children make their own refreshments from fruit juices and club soda.

Nutritional recipes are the main feature of the cookbook, but there is more. Cartoons that let people laugh at dieting and fad foods fill the pages. In the margins, one can read how many calories a sandwich from a fast food chain contains and other trivia about food.

-Reprinted by permission from *The Goshen News*, Goshen, Indiana.

IMITATION OF CHRIST

By Thomas a Kempis, translation by E.M. Blaiklock. Thomas Nelson Publishers, \$4.95, paper.

Thomas a Kempis' *The Imitation of Christ* has been a Christian classic for over five hundred years and is second only to the Bible in its widespread influence.

Professor E. M. Blaiklock's new, very readable translation is both true to Thomas's intentions and faithful to the scholar's task, thus making these pure, simple, well-ordered meditations speak as clearly

to the twentieth century believer as they did to the medieval Christian.

Thomas a Kempis, a German monastic of Mount St. Agnes, completed this classic in 1427. "He wrote to be understood, and his enduring popularity is testimony to his great success," wrote Professor Blaiklock in his introductory comments.

More reflective than doctrinal, the *Imitation* in the title refers to Christ's living example which is the standard to which His followers should aspire. The reader will be delighted to learn that Thomas based this devotion on some 850 passages of Scripture. Many sayings and maxims quoted broadly today throughout Christianity can be traced to this time-honored work (such as, "Man proposes, but God disposes").

The Imitation of Christ comprises four books. The first book contains useful admonitions for a spiritual life; the second, admonitions for the inner life, or inward things; the third, Christ speaking to the faithful; and fourth, the meaning of the Holy Communion.

Professor Blaiklock is Emeritus Professor of classics at Auckland University, New Zealand, and is known internationally as both classical scholar and expositor. □

REACHING A PLURALISTIC SOCIETY WITH THE SABBATH TRUTH

(Continued from page 7)

Secondly, I am convinced that Sabbath-keepers need to go on the offensive. For too long we have had the tendency to write apologies for our faith rather than convincing, positive declarations of the Sabbath truth. People will respond to an excitement generated out of love and conviction. People will respond to a positive exclamation of something that is guaranteed to change their lives. Madison Avenue has known that for years—and our ears and eyes are bombarded with commercial advertisements that cost a bundle, but bring the expected results—new customers. People are searching for an affirmative answer to their perplexing needs. They are searching in the complexity of society for the release that will promise them some semblance of individual satisfaction.

The very intensity with which

LIVING MORE WITH LESS

By Doris Jansen Longacre, 288pp. Scottsdale, Pa.: Herald Press, \$6.95 (In Canada, \$8.05)

Critical of the rich
Sympathetic toward the poor
Comfortable with being in the middle

Then
Blocks of burned-out buildings
dirty streets in all directions
men and women without work
and children with no future
took the blinders from my eyes

Being in the middle
is rich
and Jesus said
a camel goes through the eye of
a needle easier than
a rich person enters the kingdom.

Doris Longacre's book will take the blinders off every aspect of the daily life of North Americans with insights from dismayed visitors from other cultures and suggestions from Mennonite missionaries. There are hundreds of practical reports of how

modern man approaches his leisure time, evidences the length to which he will go to find something that will bring him hope and joy in life. If we believe that the Sabbath is God's prescription for the diversity that man lives with every other day of the week, then a positive dynamic proclamation of that truth will have the effect of drawing men to such truth. If we can prepare articulate affirmative statements about our faith, use modern methods of communication (given to us by a technological society), and create an atmosphere of enthusiasm and joy in service to God through Sabbath observance, the prospects are limitless.

FREEDOM IN SABBATH-KEEPING

Modern man is searching for freedom—freedom from the intensity of everyday routine and struggle. A Sabbath, divested of legalism and pharisaism, which

others have simplified yet magnified their lifestyles out of a conviction that Christian stewardship means cherishing our resources and cherishing people. It shows a fine sensitivity for ways of deepening family and human relationships and enriching the quality of life. For example, sharing a newspaper subscription with a neighbor means less waste and more human contact.

"Americans grow up with several cars at a time...They curse them, praise them, polish them, repair them, and sacrifice to make payments and keep them running. They aren't ready to do the same for friends."

By the time you sift through examples of how to clean without a closet full of cleaning products, how they keep cool in India without air-conditioning, how a missionary was asked to give up one of her two pairs of slacks for a girl who had none, suggestions for meaningful vacations, funerals and birthday parties, etc., you will find you have taken a new look at almost every aspect of you lifestyle—and been challenged to make it more Christ-like. It's a powerful book! Don't read it unless you are willing to look at yourself! □

opens the door to a free expression of one's own relationship to the God of love, can be what the world needs. When we open ourselves to a God who created us, we free up all the bonds that tend to hold us to the things that really don't matter at all. Such freedom makes us open to the needs of men, open to the experience of worship, open to the refreshment and renewal promised by the Sabbath. We can "take delight in riding the heights" of God's own presence and love. We will reach beyond ourselves to let the world in on the "secret" that "God is love." It is time to go on the offensive—to proclaim, without fear and without doubt, that the Sabbath is God's way of renewing His people and lifting man from the struggles of His world. People will respond to that—I believe they are looking for that.

Thirdly, Sabbath observers, if we are to have any influence in a pluralistic society, and if we are

Continued...

to share our Sabbath truth so that people will listen, must be honest in our biblical scholarship and theological interpretation. We cannot allow ourselves the privilege of sharing a Sabbath that does not have proper, thoughtful, and scholarly basis for understanding. If there is one thing that our modern society has done, it has made all men skeptical of issues that are not based on the most honest and well-thought-out principles. People will reject the Sabbath truth and all that it offers them if they do not see in each of us the understanding born of meticulous study and proper interpretation. We must learn to use our Sabbath scriptures in context, and if they are questionable as proofs of Sabbath experience, set them aside for more intimate levels of understanding.

We must know where the Sabbath passages are, so that those who seek us out don't have to wait for our answers. We must become as articulate about sharing our Sabbath faith as we are about sharing our personal everyday experiences. We must fight the urge to defend ourselves, and open our lives to the indwelling of God's Holy Spirit, Who will Himself convict and speak, if we are open and honest to do His will. We must be zealous in our keeping of the Sabbath, because such keeping is the evidence of our faith. The world is looking for what God has to offer in the Sabbath truth. But just as people will reject Christ if they see something unworthy in the lives of professing Christians, so will they reject God's plan for spiritual renewal and refreshment—the Sabbath—if they see something unworthy in the lives of professing Sabbath observers. If we are open and honest—if we are diligent in our study and interpretation—if we are conscientious in our willingness to present the Sabbath only in light of the truth—people will respond, and they will find the respite that they look for with such intensity.

