TEST YOUR READING SKILL. If you can read the following in thirty seconds or less, either you are a genius or you have weird sockets for your eyeballs. If it takes you closer to one minute, you can consider yourself normal (assuming that a normal person has crossed eyes and a headache). If it takes you more than one minute, it is probably because your hands are not as fast as your eyes. Ready? OK. Go.

You . . .

. . . may think that this is just a tricky way to get a story about a rich man who got himself trapped in a misunderstanding more and more and more. It's true. But read on.

In a misunderstanding, much worse than this story, poor Lazarus was even more alone and out of place than the rich man who turned his back on him, especially when he was dying. His rich self wrapped up with himself in a most embarrassing situation which, you can read about in your Bible, took place in a most embarrassing situation with the rich man himself thinking about it.

The rich man was told he was very sick, but he had no care for poor Lazarus, especially as his means were large. Now, that's how it is, especially if you don't answer the invitation to read a little more. Absolutely no concern for poor and starving people around him, especially if they come for food, the rich man turned his back on them, and suddenly found himself in a most embarrassing situation with the rich man himself thinking about it.

In a most embarrassing situation with the rich man himself thinking about it.
In The Beginning--God

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light; and there was light.
4. And God saw the light, that it was good; and God divided the light from the darkness.
5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.
6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7. And God called the firmament Heaven. And the evening and the morning were the second day.
8. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
9. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
10. And God called the firmament Heaven. And the evening and the morning were the second day.

The first ten verses of the First Book of Moses, called Genesis.
The Second Commandment

by Rev. Wayne Babcock

The Ten Commandments deal with the very basics of human relationships. They offer a foundation, upon which God-pleasing, man-fulfilling associations may be built.

The Second Commandment provides a frame for our attitude toward God by excluding worship and service (belonging only to God) from our relationships with things and people. It reads in part, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself (worship) to them nor serve them. People of our day are too sophisticated to worship images of wood or stone. But are there not more images in the mind, by the mind, than were ever graven by hand? The real order in this commandment is to refrain from attitudes which prevent God from becoming to us what He intended to become, attitudes which prevent an all inclusive relationship with God. Our minds are where we begin to obey or disobey God. It is our minds approaching the things of the world, sky, or seas without the all encompassing sense of God that permits these things to become central in our lives. We worship and serve that which captivates our minds and our loyalties.

There are common terms used to refer to the act of serving and worshiping God, such as, giving our lives to Jesus, loving God with all our hearts, minds, and strengths; dedicating our lives to the kingdom of heaven; even claiming to long to spend eternity with Him, and yet, who is able to devote ten minutes a day to His presence, exclusively, in the here and now, without begrudging it? Could it be that this reluctance comes from the fact that we have given our allegiance elsewhere? Is it not true that our minds covertly harbor images of possessions and achievement to which we have really dedicated our lives, contrary to the commandment of God?

The human tendency is to want to be the exception, to seem to feel that in "any case" God will understand. But God says there is no exception. "Thou shalt not make unto thee any graven image or any likeness . . . thou shalt not bow down thyself nor serve them. There are no exceptions, God has been careful to keep His will clear, nothing must take His place. God's word speaks to us in our day as surely as it did when men were serving idols made of wood and stone, and now as then, we as a people, seem as oblivious to the voice of God as they. Men's hearts are still full of blindness and selfishness, fashioning life and the loyalties of life by their dimensions instead of God's.

We say that God is good. I sense that God intended that we begin to discover His goodness and His mercy in life, through a life lived in harmony with His commandments, and that worshiping and serving God exclusively is a high part of that discovery. All our lives to Jesus; loving God with our lives to Jesus; loving God with the whole heart, soul, mind, and strength is the foundation of our day are too sophisticated to worship images of wood or stone. But are there not more images in the mind, by the mind, than were ever graven by hand? The real order in this commandment is to refrain from attitudes which prevent God from becoming to us what He intended to become, attitudes which prevent an all inclusive relationship with God. Our minds are where we begin to obey or disobey God. It is our minds approaching the things of the world, sky, or seas without the all encompassing sense of God that permits these things to become central in our lives. We worship and serve that which captivates our minds and our loyalties.

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THE HISTORICAL BAPTIST CHURCH

by Charles J. Bachman

Those who held to adult baptism after repentance regarding their name, eventually were grouped under one heading—Anabaptists, or just Baptists. Mosheim, the historian, in commenting on the character of these people, uses a tremendous shower of inventive and reproach. He writes, "Were a wrong-headed, a hotheaded, dangerous, deluded, fanatical, chimerical, tumultuous, seditionous, furious, pestilential, heretical, rebellious, turbulent, odious, pernicious, wild, savage, destitute, flagitious, mad, insane, de­lorious, miserable, rabble of wretches, a motley tribe of enthusiasts, madmen, and monsters." It is doubtful if any group of individuals could be worthy of such comment, but this is typical of the Christian charity expressed toward those called Baptists.

Before the rise of Luther and Calvin, they lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany.

One of our main concerns is where Seventh Day Baptists fit into the general Baptist picture historically. Let us consider two directives of the established Roman church, made to those who would go against the teachings of that church, or, in other words, the decree of the church. The first is the appeal of Pope Gregory III (731 A.D.) to the Bavarian dissenters to cling to Rome and not to Judaize, a term of the day meaning 'not to keep the Jewish Sabbath.' The second appeal of the Roman church to dissenters is at Litchina, Belgium. The records of the church council mention "the third allocation of the council warns against the observance of the Jewish Sabbath." These appeals made to dissenters in Bavaria and Belgium give some insight to the fact that the seventh-day Sabbath was being observed and propagated by some group of organized Christians.