Finally, I would call upon all Sabbath observing Christians to fulfill the Great Commission of Jesus to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy

Spirit, teaching them to observe all that I have commanded you;..." We are first of all Christians and our message is "Jesus is Lord!" The best possible Sabbath proclamation is the lives of professing Christians who know that they believe in Jesus, and are not afraid to say it. Someone has said that a lot of Christians are like arctic rivers—frozen at the mouth. "Let the redeemed of the Lord say so." The time has come for Sabbath observers to come out of the closet of their distinctive belief and proclaim that "Jesus is Lord." The message of salvation to a world that is dying is the most important message we have to offer. The Sabbath isn't going to save men. The Sabbath isn't going to be the answer to the world's needs, only Christ, himself, is. What we have to offer in the Sabbath comes under Christ's admonition to "make disciples" and to "teach all that I have commanded you." But first of all, as he told the disciples as it is recorded in Acts, "you shall be witnesses of me." We have the responsibility to "preach Christ" and let people discover what He can do in their lives. He opens the door to new life. Only through Him can anyone be born again. He offers hope and joy and peace through believing. He is the "only begotten Son of the Father," the one who came in order that we might have life more abundantly, freely and eternally.

There is opportunity for Sabbath-keeping Christians to bring this marvelous Sabbath truth—to our pluralistic, diverse, complex society. But it must be brought under the banner of *Jesus Christ as Lord*. One of our Seventh Day Baptist Sabbath theologians, Abraham Herbert Lewis, once wrote that "a non-propagating faith in the Sabbath is a dying or dead faith." We cannot afford to let our witness for Christ and for His Sabbath die. There are people looking for what we have to offer. They are searching for the most perfect expression of God's will for man. They are seeking for a people who are honest and open and free. They are looking for the truth. We have truth, my friends, truth made such by God Himself and given to us without restriction. He calls us to

share it—as we bring people to a knowledge of life through His Son.

There is no reason, whatever, that Sabbath observers should be ashamed of their faith, or apologetic about it. It is evidence of an exciting relationship with the Lord, or ought to be, and brings endless moments flying off into eternity that are filled with joy and blessing and freedom. As Lewis wrote so many years ago, "There is more to the Sabbath than either its enemies or its friends can comprehend." We need not capitulate to our "madly rushing neurotic society" and lower our heads and feel remorse for our faith. A positive, open, dynamic, convicting faith in the Sabbath will bring lasting and rewarding results in faith and hope for the whole world.

Where are we today? Is the Sabbath giving honor to God by our observance of it? Does the world sit up and take notice, not because we are flashy, fly-by-night proponents of a silly doctrine, but because we are open, honest, faithful, and convicted believers of an experience that can change lives? Although complex, the people of this world are astute observers of reality, and I believe they are looking to us to bring order out of chaos, strength out of weakness, faith out of faithlessness, spiritual insight out of apathy, and hope out of despair.

The Sabbath is God's chosen day given to us as a special gift and a stewardship. How we give ourselves to it—and how we give it to the world will determine in large measure how meaningful our next few decades will be. God helping us, may we stand tall and thankful, open to the leading of His Holy Spirit, ever faithful to His message, and ever free in His love. We can adapt to our pluralistic modern society—without turning ourselves over to its wild nature, because the essence of what the Sabbath offers is the essence of the world's need. May our proclamation be, "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness." □

the CHURCH in ACTION

ACTIVE CHURCH WELCOMES NEW PASTOR

NORTH LOUP, NE.—The year 1981 began without a permanent pastor; but, praise the Lord, he wasn't long in coming. Since the well-loved Pastor Victor and Ardale Skaggs left in August of 1980, we have gratefully listened to messages from various speakers during our Sabbath morning worship. On March 7, 1981, Pastor Larry Graffius preached his first sermon as pastor of the North Loup Seventh Day Baptist Church. There was a celebration and food shower for Larry, Jan, Scott and Steve that evening, and we have been enjoying them ever since.

Quite a few young people were

blessed by the "Focus on the Family" film series with Dr. James Dobson, which was shown in a nearby town. Our Sabbath School attendance has perked up by an ongoing attendance contest; and, during March the church social life was spiced with two gospel concerts by the "Watermark" trio and one by the "Light Bearers for Christ." All concerts were open to the public and were received well.

A candlelight communion set the mood for Easter and a cantata by our choir entitled: "The Sorrow-The Victory." Our Friday night Bible studies led by Pastor Larry are "Building a Better Devotional Life" with topics including prayer, scripture reading, devotional aids, music and achieving consistency.

The Youth Fellowship continues to meet twice a month for spiritual devotions, special projects and fellowship.

The Doctor Grace Missionary Society started May by preparing and delivering May baskets for shut-ins. Along with honoring mothers during the church service on May 9th, we congratulated our graduates, and Bethany Lyn, the daughter of John and Mildred (Williams) Benson, was dedicated.

We are now preparing for and

looking forward to our camping season at Camp Riverview. Pray with us that it will be glorifying to God.

—Pam Soper

HISTORICAL MARKER DEDICATED

SHILOH, NJ—On May 17 there was a service of dedication for a historical marker on the Bowentown Road near Shiloh, NJ. The marker is in remembrance of the ancestors of the Brooks, Bowens, Barretts, Swinneys and Wheatons; also other early Baptists of the area. The marker reads:

1690 + 1787
Site of Baptist
Log Meeting House
and Burial Ground
Settled by
The Bowen Company
and Their Leader
Rev. Timothy Brooks
United with Cohansey
Baptist Church in 1710
Seventh Day Baptists
in This Company
Established the
Shiloh Church 1737 □



DALE A. CURTIS, M.D.

Dale Arthur Curtis, the son of Gleason M. and Maleta Osborn Curtis, was born in Riverside, California, July 28, 1930, and died at his home in Riverside on June 5, 1981.

He was brought up in a Christian home, both parents coming from a long line of Seventh Day Baptists. At the age of ten he was baptized and joined the Seventh Day Baptist Church

in Riverside where he kept his membership until his death. He was educated in the Riverside schools, graduating from Polytechnic High School as a member of the Scholarship Society and he attended La Sierra College in preparation for acceptance at the Loma Linda College of Medical Evangelists. He was one of two individuals outside the Adventist Denomination who was accepted in the school. He testified for Seventh Day Baptists to the point that in his classes it was often stated by his instructors that it was his denomination, the Seventh Day Baptists, from which the Adventists received the Sabbath. He was respected enough by his classmates that he was asked to be Chaplain of his class even though his beliefs did not entirely follow that of the Adventist Denomination.

He received his Doctor of Medicine Degree from Loma Linda in 1956 and was in the top ten of his class. He interned at White Memorial Hospital in Los Angeles and was the outstanding intern of the year. From the time he was six years old he

had a desire to be a doctor and kept the goal ever before him.

Since he had been deferred from military service in order to finish his education, although it was not required at the time, he enlisted in the military and served from 1957-59 in the U.S. Air Force Hospital as Medical Officer in Chateauroux, France, which was the Hospital Center for the U.S. Air Force in France. Here he met his future wife, Rosalie Harper, a nurse from West Virginia and they were married in 1960 upon returning to the United States. Through study, Rosalie came to believe in the Sabbath and before their marriage she also joined the Riverside church. Although Dale was brought up in a Seventh Day Baptist home, he became convinced of the Sabbath truth through his own study.