David Benedict in his "History of the Baptists," dwells in great length on the persecution of these Baptist dissenters not only by the Roman Church, but also by the Lutherans and the Calvinists. He follows the trail of a migrating church, fleeing through the wilderness, seeking safety and a place to worship God according to their doctrines of their consciences. It appears that central Europe was a safe area for some time and much missionary work in the adjoining countries was done by these people. This was probably possible because of the fact Peter Waldo died in Bohemia in 1179 A.D.

The Lutheran missionaries who followed these trails in later years complained bitterly that these folks living in Bohemia and Moravia were either Baptists or Papisists. This in itself drew the religious lines quite fine. The well-established church of United Brethren was well organized and full of missionary zeal. Robin in his history of the United Brethren says, "The Baptists ought always to honor this church; it was a cradle in which many of their denomination were cherished. And all allow that the Anabaptists of Moravia proceeded from a schism in it.

There is much to establish the fact that the Baptist movement was well established in Poland, and that a delegation of Polish Baptists was sent to the brethren of like faith in Moravia. The Bohemian, Moravian, and Polish Baptists were accomplishing in central Europe what Menno Simons and his Memnonites were doing in Switzerland, Germany, and Holland. The total combined effort presents a picture of aggressive missionary work being carried on in all Europe. Much of the written history contains in great detail the accomplishment of the Roman church in building great cathedrals and monasteries, the Crusades, and the control through the ruling heads of nations of those countries. But interwoven through all this history is the unheralded witness of consecrated Christians to their God.

That many of these unsung Christians were observers of the seventh-day Sabbath cannot be denied. For example there is mention of the prince of Transylvania. He had as his chaplain a Lutheran minister, who upon being removed from his office as chaplain was replaced by a man named Francis Davids. This Francis Davids is much like Shun­gar in the Bible who is mentioned briefly, but in that briefness is revealed a great man. It is said that the new chaplain, Francis Davids, that he was a seventh day Baptist minister. The fact that he was a seventh day Baptist minister reveals much without saying. If there was a seventh Day Baptist minister, then there must have been congregations of the same faith. The year was 1563. It is said that Davids later became the superintendent of the Baptist churches in Transylvania. Benedict makes this remark, "Many sources place the date of the birth of Seventh Day Baptists in 1542. But, it is more probable that the seventh day became the Superintendent of them all. It is probable that there were many other Sabbathitans in this country."

Many times in jest we say that things seem to pop out of the work. Such is not the case when it comes to religion. The fact that history records Francis Davids as chaplain to Sigismund, prince of Transylvania; and his great-grandchildren and two great-grandchildren. Her husband, Will, died in 1859.

During the early twenties a few Seventh Day Baptist families met in various places in Denver, and the records show that Mildred Jeffrey was one of thirty charter members.
Those who held to adult baptism after repentance, regardless of their name, eventually were grouped together.

In his History of the Baptist Church, David Benedict said, "The seventh-day Sabbath was being observed and propagated by some of the most zealous Baptists of that day." Benedict was not the only one to recognize the influence of the Sabbath on the church. Many other writers have written about the importance of the Sabbath in the development of the Baptist Church.

One of the earliest sources of information about the Sabbath was the work of George Fox, the founder of the Quaker movement. Fox believed in the importance of the Sabbath, and he taught his followers to observe it according to the example of the New Testament.

The Sabbath was observed as a day of rest and worship. It was a time to reflect on the Word of God and to seek guidance from the Holy Spirit. The Sabbath was also a time to spend time with family and friends, and to engage in community service.

The observance of the Sabbath was not without controversy. Some groups, such as the Mennonites and the Amish, have maintained the tradition of observing the Sabbath as a day of rest and worship. Other groups, such as the Seventh-day Adventists, have added additional days to the calendar as days of rest and worship.

Today, many groups continue to observe the Sabbath as a day of rest and worship. It is a day to reflect on the Word of God and to seek guidance from the Holy Spirit. It is a day to spend time with family and friends, and to engage in community service.
C. O. M. meets with Commission

The Council on Ministry convened at the denominational building in Plainfield, Sabbath afternoon, January 4, 1975, for their midyear meeting. The primary concern of the committee was the selection and call of a dean for the Center. High on the agenda was the continued education of seven young people enrolled in seminars across the country and a rapidly-growing number of candidates for assistance and training in the ministry. This important session was at the call of the chairman, K. Duane Hurley of Salem, West Virginia, to consider the direction that should be taken by Seventh Day Baptists in the training and continued education of pastors and denominational leaders.

Other members present were: Dr. Kenneth E. Smith, interim coordinator of the Center for Ministerial Education, Rev. Melvin Nida of Salem, W. Va., Florence Bowden of Shiloh, N. J., and James Skaggs of Milton, Wis.

The C. O. M. met with Commission Sunday morning, January 5 to share their concerns and to project long-range plans for denominational growth and development.

Of growing importance to the denomination was the emerging concept of complete utilization of the experience and talents of our executive manpower, including the dean of the Center for Ministerial Training.

This joint meeting demonstrated a spirit of close cooperation between the C. O. M. and Commission and their related boards and agencies. The Commission gave wholehearted support to the leadership and actions taken by the Council on Ministry.

The Commission rejoiced in the news that the Council on Ministry has called the Rev. Herbert E. Saunders of Plainfield, N. J., to serve as the new dean of the Center. We believe that the Lord has led as the candidate has accepted this call for leadership. The Rev. Saunders will assume his duties in the spring.

—The Commission

SAUNDERS chosen as DEAN

The Rev. Herbert E. Saunders was born in Nor tonville, Kansas, the son of the Rev. and Mrs. Francis D. Saunders. He has two young brothers, Stephen of Westerly, Rhode Island, and Daniel of Clarksburg, West Virginia. He is married to the former Barbara L. Crandall and they have three children; Brian, Peggy Susan and Michael. The Rev. Saunders is a graduate of Salem College (cum laude) SSB; Alfred University School of Theology, Alfred, N. Y.; and the Colgate Rochester Divinity School, Rochester, N. Y.

He was ordained to the Seventh Day Baptist ministry on May 21, 1966 in Little Genesee, New York, and was accredited by the Seventh Day Baptist General Conference in Redlands, California, in August 1966.

He has served as chairman of the Youth Work Committee of the SDB General Conference, vice-president of the SDB Board of Christian Education, and first vice-president of the American Sabbath Trust Society.

He is the author of "The Sabbath: Symbol of Creation and Re-Creation," and has served as student pastor at Battle Creek, Shiloh, and Salem. He was pastor of the Little Genesee, N. Y., and Hebron, Pa., SDB Churches from 1962-1967, and has served the Plainfield church since 1967. During the past year he has also provided leadership for the New York City SDB Mission.

FEbruary 1975

CHRISTIAN EDUCATION—Sec. David S. Clark...
The Helping Hand

In what has often been thought to be a conflicting, rather than complementary relation, the Uniform Series of Bible Lessons is compared to the many electives for primarily Protestant church schools. A healthy future for the Uniform Series as a major curriculum source for millions of Bible study groups was pictured at a mid-December meeting in Nashville. Twenty-two denominations were represented, including Seventh Day Baptists who have used the Uniform Series as their basis for the Helping Hand for many decades.

Not only had the increased use of elective Bible or religious study plans caused the assembly in Nashville but a definite need to sharpen up its own use of distinctive themes and format. Readers' and editors' and writers' evaluations were shared.

Developed as outlines for coverage of the entire Bible every six years, the Uniform Series suggests lesson development around a basic unit and have been used as a major curriculum resource. But the process is governed by these principles: the Bible is the basic medium of divine revelation, Bible truth is relevant to the life of growing persons, the Bible is essential to Christian learning, and Bible study is a lifelong process. The mid-December consultation on the future of the Uniform Series ended on an optimistic level with several suggestions to sharpen the force of the unique gifts the Series make to Christian education. David Clarke was privileged to be there, to share in debate and to make helpful contacts with youth, audiovisual, publishing and program executives after the meeting.

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God calls and works through individuals. These men have responded to particular calls for service in Seventh Day Baptist mission outreach. They are also your servants, for Christ's sake. They depend on your prayer and giving through Our World Mission if their ministry is to be accomplished.

4 MEN and their MISSION

GUYANA, SOUTH AMERICA
Completing his seminary training in Jamaica Theological Seminary, Pastor Samuel Peters and family returned in the fall of 1974 to his homeland—Guyana—to become the first full-time Field Worker for the SDB Conference there. He will lead in Christian Education, Youth Work and Evangelism. The continuing camping program, Bible Schools during vacations and training of youth for periods of Dedicated Service are goals for helping other discover the joy of witness and service for Christ.

MALAWI, AFRICA
A new bicycle, purchased through sacrificial saving, makes the journey to the new Sandama Dispensary, south of Makapwa Medical Center, easier to reach for Indian villagers and share the good news. Please pray for us. At Parika seven more should have been ready, an Indian man, his wife and his eldest son, (included) but you know how it is, the old devil is still at work.

—Bible study is being held at Sabbath Church at the home of Charles Young, Lebanon, New Hampshire. The families there are seeking new contacts to increase numbers and outreach. Pastor Edgar F. Wheeler of Auburn, R. I., has visited them.

—While on holiday in Rhodesia in December, Missionary David Pearson and family worshipped with the SDB church at Shilwe. They report an ongoing witness, but with several difficulties. Let us uphold Pastor J. Schole, of the Selous, Rhodesia, SDB Church in prayer!

—For ten years the Shiloh SDB Church (NJ) has sponsored a "Film Festival" for several months. This year films are planned for one night each month. November through April 1975 (except in March). These top Christian films and offer an outreach into the community. How does your church make such outreach?

—The Youth Group of the Charles Street SDB Church, Kingston, Jamaica, is leading in efforts to reconstruct the vestry added needed SDB Sabbath School rooms in other facilities. They have raised US$1,100.00 to get the project started!

—Pastor Sam Peters, full-time field worker in the Guyana SDB Conference, was appointed at their annual conference session, corresponding secretary.

—Pastor Marion C. Van Horn, Daytona Beach, Fla., writes, "Church membership has increased by 16 percent and attendance at Sabbath services is up by an average of more than 20 percent above the same period of the year before. The pastor sometime back had only one youngster up front for the children's story. Now there are from six to eight and on up to twelve—a whole seaford." Praise the Lord! What are the statistics at your church? Why?

—Do you agree? "The church (and each believer) is or should be, a communication system—bringing a genuine intercommunication among all the People of God, and beyond them to the whole world." How do you, your church do this?

—The Mission in New York City called a council to consider organization into a full SDB Fellowship on January 11, 1975.