He has three children, Daliene, 19, Sharon, 15, and Keith, 13, all living at home. He has two brothers, Glen, who came from Saudi Arabia for funeral services, and Lloyd, now living in Nevada, who was also present.

Dr. Curtis began his medical prac-

(Continued on page 24)

DALE A. CURTIS, M.D.

(Continued from page 23)

tice in 1959 associated with Dr. George Wayland Coon and Dr. Leland J. Hansen. It was of special meaning to him to start practice with Dr. Coon as he was the attending obstetrician at the time of his birth.

Dr. Curtis has been Chief of Staff at the Parkview Community Hospital, on the Board of Directors and Officer of the Board, a member of the American Academy of Family Physicians and served as president of the local chapter, a Diplomate of the American Board of Family Practice, one of the founders of the Arlington Medical Group, chairman of major committees and Specialty Boards in Family Practice and has participated in many medical services in the community. He was a founder and associate of the Midtown Family Group with whom he worked for many years. He was active in the Riverside Kiwanis Club.

Early he acquired a love for music and spent many hours at the piano in order to become an accomplished pianist. This skill he used in the church services and Sabbath School and played the organ at times. He was a member of the choir and soloist.

He was a leader in the Christian Endeavor and young people's work and for some time worked in the county Christian Endeavor Union, being the Vice-President for one year.

He helped in the Pacific Pines Camp Program and was a member of the first Junior Camp.

He was called to be a deacon, in the church and was ordained in October of 1954. As well as doing the deacon's duties he has been president and vice-president of the church and on the Board of Directors. He taught an adult class in Sabbath School for many years. He was often called on to conduct the church services in the absence of the pastor.

He was a compassionate and loving Doctor of Medicine but often went farther in being a healer of souls. It was ever his desire to lift Christ up and bring others to Him.

He has serious surgery in March 1980 and while he looked for a possible miraculous healing he prepared for the needs of his family if the Lord willed that he should not stay with them. His loving wife saw his every need and was always at his side during his long illness. He was well-loved by all with whom he came in contact.

(Continued on page 29)

MARRIAGES

BRISSEY-PILGREEN.—R. Douglas Brissey of Salem, WV, and Leah Darlene Pilgreen of Fouke, AR, were united in marriage at Spencer Estates in Salem, WV, on May 16, 1981, Pastor Paul Green officiating.

LOOFBORO-MULLEN.—Robert Loofboro, son of Carroll Loofboro, and Nancy Mullen, all of Milton, WI, were united in marriage at St. Mary's Catholic Church, Milton, on April 11, 1981. The ceremony was performed by Fr. James McEnery assisted by Rev. Earl Cruzan.

WARNER-FRANKLIN.—Douglas Warner, son of Mr. and Mrs. Maurice Warner, Rome, NY, and Glenda Dianne Franklin, daughter of Mr. and Mrs. Robert Franklin of Morristown, TN, were united in marriage January 17, 1981 in Russellville, TN, by Rev. William Palmer. A reception was held January 31 in the Verona SDB church parlors. They will reside in Rome, NY.

BIRTHS

APPLEGATE.—A daughter, Kimberly Patricia, to Mr. and Mrs. David Applegate of Janesville, WI, on March 31, 1981.

APPLEGATE.—A son, Jay Warren, to Mr. and Mrs. Kenneth Applegate of Milton, WI, on April 24, 1981.

BOYAJIAN.—A daughter, Rebecca Kay, to Greg and Jessica (Bond) Boyajian of Clarksburg, WV, on May 10, 1981.

BUTLER.—A daughter, Jennifer Lee, to Kevin and Janet (Davis) Butler of Vernon, NY, on May 9, 1981.

LIPPINCOTT.—A son, William Robert, to Mr. and Mrs. Gerry Lippincott of Janesville, WI, on May 1, 1981.

PETRIE.—A daughter, Jillian Mallison, to Christopher and Mallison Petrie of Rome, NY, on May 14, 1980.

RICE.—A son, Matthew Riley, to David and Esther (Losey) Rice, of Enumclaw, WA, on February 1, 1981.

SCHERER.—A son, Daniel Kenneth, to Glenn and Cindy (Davis) Scherer of Voorheesville, NY, on October 18, 1980.

SHIPMAN.—A daughter, Alicia Rose, to Scott and Marita (Pederson) Shipman, of Tacoma, WA, and formerly of New Auburn, WI, was born on April 14, 1981.

WILEY.—A daughter, Taryn Marie, to Bill and Donna (Davis) Wiley of Sherrill, NY, on January 15, 1981.

ACCESSIONS

DAYTONA BEACH, FL
Kenneth Van Horn, Pastor

By Testimony:
Robert W. Davis
Josephine (Mrs. Lester) Elkhorn
Lester Elkhorn
Gladys (Mrs. Merritt) Kenyon
Merritt Kenyon

DENVER, CO
Edgar Wheeler, Pastor

By Letter:
Carlton W. (Worth) Wilson
Carole S. Wilson

By Testimony:
Paul M. Bowen

Associate:
Emma Frances Barnett

NORTH LOUP, NE
Larry Graffius, Pastor

By Testimony and Baptism:
Victor H. King

By Letter:
Jan (Mrs. Larry) Graffius
Larry Graffius

PLAINFIELD, NJ
Victor W. Skaggs, Pastor

By Testimony:
William A. Kanengiser
Brian Lynch

RIVERSIDE, CA
Alton L. Wheeler, Pastor

By Baptism:
Jeffrey Garcia
Tonia Gibson
Ed Rosa, Jr.
Glenna Wood

By Testimony:
Diana Lamoreaux
Robert Ryon

SALEM, WV
Paul Green, Pastor

By Testimony:
Thomas George McElwain

Associate Members:
Kim K. Goodson
Thomas D. Goodson
Rochale Goodson

SUNSHINE MOUNTAIN, MS
Ralph Hays, Pastor

By Baptism:
Connie Hays
Jay Hays
Jennifer Hays
Cathie Davis (and by letter)

By Letter:
Darrrell Gilson
Kevin Rushine

By Testimony:
Pam Hall
Susie Hays
Kenneth Reach

OBITUARIES

BOWEN.—Paul M., was born in Cumberland County, New Jersey, Oct. 2, 1892, the son of Charles E. and Belle Mitchell Bowen, and died at St. Anthony Hospital, Denver, Colorado, May 7, 1981.

Mr. Bowen moved to New Mexico shortly after his graduation from Rutgers University. He became one of the best known engineers and contractors in northern New Mexico, with his offices in Springer.

He married Martha Taubert, who preceded him in death in 1961. They had one daughter Emma Frances Barnett, of Lakewood, Colorado. Paul had recently come to live at her home, and during this time he became a member of the Denver Seventh Day Baptist Church.