—The 1975 Calendars and Prayer Marks (of and for our missionaries) were mailed to every Seventh Day Baptist home in January. We hope these are placed where each day they can remind you of your work and workers (carried on through your Missionary Society).

—Resources were pooled by several boards/agencies to help meet the need, and "buy up" the opportunity to obtain a Gettysburg duplicator for the publication work of the Rev. L. Saiw Thanga in Rangoon, Burma. Pray for this vital and growing ministry.

WHERE THERE IS NO VISION THE PEOPLE PERISH
IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

PRAYER CORNER
A Prayer Reminder for Each Day!

MARCH 1975
Verse for the month: "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank Him for His answers."—Philippians 4:6 L.B.

1—Revival in your life/church
2—Director of Evangelism, Mynor G. Soper
3—Rev. Joe A. Samuel, Kingston, Jamaica
4—Ern Sung Kim, Seoul, Korea
5—S.D.B. Theological students
6—David Pearson and family, Malawi
7—New York City mission outreach
8—Your Sabbath school teachers
9—SCSC applicants—1975
10—Rev. E. Ferraren, Cebu, Philippines
11—For a Reach Out Next project
12—Douglas June Mackintosh, Jamaica
13—SDB youth in college
14—Rev. Anome Barara, Curiti­ba, Brazil
15—Your pastor as he leads
16—Planning Committee meeting/Plainsfield
17—SCSC projects—1975
18—Toronto, Canada, SDB Mission group
19—Pastor Samuel Peters, Guyana
20—Mento/Audrey Fuller, Makapwa, Malawi
21—For vision! Proverbs 29:18
22—SABBATH SCHOOL MISSION OFFERING
23—General Secretary Alton L. Wheeler
24—Plans for SDB summer camps
25—Dallas/Fort Worth, Houston, TX SDB Groups
26—Kenneth Burdick, Kingston, Jamaica
27—Rev. L. Saiw Thanga, Rangoon, Burma
28—Rev. B. John V. Rao, Nellore, S. India
29—PRAISE GOD FOR A LIVING SAVIOR!
30—Editor John D. Bevis, Plainfield, N. J.
31—Pray as Jesus said, Matthew 9:38
A New Year is well begun—a time of beginnings. What’s "new" with you? How about goals (resolutions)?

As your Missionary Board we are excited about the full-time director of evangelism on the home field—Mynor G. Soper. His service as field evangelist since 1969 has offered insights and experiences that are now vital and relate to local church and individual outreach and growth.

In his new role as director of evangelism, time will be given to prayerful study of ways the Lord would have us move in fulfillment of the Great Commission (Mt. 28:19) in the first three areas—"Jerusalem, Judea, Samaria"—our community, our state, our neighboring states;

To learning from other Christians how God has led them and blessed their witness;

To helping individuals develop their spiritual talents and put them to use in specific ways;

To developing and discovering resource materials to aid in outreach and witness;

To counsel and cooperate with local churches and associations in planning evangelistic emphasis and joyfully experiencing modern fruitful evangelistic methods;

To lead out in new areas where an "open door" for service is offered to your church and Seventh Day Baptists.

Will you join us in prayerful support of Brother Soper?

Will you join others in seeking his help and understanding to fulfill your challenging opportunities?

Will you join him in prayer that God may give us all new vision, new power by His Spirit, new experiences of His grace as new people enter into the joy of salvation and the strengthening life of obedience with our Lord?

IF so, then we can all enter into many new exciting experiences together! Be assured, they are too good to miss! Remember God’s promise: "Behold, I make all things new" (Rev. 21:6)!

* For receiving his services write:
  Seventh Day Baptist Missionary Society
  401 Washington Trust Building
  Westerly, R. I. 02891
  or ... Rev. Mynor G. Soper
  North Loup, Nebr. 68859.

NOTICE OF ANNUAL MEETING

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R. I. 02891, on Sunday, March 16, 1975, at 2:00 p.m. for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the report of the Board of Managers and officers for the fiscal year January 1, 1974, to December 31, 1974.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 26, 1975, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

—Elston H. Van Horn
Secretary

Seventh Day Baptist Beliefs
A Manual for Study

We are happy to announce that once again the study manual is available.

Single copy $1.25. Ten or more copies to the same address $1.00 each.

Seventh Day Baptist Publishing House
P.O. Box 668, Plainfield, NJ 07060.

THE SABBATH RECORDER
journeying toward WHOLENESS

by Madeline Fitz Randolph

We have chosen to use this theme having believed for a long period of time that we must really want to be "whole" and must bear in that direction or nothing will happen to cause us to grow in our own spiritual development. In the gospel of John, Chapter 5, verses 2-9, Jesus observed a sick man by the pool of Bethzatha. He knew that the man had been ill for thirty-eight years. Although the sick man did not know Jesus, the Scripture leads us to think that the Master knew a great deal about him. It must be that Jesus was not sure the man wanted to be healed. Perhaps he knew that he would be very difficult for the man with demands upon him to go on he told the Jews that it was Jesus who had caused the man to be in the pool, and someone else also got in ahead of him. He never did tell Jesus that he really wanted to be healed . . . we are not told whether he was grateful to Jesus, in fact later he told the Jews that it was Jesus who had healed him. This angered the Jews who were looking for more reasons to kill Jesus, and healing on the Sabbath was a violation of their laws.

All this leads us to think that WHOLENESS is something we must want, not only for ourselves, but for the world of God's creation.

Does Today's Woman Really Want To Be Whole?

It would probably surprise us to know how many women in the world are not even a little bit concerned about "liberation" or "women's rights." Every time a minute ticks by, 200 females are born into the world. Many thousands of them grow up, grow old, and die without being concerned about much more than feeding themselves and a family. In India, for example, many women expect to have no food for their families at times during the rainy season. Hunger is a familiar face in many parts of the world, and many mothers know that their children will not all live to grow up. In Africa, many women spend most of their time raising and preparing food. We American women take for granted so many things that women of other countries long to have.

Let us look at the scene for women in our own country — what keeps us as wives and mothers, or single women, from WHOLENESS?

In a recent questionnaire given to high school girls this question was asked:

Question: How do you feel about women's liberation?

Answer: I feel my mother is in a very subservient position. She'll never take a stand. She has gotten the most she can out of her role. She is using it to get what she wants. She says to me: "What do I have to complain about? I have food; I have a family, I have a car when I need it. It's all right."

But I ask "Doesn't it bother you that one of the major decisions of your life is picking out the color of the bathroom tissue?"

"No, that doesn't bother me," she replies. "And doesn't it bother you that you are the one who always goes and picks everyone up?"

"No," she said.

Answer No. 2 (same question):

Liberation means that you have to find an identity. One that is truly you. Your identity can't be in your role as a wife and mother or in your looks. It has to be something more, and that's harder. Liberation demands that you make yourself strong.

In a time when we are all tired of hearing about it, "Women's Lib" is a reality of life. We know that, like other great movements of our history, a lot of bungling and misguided efforts have been part of it. We do not belabor the idea, nor do we "put down" the cause, but women need to "make themselves strong" more now than at any other time in history. In the same way that all persons need to be strong, and move in the direction of world brotherhood. It is not enough to be sorry that women all over the world, including America, lack freedom, are discriminated against, and have no harmony or peace in their lives; we must lead out and help make it possible for our sisters everywhere to have better, fuller lives.

Matthew Arnold, great English poet and critic said, "If ever the world sees a time when women shall come together purely and simply for the benefit of God and mankind, it will be a power such as the world has never known." I believe that the time has come, and that God is working through such organizations as Church Women United, and North American Baptist Women. What we need to think about is that we, as Seventh Day Baptist women, have purpose and power within our ranks to exert an influence to do great things for our world. —Madeline Fitz Randolph

"As Christian women we cannot be whole until we unite and become involved in doing what we believe must be done for those less fortunate than we are . . ."

A JOURNEY TOWARD WHOLENESS

Church Women United in Ecumenical Assembly

In October 2,000 church women of many faiths met, seeking to study many of the problems confronting the world. This study was structured to bring about an awareness of need, which would in turn trigger action, as delegates left the assembly and returned to their areas of influence and concern. Workshops were called Mini-Communities for Study, and included these areas:

Women and Prisons
Women and Faith
Political Action
Women and Poverty
Children's Advocacy and Education

A mini-community attended and reported on by Nedra Shepard.

To the women at one of the workshops who sat together and thought on the problems needing to be solved were made aware that we have narrowed our thinking to include only our own small area of the world . . . instead of thinking of the "global village" on which we live together with all God's Creation. Our responsibility to the world is very great. We no longer say "Who I am," but instead we say, "Who I am" as we take action against all things that dehumanize and debase.

One woman told of an experiment her own family of four took part in as they lived, for a period of time, on the same amount of money allotted to a family of four living on welfare. Existing on this amount, without drawing from any reserve, made this family more sensitive toward the needs of others.

When community calls for help are made, as they constantly are, do we feel responsible, or do we turn a deaf ear?

The pressures of meetings, crowds, closely scheduled events was great, days were filled to the brim, but there was an "E.S.P." room (Extra Special Place). There we could go and be in silence and meditation; to pray or listen to devotional messages on tape. We did go to this special place, and asked God for direction as leaders of your Women's Society, that we might learn to reach out to all women everywhere and help each other along on our journey toward wholeness.

The ladies enjoyed a cruise on the Mississippi River.
women and prisons

A film entitled ‘Release’ was presented to our group and told the story of a woman who was released after spending four years in prison. She went to look for a job, not only to support herself, but her three children who, while she was imprisoned, were cared for in foster homes. The story tells of how, with the support of other women in a Halfway House, and with the love and understanding of her family, she tried to find strength to stay off drugs and begin a new life. During the discussion which followed the film, these ideas for action were brought forth:

We might organize Halfway Houses in our communities. We should attend court trials when women and children are involved. Developing a sensitivity to the needs of women offenders and families. Find out what other groups are doing for women in prison. Help in whatever way possible with rehabilitation of offenders. Help to make a citizen of the ex-offender. Many of these women lack education, have little or no job skills, have an unstable work history, and are not well-educated because they are parolees. These women need our help... Are we our sister's keeper?

reported by Ada Davis

PHENOMENON

What common bond
Is this
That reaches out to me,
Eyes aight, hand outstretched,
Shattering my aloneness?
A shared feeling
That she does understand
What it means to be Me,
yesterday, today, tomorrow.
SISTERHOOD
Difficult to explain, but, Beautiful to experience.

At the Memphis meeting of Church Women of Alfred, New York, Mrs. Ada Davis of Denver, Colorado, and Mrs. Frances Clarke of New York, were among those representing SDB's in this nation and others. We are different, but totally unique and alien life experience, a common human family. There are jagged edges to each of us, signs of hope suddenly discovered, pulses under the ground swells caused by wars, famine, violence, injustice—movements which push people closer together. We press our ears close to the ground. We listen as, if we held a conch shell close to our ears to hear the sound of waves beating against the shore.