Funeral services were held on May 12 at the First United Methodist Church of Springer, NM, with Rev. O. L. Knowlton officiating and Rev. Gorton Smith assisting. Graveside services in the Springer Cemetery were conducted by the officers and members of Springer Lodge No. 45 A.F. & A.M.

-E.F.W.

BOYD.—Nettie F., a daughter of Jerome S. and Belle (Frederick) Kagarise, was born at Salemville, PA, on March 13, 1892 and died at age 89 following an extended illness in Nason Hospital in Roaring Spring, PA, Sunday, May 31, 1981.

On July 11, 1911 in Bedford, she married John C. Boyd who died July 21, 1938. Nettie is survived by eight children: Jerome K. and Orlo W., both of New Enterprise; Belle Staples, of Northfield, Vermont; Alfred of RD, Everett; Raymond R., of Tyrone, Mrs. Pauline Yoder, of Woodbury, RD; Paul V. of New Market, VA; and B. Esther Zook, of RD 2, Martinsburg. Twenty grandchildren, thirty-one great-grandchildren, and one great-great-grandson also survive.

Mrs. Boyd was a member of the Bell Seventh Day Baptist Church, RD 1, New Enterprise, and very faithful in her attendance. She was also a member of the Women's Society of the church.

Funeral services were conducted June 3, 1981 at the Bell Seventh Day Baptist Church with her pastor, Rev. Melvin F. Stephan, officiating. Interment was in the Salemville Community Cemetery, New Enterprise, PA.

-M.F.S.

BRANCH.—Forrest M., was born January 10, 1914 in White Cloud, Michigan, and died May 29, 1981 at St. Luke's Hospital, Milwaukee, WI.

He was educated at Milton College and Loyola School of Dentistry. He was married to Aliceon Stillman June 17, 1939. To this union were born three children: David of Shorewood, WI, Janet Beger of Milwaukee, WI, and Catherine Kienbaum of Yuba, WI. He is also survived by five grandchildren and a sister, Mildred Babcock of White Cloud, MI. After discharge from the Army Dental Corps with the rank of Major, he practiced dentistry in Milton until he retired in 1977.

He had served his community well as Presi-

dent of the Rock County Dental Society, Board of Trustees of Milton College, Kiwanis Club, School Board and Bank of Milton, Indian Trails Boy Scout Council. He had served in many capacities in the Seventh Day Baptist Church of Milton where he was a Deacon. He has served on the Board of Trustees, Advisory Board, and the Sabbath School as superintendent.

Funeral services were held from the Milton church on June 2, 1981 by his pastor the Rev. Earl Cruzan, assisted by former pastor, the Rev. Elmo Fitz Randolph. Burial was in Milton Cemetery.

-E.C.

CHAPMAN.—Orvis Alverson, was born on June 10, 1908, in Fairfield, Washington, the sixth of eleven children. He died on April 11, 1981 in Riverside, California.

Having spent the years of his youth in the Northwest, he was stationed at Camp Haan near Riverside when he met Bernice Brewer, and they were united in marriage in July of 1943.

After committing his life to Christ, he joined the Riverside Seventh Day Baptist Church, being active so long as his health permitted.

He is survived by his wife, Bernice; by a son, Dale Chapman; a daughter, Sheila (Connie) Mead; by several other relatives and a host of friends.

A memorial service was held on April 18 in the Riverside Seventh Day Baptist Church with Pastor Alton L. Wheeler officiating.

-A.L.W.

CURTIS.—Dr. Dale A. Curtis, age 50, the son of Mr. and Mrs. Gleason M. Curtis, was born July 18, 1930 in Riverside, California, and died at his home on June 5, 1981.

He was ordained as a deacon in the Riverside church in 1954 serving for over 26 years.

He is survived by his wife, Rosalie and three children, Daliene, Sharon, and Keith, also by his parents and two brothers, Glen and Lloyd.

Services were held at the Riverside Seventh Day Baptist Church conducted by his pastor, Rev. Alton L. Wheeler. Interment was in Olivewood Cemetery. (A more extended article will be found in this issue of the Recorder.)

-A.L.W.

HILL.—Carroll L., son of the late Rev. Claude L. and Cora Brace Hill, was born Jan 14, 1902 at North Loup, NE, and died at Janesville, WI, on May 5, 1981. He was married to Harriet E. Belland of Walworth, WI, on Sept. 5, 1925. He was a graduate of Milton College, attended Alfred University School of Theology and graduated from Yale Divinity School.

He held pastorates at Waterford, CT, Ashaway, RI, and Milton, WI, before becoming President of Milton College, which position he held from 1944-1953. He identified with the United Presbyterian Church, Wisconsin Synod, as pastor and director of retirement homes. He has been retired in Janesville, WI, since 1968. He is survived by his wife, Harriet; a son, C. Robert of Milton; two daughters: Mrs. Dorothy McNall of Janesville, and Mrs. Jean Hahn of La Crosse, WI; twelve grandchildren; three great-grandchildren; a sister, Mrs. Vivian Howard; a brother Jerry Hill of Logan, Utah; a half brother, Theodore of Agoura, CA; and his stepmother, Mrs. Hazel Hill of Santa Maria, CA. Memorial services were held at the Rock Prairie United Presbyterian Church

on Sabbath, May 9.

-E.C.

SHELDON.—Adelaide Burdick, was born Dec. 11, 1886 to Oliver Daniel Burdick and Susan A. Davis Burdick in the town of Alfred, NY, and died March 27, at Wellsville, NY. Joining the Alfred Station Seventh Day Baptist Church in her youth, she transferred membership to the Alfred SDB Church after moving to that village from East Valley. Always remaining youthful in spirit she loyally supported her church until health failed a few months before her death.

She married William W. Sheldon, Alfred livery and bus operator of legendary community service for years. He died in 1955. Two daughters, Virginia (Mrs. Roelofs), Rosemary (Mrs. Chapman), and a son, Max, survive. A daughter, Carole, preceded her mother in death. Also surviving are eleven grandchildren, twenty great-grandchildren and one great-great-grandchild.

Mrs. Sheldon was a graduate of the Alfred University Teacher Training course in 1906 and taught school for two years in Alfred Township. She later served Alfred University and the Glidden Potteries.

Honoring her sixty-nine years of faithful membership in the Order of the Eastern Star, a large delegation of that Order attended her memorial service. The memorial service was held in her church at Alfred on April 4, 1981 with burial in the Alfred Rural Cemetery beside her husband. Former pastors Albert N. Rogers and David S. Clarke conducted the service.

-D.S.C.

SHOLTZ.—Gerald A., son of Craig L. and Marion Williams Sholtz, was born November 30, 1934 and passed away June 9, 1980 after a short illness.

On May 31, 1968 he married Edelgard Downie. Four daughters also survive: Christine, Pamela, Karen, and Gayle.

He is also survived by his mother; two sisters: Leora Pinder of Salem, WV, Janice Swerediuk of Verona, NY; and a brother, Loren Sholtz of Verona. Gerald was a faithful member of the Verona Seventh Day Baptist Church and served as a trustee at the time of his death. He is greatly missed by his family and many friends.

Interment was in the New Union Cemetery in Verona. Rev. Russell Johnson conducted the funeral services.

"Fold him, O Father, in Thine arms
And let him henceforth be
A messenger of love between
Our human hearts and Thee."

VanDREASON.—Viola, 67, of Verona, New York, died Thursday, March 5, 1981 in Rome Hospital after a brief illness. Born February 16, 1914 in Rome, NY, she was the daughter of Edward and Alice West Chaplin. On April 1, 1936 she was married to Kenneth Van Dreason in Verona.

Mrs. VanDreasion joined the Verona Seventh Day Baptist Church, August 6, 1927. She was also a member of the Ladies' Aid Society and taught children's Sabbath School.

Surviving besides her husband are two daughters, Mrs. Robert (Joyce) Carver and Mrs. Ronald (Karen) Morgan, Verona; three sons, Robert VanDreasion, Utica, NY, Thomas VanDreasion, Verona, and David VanDreasion, Sherrill, NY; a brother, Charles Chaplin, Marcy, NY, and fifteen grandchildren.

-Mrs. Orville Williams

I BELIEVE IN THE SACRIFICE OF JESUS CHRIST

(Continued from page 9)

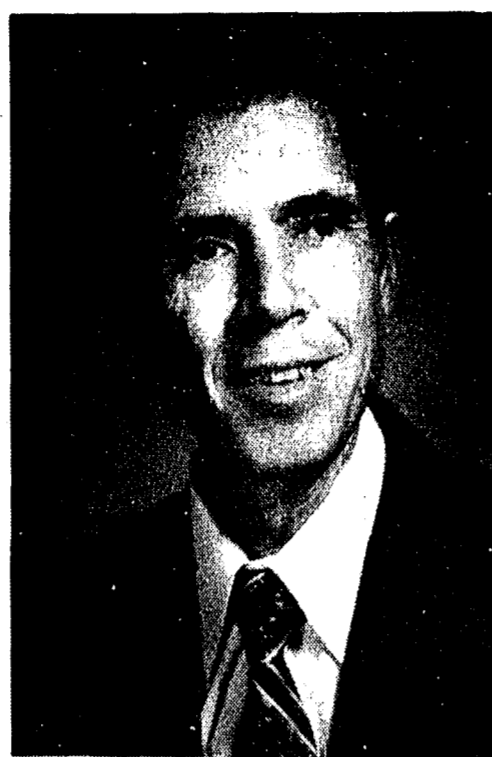
for guilt's alienation and sin's compulsion?"

The good news for today is that the confession of the real problem can result in an immediate discovery of healing. Every needy person can be "surprised by joy." The burden of the New Testament is that man's Maker, aware of the human dilemma, has already intervened to solve it. The Scriptures declare to guilty men that He who is both Lawgiver and Judge has lived their life (except for sinning) and died their death in order that by way of exchange we might be credited with His life and righteousness. According to William Tyndale these truths constitute the "good, glad, and merry tidings, which make a man's heart sing, and his feet to dance for joy."

Says Holy Writ, "One has died for all; therefore all have died...Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who though Christ reconciled us to himself...For our sake he [God] made him [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:14-21).

If One died for all, than all died! We died at three o'clock, black Friday, AD 31. We were ruined ages before, without our personal participation, by the first Adam. At Calvary, again without our personal participation, we were redeemed by the second Adam. As Adam represented the race in Eden, so Christ, the second Adam, represented humanity at the cross. In Him all men have legally died and paid the price for their sins. Thus, "whosoever will, may come." Now, "all manner of sin and blasphemy shall be forgiven unto men." God is "faithful and just to forgive us our sins" because the claims of the righteous, eternal law have been met, and we have died in our Substitute and Representative, Christ. God will not ask us to pay the price a second time if we abide in Him, for He tells us, "ye are complete in him," "accepted in the beloved," and "there is therefore now no condemnation to them which are in Christ Jesus." Christ was made what He was not that we might be made what we are not.

Therefore, despite a million sermons to the contrary, the gospel is not good advice. It is Good News! Advice is about something I should do, but news concerns something already done, and done by someone else. The gospel is the Good News that in God's sight sin—my sin—has been made an end of and that everlasting righteousness has been brought in, for me. All that God requires of me for time and eternity has already been achieved by Himself in the person of His



Dr. Desmond Ford once headed the theology department of Avondale College in Australia. Now living in California, he is seeking to bring a clearer understanding of the Gospel to his denomination (Seventh-day Adventist). He spent two days at the Seventh Day Baptist Ministers Conference in Daytona Beach sharing his understanding of Adventist and Baptist history.

Son. That achievement is credited to anyone, however vile, who believes the news and accepts it.

Despite my sin and selfishness, there is no need for me to try and reconcile God. He is already reconciled, and He urges us, "Be ye reconciled." God is offering something, not demanding something. I need not be anxious about what God thinks of me, but only what God thinks of Christ, my substitute. I must not blaspheme His grace by thinking that I must be free from sin before trusting His power to save. I must come to Him, just as I am—sinful, helpless, dependent.

The divine plan involves our complete rescue from sin and guilt, from sorrow and death. Our acceptance of Calvary brings freedom from sin's guilt; our dependence upon the living, interceding Christ brings freedom from sin's power; and His return will bring freedom from sin's very presence. The work is His, though received by our simple trust. Objectively, Christ is all; subjectively, faith is all.

For an illustration, consider the story of the adulteress as recorded in John 8. She is the cowering center of a jabbering, accusing crowd. How she longs for an enveloping earthquake or destructive lightning. But better than either to her is the healing presence of Christ. Note the instructive comments on the situation

For further thought

1. Into what condition has sin brought the entire creation? Why does God apparently delay in dealing with the sinfulness of mankind?
2. What is God's attitude toward the individual sinner? Can a man free himself from the dominion of sin?
3. What statement of Christ seems to lay the responsibility for the origin of sin upon Satan and his angels?
4. What is it that awakens us to a sense of our sinful condition?
5. What is the only way sinners may be justified, or made righteous? What blessed experience follows upon the acceptance of Christ as our righteousness? □

by Paul Tournier, in *Guilt and Grace*, page 111:

"This woman symbolizes all the despised people of the world, all those whom we see daily, crushed by judgments which weigh heavily upon them, by a thousand and one arbitrary or unjust prejudices, but also by fair judgments, based on the healthiest morality and the most authentic divine law. She symbolizes all psychological, social, and spiritual inferiority. And her accusers symbolize the whole of judging, condemnatory, contemptuous humanity.

"It is as if the presence of Christ brought about the strangest of inversions: He wipes out the guilt in the woman who was crushed by it, and arouses guilt in those who felt none."

The scene is the world in miniature with ourselves at the heart of it—ourselves and Him. The light that shows us our sins becomes the light that heals. Christ is that light. Confronted with Him we learn that sin is not merely the transgression of a law, but it is the rejection of God Himself. Salvation also is not an abstract idea. It, too, is a Person—that same Person.