If you were asked to write what the good news means to you, would it be hard for you to do so, not too hard, or easy? What is your role as a woman in the church today? As we look back at the early church, we get the distinct impression that women for centuries have not had the chance to express their full potential in the service of the church, nor to work to their full capacity. Strange enough, they have been criticized at the same time for not being active enough.

In October, when five Seventh Day Baptist women attended the Ecumenical Assembly of Church Women United in Memphis, Tenn., they became painfully aware of the vastness of poverty and hunger in the world today. For example, are you aware that in the last two seconds, twelve children were born in developing countries? What will happen to them if nothing changes for the better?

"Two will die in early childhood. Five will never go to school. Only two will complete the elementary grades. All will have known diseases and hunger at some time in their lives. Several will suffer all their lives from the results of inadequate food.

All the children will have been born full of new-born promise. All the children who survive will be involved in the problem that happens to children in one country will affect the lives of people everywhere in our interdependent world."

Many of the changes we want can wait, but the children cannot wait. Right now is the time their bones are being formed, their minds are developing, their attitudes toward tomorrow are being shaped. To them, we cannot say, "wait until tomorrow." Their name is TODAY.

How do women in the church communicate their faith today? One way can be through mission support of missions or prayers, project involvement, or money. Our faith gives us our identity which says not who we are, but who we are. If we are going to be unique, we must take risks in our security, our prestige, our responsibility.

It is time that we stopped being invisible.

Women of all shades, of many ethnic backgrounds, of varied economic circumstances.

Each of us must not only look to his own interests, but to the interests of others... slow down... ease up... look around... take notice... For, under God, we are each indeed responsible for our part in completing this journey to wholeness.

Our common human family. There are jagged edges to each of us, signs of hope suddenly discovered, pulses under the ground swells caused by wars, famine, violence, injustice—movements which push people closer together. We press our ears close to the ground. We listen as, if we held a conch shell close to our ears to hear the sound of waves beating against the shore.

We are all the women... the downtrodden, the materialists, the workers in the fields, the imprisoned, the oppressors, the oppressed, the factory workers, the executives, the teachers, the nurses, the doctors, the volunteers, the lawyers, the peasants, the rich, the alcoholics, the mentally ill, the restless, the drug addicts, the lonely, the faithful, the abandoned, the cynics, the leaders, the followers, the old, the young, the wives, the mothers, theorphans, the widows. We are women of every kind and condition. We have claims on one another.

We want doors opened so that distant horizons can be seen by all of us, not just those who live in privileged lives while the rest worry about tomorrow's struggle for existence. We want the chance to learn, to earn a living, to have babies, if we choose to have babies, in sanitary conditions without the fear that they will eventually die of malnutrition in the world today. For example, are you aware that in the last two seconds, twelve children were born in developing countries? What will happen to them if nothing changes for the better?

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Women of all shades, of many ethnic backgrounds, of varied economic circumstances, of this nation and others. We are different, but there are certain crossroads where we meet. Just as it seems that one woman is representing a totally unique and alien life experience, a commonality emerges. Her suffering illustrates us; her laughter catches in our throats, too. We remember...
nutrition. We want the opportunity to be leaders, to have friends across racial lines and national boundaries, to enjoy basic human freedoms. We want to know that there are people who will stand beside us. We claim each other as our sisters' and brothers' keepers and sustainers. We meet at the point of our own hunger, whether it be physical or spiritual — and we find that we are all parts of each other in our yearning to be folded into the fullness of life together.

There have been signs along the way showing our involvement with each other. They have led us to halfway houses, to nutrition projects, to day-care centers, to havens for Vietnamese orphans who need milk and blankets, to rescue work for victims of floods, earthquakes and tornadoes, to hospitals, to those who have been hungry, to those who have been without shelter, to help for those who could not read and those who did not have the courage to make it alone. All the signs reflect our common needs and our little victories over adversity. But the claims are constantly changing. The challenge is to see the needs when they arise, to meet them in the way that is called for. To hear the cries for help when they come.

Jesus said, "I am the same yesterday, today, and tomorrow." What does tomorrow look like for you and me as church women? Is Christ to really be the center of our lives and activities? Where are we in our journey toward wholeness?

In the silence we can listen to the voices within ourselves. We can think about where we are in our journey toward wholeness. Sometimes it seems as if we are caught up only with distractions that invade us. They threaten the serenity we would like to attain. Then we remember that women have always adapted themselves to the moods and needs of others. We are all involved in each other. But we know we must take time to know God. We must find the center of ourselves and nourish it. If love is to grow, it must be fed.

PRAYER

God, help us to find it in our hearts to thank Thee for our time and place. Give us to know that underlying every age are the everlasting arms. Standing where old ways end and new ways open, we say to all that has been — thanks. To all that shall be — yes.

Through Jesus Christ our Lord.

Amen.

Myrna Cox

THE SABBATH RECORDER

FEBRUARY 1975

Perie Randolph Burdick (1852-1906) was ordained at Berea, W. Va., in 1885. Member of a distinguished family, she served at Lincklaen and Otsego, N. Y., and New Auburn, Wis. She was married to the Rev. Leon D. Burdick.

Marian Howard Hargis (1893-1968) studied with her husband, the Rev. Gerald R. Hargis, at Johnson Bible College in Tennessee and worked closely with him in evangelistic work in Jamaica and in his pastorates in Walworth, Wis., Battle Creek, Mich., Little Geneva and Rubburg, N. Y., and Riverside and Los Angeles, Calif. Following his death she was lay leader of the Los Angeles church. The Riverside church ordained her to the ministry.