Now we can see that the purpose of the universal phenomenon of guilt is not to condemn and to destroy but to save. "Neither do I con-

demn thee," says Christ; "go, and sin no more."

Let it be carefully noted from this story that the woman was not the only one with a problem. Christ, too, seemed in a dilemma. He claimed to be both the Friend of publicans and sinners and the Upholder and Ratifier of the divine law. How could these be reconciled? It would seem that in this situation He must choose one role or the other. It mirrors God's eternal problem before His universe. How could He maintain His law of justice and right and yet save the transgressors of that law?

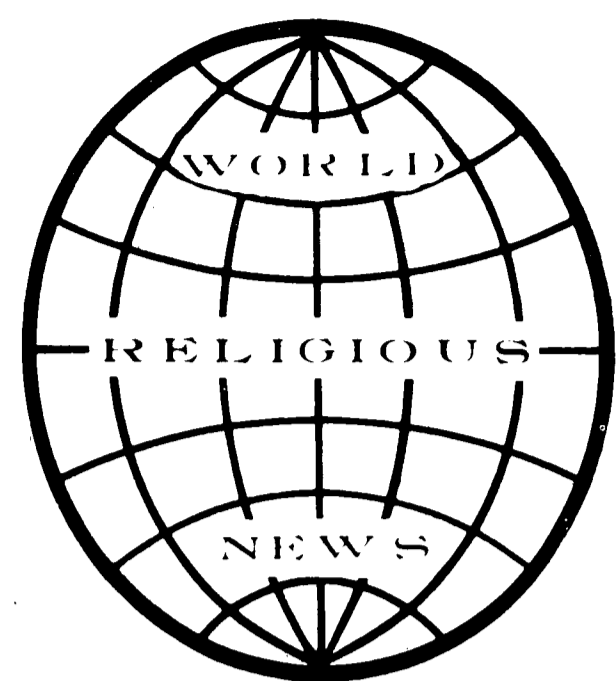
Note how Christ dealt with the situation of the adulteress. With His finger He wrote in the dust. Only once in the New Testament do we read of Christ writing, and only once in the Old Testament do we read of writing by the finger of God. It is as if Christ said to the woman's accusers, "You talk of the law's requirements to me. Don't you know, I wrote the original law!" But that same law required that the witnesses of evil assist in the carrying out of the death sentence for its violation (see Deuteronomy 17:7). This, or course, implied that the witnesses were themselves innocent of such transgressions. Christ therefore admonishes the cruel crowd, "He that is without sin among you, let him first cast a stone at her." And the record declares that "they which heard it, being convicted by their own conscience, went out one by one."

On what grounds could Christ forgive the woman? That law of the Ten Commandments which had been written by the finger of God resided in the Sanctuary under the mercy seat, which once a year was sprinkled with the blood of sacrifice. Above the mercy seat, in the glorious Shekinah, the One who was both Lawgiver and Redeemer could look with compassion at that broken law through the mercy seat because of the sprinkled blood. And that blood was a symbol of the sacrifice at Calvary. God can be both just and the justifier of the penitent sinner because He has exacted the penalty of the violated law—He has not only required the penalty but provided it.

We close where we began. The solution to your problem and mine is not obscure. We need not climb up to heaven or down to hell to find it. No great IQ is needed. The most well-known words in the world contain all we seek. Hear them again. But not only hear—receive!

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." □

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SUGGESTED THEME FOR BWA QUINQUENNIAL

WASHINGTON, DC—"Jesus Christ...for the Healing of All Peoples" is the general theme proposed by the Evangelism and Education Executive Committee for Baptist World Alliance evangelistic outreach during the next five years. The BWA General Council meeting in San Juan, Puerto Rico, in July 1981 will vote on this theme, which is taken from Revelation 22:1-2.

The suggested themes are:

- 1981-82 "Jesus Christ...for the Healing of the Person"
- 1983 "Jesus Christ...for the Healing of the Family"
- 1984 "Jesus Christ...for the Healing of the Churches"
- 1985 "Jesus Christ...for the Healing of the Nations"

"Healing is concerned with wholeness and salvation," writes Dr. Denton Lotz, associate secretary of Evangelism and Education, in the April E & E Newsletter. "In a time when evangelism and education are increasingly spoken of in terms such as 'wholeness', 'completeness' and 'fulfillment'," he continues, "these themes seem very appropriate." □

SEARCH FOR NEW CHILDREN'S HYMNS ANNOUNCED

The Choristers Guild and the Hymn Society of America announce a search for *Hymns for the Children of God*, original texts and tunes for use with children, ages 8-12. Selected winning hymns and tunes will be published and premiered at the 60th Anniversary Convocation of the Hymn Society of America in June 1982 and the Choristers Guild National Seminar in July 1982.

W. Thomas Smith, Executive Director of The Hymn Society of

America states, "The hymn should teach sound theological and biblical concepts and not be limited to Nature. The language should be conceived in simple and clear sentence-structure and should be imaginative, fresh and contemporary."

Suggested categories are: Parable paraphrases, Life of Jesus, Seasons of the Church Year, Old Testament fulfillment, Psalm paraphrases, and, Old Testament prophecy as related to the contemporary scene.

For Official Guidelines and other information write to:

The Hymn Society of America, Inc.
National Headquarters
Wittenberg University
Springfield, OH 45501
Deadline for submissions is August 1, 1981. □

CHINESE CHURCHES BEING RESTORED

WASHINGTON—The China Study Project's regular bulletin "Religion in the People's Republic of China" (No. 4, Feb. 1981) reports:

"The Chinese government has decided to allow all religious buildings with the exception of those being used as factories or schools to revert to their original functions again... The spokesman for the government's Religious Affairs Bureau said that restoration work would be carried out 'gradually'."

A great number of religious buildings are presently being used as factories and schools.

Baptist World Alliance officials are extremely interested in this recent development. However, they point out that the use of the term "gradually" may be an indication that the rate of restoration is likely to be extremely slow. □

-Baptist World Alliance

U. S. EVANGELICAL LEADERS OPPOSE MILITARY AID TO EL SALVADOR

A group of more than 50 evangelical Christian leaders have signed a statement which calls upon the U. S. government to "suspend all military aid and refrain from any further intervention in El Salvador" and have urged that American Christians join in support for the suffering church there.

Declaring that U. S. weapons are being used by the Salvadoran mili-

tary to persecute the poor and martyr Christians, the evangelical leaders said: "The choice before us is clear—to side with the church in El Salvador, which has chosen for the poor; or to side with our government's policy, which is serving to escalate the violence against them."

The people of El Salvador "must not be sacrificed in the ideological conflict between the U. S. and the U. S. S. R.," said the evangelicals. Rather, "they must be our first and abiding concern. Peace will come...only through political resolution of the internal conflict. Involvement of any outside forces with their own interests obstructs such resolution..."

"The violence in El Salvador is rooted in economic injustice," said the signers. "The country is ruled by a government whose military security forces enforce the injustice with ever growing brutality...In standing with the poor, the church has itself become a victim of the violence."