Elizabeth F. Randolph (1890-1974) trained for the ministry at Alfred University, Oberlin College, and the University of Chicago and was ordained at Andover, N. Y. Her pastorates included Hartsville, S.C., and Pettolia, New York; Hebron and Hebron Center, Pa.; Denver and Boulder, Colo.; Daytona Beach, Fla., and Washington, D.C. She retired in 1963 and is presently living at Daytona Beach. In 1968 she received the WCTU award.

Minnie Green Churchward was trained as a WCTU worker and worked as pastor of the Marlboro, N. J., and New Auburn, Wis., churches. Her career (1880-1967) also included being mother of two daughters.

Lenz Greene Crofoot (1865-1951) worked as co-pastor with her husband, Rev. A. G. Crofoot, at Rockville, R. I., and at West Edenton, N. C. At his death she succeeded him as pastor at the latter for nine years. Returning to her early home at Berlin N. Y., she was ordained a deaconess and served there and at Daytona Beach, Fla., in that capacity.

Angeline (Prentice) Abbey Allen was ordained at Dodge Center, Minn., in 1910 and served in Wisconsin and Minnesota churches. She had trained at Alfred University, Methodist Theological Seminary, Chicago, and Minneapolis Nurses' Training School. Following her marriage to D. S. Allen she taught at Fouke School and pastored the Fouke church. In 1926 she organized the church at Edenburg, Tex., serving it for three years.

Malvina G. Townsend (1880-1967) studied at Oberlin and married Dr. John Townsend, Holdredge, Nebr. There she accepted the Sabbath under leadership of an evangelistic team of Milton College students. She was licensed by the Milton church and did evangelistic preaching and personal work for the Missionary Society in Colorado, Iowa, and Wisconsin.
What is the real meaning of liberation?

by Euphenea Dean

In the wake of "women's liberation" I've asked myself: What do we seek liberation to? What is the goal? I have seen many manifestations, but somehow I can't believe that many of these really spell liberation. There seems to be a tendency of confusion as to its real meaning. For some women it appears to mean functioning without limitations at any point, to be able to do what one wants to do without hindrance. For others, it is to be protected against any force that may move into their lives with a swift and decisive impetus. For still others, it means to be limited in power over others only by one's own strength, energy, and personality.

The real meaning of liberation is found in none of these. They lack the precious ingredient, the core of discipline and inner structure which liberation delusion. For discipline of the mind and of the emotions is at the very center. The mind must be centered upon a goal, a purpose. Plan. Of all possible goals, a single one is lifted above the others and help direct one's chosen direction. Then the individual woman knows when she is lost, when she has missed the way. There emerge a principle of orderliness which becomes a guide for her behavior and action. Under such circumstances, goals may be changed deliberately and the sense of random, pointless living is removed.

Such a principle of orderliness provides a channel for one's emotions and drives. Energy is no longer dissipated but it is used to supply dynamism for the promotion of the end. For then, only then, liberation becomes the living of one's life with confidence that transcends discouragement and despair.

Seventh Day Baptists will be interested to learn that an entire Sunday-keeping denomination has accepted the Scriptural rights of Sabbath observance. The Church of God, a Pentecostal church with headquarters at Jerusalem, near Cleveland, Tennessee, recently announced its acceptance of Sabbath day as the Sabbath of the Lord and as its day of worship.

"The Church of God, with General Headquarters in Cleveland, Tennessee, has long recognized Saturday to be the Sabbath day and has long accepted the believer's right to observe that day according to the dictates of his conscience."

For the past year, however, the subject of the remembrance of the Sabbath day as a body has been under the advisement of the Church's Council of Apostles and Elders. In its quarterly meetings many hours of debate on the Sabbath day with all of its various implications were brought to the Council floor, with pros and cons of the varying degrees of Sabbath teaching. Finally, having taken advantage of Scriptural analysis through the deliberations of the apostleship of The Church of God, it seemed good to the Holy Spirit and to the ministerial brotherhood to adopt the following resolutions regarding the remembrance of the Sabbath in The Church of God.

"We, the Council of Apostles and Elders hereby resolve that further steps be taken by the Body of Christ in order to bring about a more general and effective recognition of the Sabbath day among all believers— that is, the Sabbaticum (Hebrews 4:9-11). Since Jesus was the Lord of the Sabbath (Luke 6:5), we recognize the fact that the method of keeping the remembrance of the Sabbath day was changed by Him from a time of required rest and inactivity (Exodus 20:9-11) to a day of labor for and worship of God (Matthew 12:11, 12). We recommend that the Sabbath day (Saturday) be set apart entirely and distinctly from the other six days for the service of the Lord by this body in its effort of procuring the Gospel of the coming Kingdom into all the world — that is, the publishing of the good news of the reign of Christ with the various governmental offices which are to be obtained by the faithful servants of God in this dispensation. We recognize that the Sabbath day was a day of worship for God's people under the old economy and continue to be such in the Dispensation of Grace. The New Testament custom was to gather together in the synagogues (Acts 13:14, 15) or in some designated place (Acts 16:13) to worship God and receive indoctrination in the Apostles' Doctrine. As the Church went into the Dark Ages, Rome changed times and seasons and substituted Sunday for the prescribed day of worship and service of God — the Sabbath. We feel, therefore, that due consideration should be given to the prospect of returning to the Sabbath day as a day for worship and labor for Christ. As always the prime object of the Body of Christ is the fulfillment of prophecy — that is, the Sabbath restoration, the fulfillment of the prophecies of Isaiah 56:1-8 and Isaiah 58:13-14."