The statement was released by the evangelicals at the beginning of Holy Week, a time in which the church traditionally recalls the sufferings and death of Jesus Christ, to show that they recognize that Christ's Passion continues today in violence-torn El Salvador, a country in which thousands of civilians have been killed by government security forces in the last year.

"At issue," said the evangelicals, "is both our solidarity with the body of Christ...and our identification with the poor who suffer there." The signers made clear that they were identifying with a growing movement of Christians in U. S. churches concerned about El Salvador, which was begun by the U. S. Catholic Church and joined by many in the U. S. Protestant denominations.

Their statement recalled that Archbishop Oscar Romero, who was assassinated a year ago while celebrating Mass in San Salvador, urged then President Carter to stop U. S. military aid. It also noted that Romero's replacement, Bishop Rivera y Damas, has repeatedly called for a halt to the U. S. military assistance to the present regime in El Salvador.

"The U. S. government has sought to falsely depict the Salvadoran regime as a moderate government committed to reform, in the face of incontrovertible evidence that the present government is presiding over

the murder of its own people," continued the evangelicals' statement.

"The bright light in this dark situation is the witness of the church...Church workers, priests, and nuns have seen the face of Christ in the faces of the suffering poor: 'As you have done it unto the least of these, you have done it unto me.'"

The statement recalled the words of Archbishop Romero before his death: "As a Christian, I do not believe in death without resurrection. If I am killed, I will rise again in the Salvadoran people."

"In this Easter season," responded the signers of the statement, "we stand with the church in El Salvador in faith and prayer and resurrection hope." □

DALE A. CURTIS, M.D.

(Continued from page 24)

Funeral services were held on June 9 in the Riverside church which was filled to overflowing. Tributes were given by Dr. Hansen, for the medical group, Al Whitlock for his friends, and his pastor, Rev. Alton Wheeler, told something of his spiritual growth. Three of his favorite songs were sung, "Because He Lives I Can Face Tomorrow" by a family friend and "I Walked Today Where Jesus Walked" and "The King Is Coming," by Jennifer Lewis, the church choir director.

He and Rosalie had decided that in lieu of flowers it was suggested that friends give to the Pacific Coast Association Scholarship Fund, 4415 Lemon St., Riverside, California 92501 □

WHAT'S NEW AT CONFERENCE?

(Continued from page 3)

You are already planning in your church to deal with the abortion issue and other business items. There will be lots of music and on the program, Bible studies and worship. There will be Fort New Salem to visit and a new swimming pool to use.

They say it's "almost heaven" in Wild, Wonderful West Virginia! Come to Salem and see for yourself. □

WOMAN, WHAT ARE YOU WORTH?

(Continued from page 19)

by God, loved by Him, and known by Him "For we are His workmanship, created in Christ Jesus for good works." Eph. 2:10 We must view the working of God in our lives in the light of God's character... "He is just and fair" ...therefore He cannot play dirty tricks on us. He has put us here for a special purpose. If we do not believe this, and are dissatisfied with the way God has made us, we are guilty of rejecting God's creative work in our lives. Let us not be guilty of this kind of thinking... ACCEPT GOD'S VALUE SYSTEM IN OUR LIVES...then we will be able to minister as He wants us to do.

On May 6, 7, 8, 1981, your president, Floy Owen, and Madeline Fitz Randolph, attended the Executive meeting of the North American

Baptist Women's Union at Green Lake, WI. I (Madeline) found this, as I have for the past four years, a remarkable sharing experience with the members of other "kinds" of Baptist women's groups. There are now seventeen "conferences" (kinds of Baptists) belonging to this organization. Floy is a member because she is president of our Women's Society. I am a member because I was elected by the N.A.B.W.U. to serve as a Member-at-large on the executive committee. My term expires next year with the assembly of this group in Kansas City, MO. While there, I was given complimentary copies of the programs of other groups. My contribution to the *Sabbath Recorder* this month is a resume of the first part of a study book for women titled "The Ministering Woman" and it is being used this year by the Baptist General Conference of women. I think you will agree it can be helpful for us. □

-Madeline FitzRandolph

Decade of Discipleship

We all have a stewardship of NURTURE: the careful development of mature Christian personalities is the heart of our lives together. Commitment to continued training in the Lord is each Christian's responsibility.

Church members can recognize gifts and talents of others and urge them to be used in the work of the Lord. It is especially important to help youth who are contemplating their life's work to be encouraged to become ministers, Christian writers, or enter other types of Christian service.

Often more mature young adults are seeking the Lord's will in their lives. They, too, need support and encouragement of Christian friends.

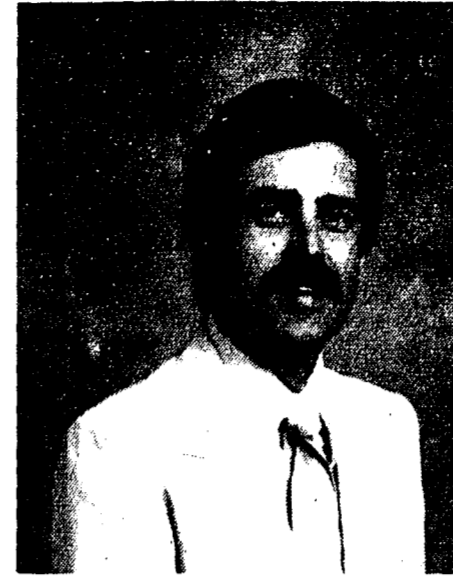
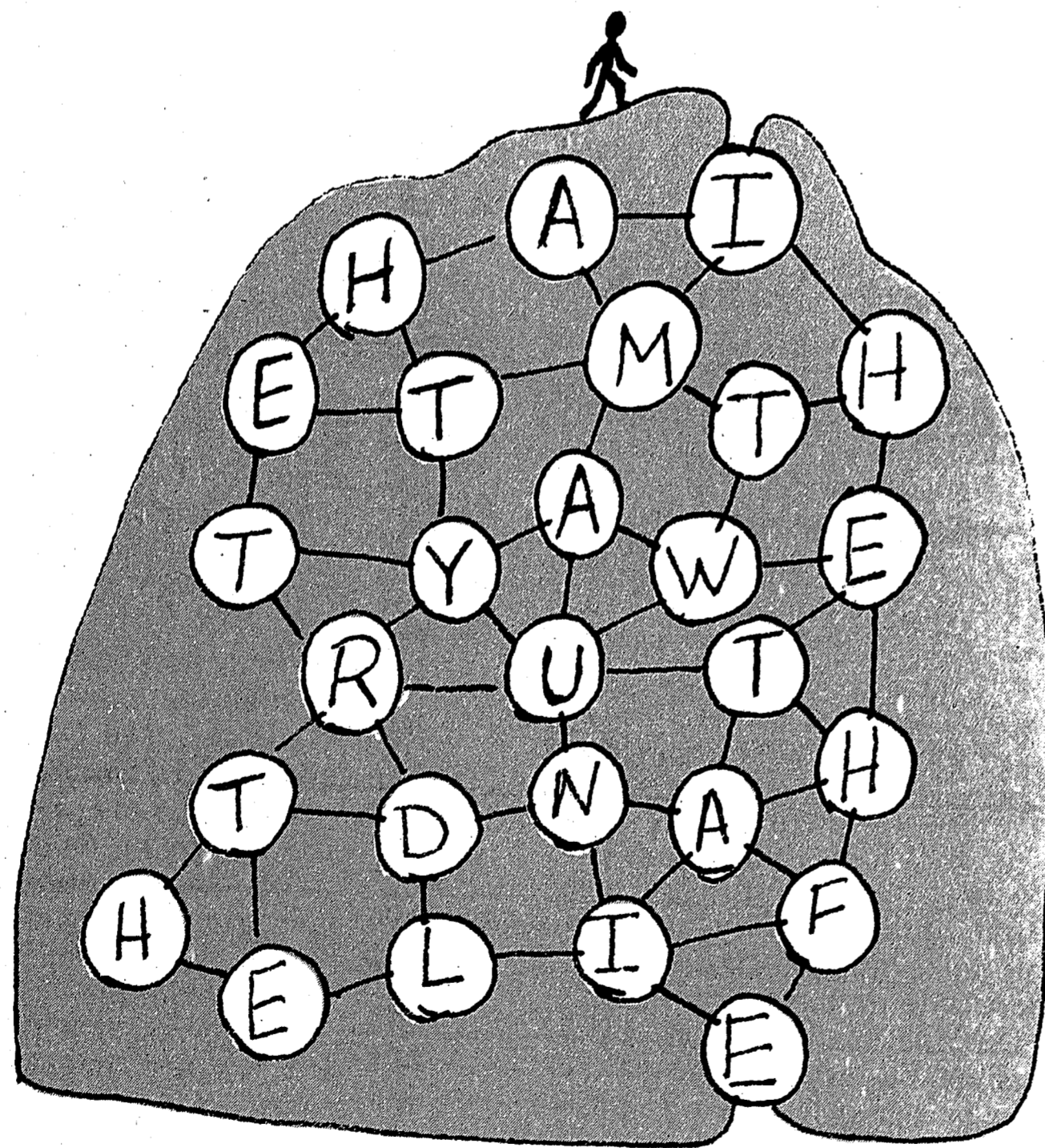
Older adults can be helped to recognize the way their talents, which may not have been used for years, can be developed.

The recognition of talents and giving encouragement for their use can be made as a result of developing close personal relationships while studying scriptures in DECISION TO DISCIPLE cell groups. Such groups are vital to a spiritual and numerical growth of churches. □

The Only Way

by Linda Harris

The man on the mountain wants to get down, but he doesn't know how. Do you? Can you find the correct path? It is a sentence-to-safety that starts with the letter "I" at the top of the mountain and ends with the letter "E" at the foot of the mountain. You must follow the paths already laid out, and your sentence must use every letter within the mountain. If, like the man on the peak, you get stuck, you can find the answer in John 14:6, which is the memory verse for this month.



WILL ANY DAY DO?

One of the arguments we often hear when we present the Sabbath to someone is, "Well, any day will do." I have also met those who informed me that they kept every day as a Sabbath or that simply one day in seven is sufficient. We know that such reasoning completely ignores the plain letter of the Fourth Commandment. God does not ask us to make a day holy, He already has done so. He does ask, in fact commands, that we "remember" to keep His day holy.

In fact all days are alike. Resting on a day will not make it holy or make it the Sabbath. If that were so, then when we retire for the night we would be making this period of time holy—by our resting. Going to church, singing, or praying does not make a day holy.

Holiness belongs to God. He alone is holy, and He alone can sanctify and make a period of time holy. "Wherefore the law is holy, and the commandment holy, and just and good" (Romans 7:12). God, our Creator, in His wisdom, ordained that man was to work six days and rest the seventh. He gave us this special day as a time of rest, worship of our Father God, and as a time of fellowship with those of like faith. What joys we experience as we follow God's plan and will for our lives!

For many years, Elmer E. Franke was pastor of the People's Christian Church (Sabbatarian) in New York City. In recent years I have had the privilege of preaching to this congregation on many occasions. Pastor Franke was an ardent defender of the Sabbath and a prolific writer. He wrote in rebuttal to those who were advancing the "seventh part of time" theory, and I believe we will appreciate these words today. He writes:

"Sunday is not the Sabbath. It is the first day of the week, the day upon which God began His work in creation. Sunday was first called the Sabbath by the Third Council of Orleans (a Roman Catholic Council) in the year 538 A.D.

"No Christian ever tried to make Sunday fit into the Ten Commandments until over one thousand years after the Council, or until the year 1595 when Rev. Nicholas Bound invented 'the seventh-part-of-time' theory. His argument was that all days are alike, and any day is the Sabbath if we keep one seventh part of our time. Thus he wrestled the seventh day from the commandment, and based Sunday-keeping on the law of God which says—'the seventh day is the sabbath of the Lord thy God.'

"Since then, many theologians have found their safest argument in this invention, and have hidden the Sunday institution under the sacred folds of the fourth commandment.

"Sunday-keepers who are fond of stigmatizing God's Sabbath as 'the Jewish Sabbath,' owe it at least to this man that they have one argument left for Sunday-keeping, and should erect a monument to his memory; and if perchance they cannot accurately locate his grave, they need not be discouraged, for perhaps they can guess any one in seven, which will be near enough.

"Select the seventh or any one of seven, place the monument there; and grave will do, so long as it is one in seven. Over that grave can be placed the inscription, 'Here, or in one of these seven graves, lies the body of Nicholas Bound, who discovered the definite article "the" can be changed to the indefinite "a" without doing violence to God's eternal law.' "

Quite an argument Pastor Franke used, wasn't it? No doubt this will provide additional food for thought as we seek ways of sharing the Sabbath with others. □

the original invitation
to conference

hopkinton, RI — 1801-02

"Beloved Brethren, we having received the kind letters from various churches in our fellowship, are bound by the love of God and the law of gratitude, to give thanks to God for the common salvation he has provided for us all, and for civil and religious liberty, and for the day and means of grace and hopes of glory through our Lord Jesus Christ.

"To effect so good an end and to keep order in the house or church of God, let every member have a home, or be under the watch and care of faithful Brethren, and not scattered in the wide world where no church can see them walk or discipline them. Let them be careful to keep God's holy Sabbath, and join in social worship, statedly; likewise in private duties.

"It is expected that all the churches in our Communion will send letters or messengers, or both, to our next Yearly Meeting...with a statement of their liberality toward defraying the charges of the missionaries. As purity of heart and morality of life constitute our chief happiness, and we all are but stewards of the manifold grace of God, let us give unto all their due. The grace of the Lord Jesus Christ be with you all. Amen."

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THE SABBATH

OUR 137th YEAR

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AUGUST 1981

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OF
SEVENTH DAY BAPTISTS
AUGUST 2-8, 1981
SALEM, WEST VIRGINIA