"We, the Council of Apostles and Elders resolve that from this pensiveness forward all local assemblies of this Body have Sabbath worship services rather than Sunday meeting. We recommend that Friday evenings be devoted to worship services and that Saturday mornings be devoted to Sabbath School and worship. Other worship services may be scheduled at the discretion of the local body; that is, the pastor, but not in substitution of the Sabbath service.

The complete and general unanimity of the ministry of the Church of God on this subject has made the implementation of Sabbath remembrance one of the smoothest transitions of policy adopted in The Church of God. It is the expectation of this Body that additional favor from God will result from this additional restoration of Biblical order."
In the wake of "women's liberation" I've asked myself: What do we seek liberation to? What is the goal? I have seen many manifestations, but somehow I can't believe that many of these really spell liberation. There seems to be a mediocrity of confusion as to its real meaning. For some women it appears to mean functioning without limitations at any point, to be able to do what one wants to do without hindrance. For others, it is to be protected against any form of power over others, and for still others, it means to be heard in power over others only by one's own strength, energy, and perseverance.

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Therefore, I say to every woman: Therefore, I say to every woman:

The Church of God

The CHURCH OF GOD

by Euphemia Dean

Life often seems as being something to conquer, to struggle with and against, it is the enemy. It is not to be embraced, to be lived. Therefore, we creep through our days, reacting to our world as if our trust were in magic, rather than in life. A truly liberated person must experience life with all its whole being, she must feel that life belongs to her and she to life. The experience of life and not IN life will match her not to fear to life but to love life. She will discover that the end of life in death is to be found in the amount of pain, frustration, humiliation I could avoid without spoil­ ing life in life.

I am today an ex-offender by the statutes of law, but more that I am a liberated person because I realize that to be truly liberated one must find a third dimension which gives meaning in all circumstances to life.

What shall I do from this point? Whether shall I live from this point? If I lived up in heaven, thou art there: If I make my bed in hell, behold, thou art there. Take the wings of the morning, and make the chambers of the deep: Even there shall the hours hold me, and the keepers of the house of my breath shall keep me. Even there shall the darkness cover me; even the light shall be dark about me. -Psalm 150:6-11

From the Church Woman

Euphemia Dean is Education and Special Projects Officer for the U.S. Justice Department, Bureau of Prisons. She is a graduate of Ohio University, has been a public school teacher, and before undertaking her current assignment was Drug Coordinator for the City of Portsmouth, Virginia. She speaks for women in prison because she has been one of them. In her life she served a term at the Federal Correctional Institution for Women in Alderson, West Virginia. "Real liberation is a point where one begins to live and deal with oneself. I called forth all that was in me, about me and around me to ally my forces of strength for self-reliance."

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The CHURCH OF GOD

February 1975

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"The complete and general unity of the ministry of the Church of God on this subject has made the implementation of Sabbath observance of the seventh day, the Sabbath, the day of rest, the day of worship, a reality for all believers—that is, the Sabbath is the fulfillment of prophecy in this case, the Sabbath restoration, the fulfillment of the prophecies of Isaiah 56:1-8 and Isaiah 61:12, "

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MARLBORO STUDIES
"UNITY IN CHRIST"
MARLBORO, N. J. — Recently the Ladies' Aid Society sponsored a yard and baked goods sale which netted a nice sum enabling the purchase of a sofa bed and carpet for the parsonage.
Casino gambling was recently de­ feated in the state of New Jersey. The Marlboro church assisted by providing funds to advertise in local newspapers against the gambling proposal. We rejoice in its defeat.
"Unity in Christ" was the theme of the Harvest Home Festival. The church was decorated for the service by Jonathan A. Davis, Follow­ ing the service, the church beloved groups met. Some of the groups discussed “Roadblocks to Unity” and “Oneness Toward Unity.”
The young people sponsored a roller-skating party which benefitted the church. The church was also involved with a Halloween party, a public turkey dinner and a joint Thanksgiving giving service with the Shiloh church. We continue to participate in the West District hymning. Our Friday night Bible studies are on “The Christian and Prayer.”
Our Ladies' Aid Society recently met and packed twenty-five fruit boxes for shut-ins and lonely persons. Our annual Sabbath School Christmas program was under the direction of Mr. and Mrs. Myron McPherson. Pray for the Lord's blessings on the Marlboro church as we begin this new year.
—Mrs. Ella T. Davis

DENVER INSTALLS CONROD
(Summary of Pastor Conrad’s Response at His Installation Service)
And all the believers in Christ met together constantly and shared with each other. They worshiped together regularly at the temple and in small groups in homes and each day God added others being saved to their number. — Acts 2:44-47

Occasions like this especially remind us of what the New Testament Church was like and cause us to compare our church with the church of that first century. We cannot help but express the desire for our church to be like those members even though they had problems, they were vital, growing, dynamic church.
Do we dare ask ourselves in these moments: Can we also be a vital, growing, dynamic church? The answer of course is, “Yes, — if!” IF we really want to be. In other words, are we willing to accept the dedication such a church requires?
Let us look at some of the basic facts that made that early church, this kind of church: First, the people had a deep and abiding conviction that their Heavenly Father was always directly watching and caring for them and determining all that was happening to them as individuals as well as a church body. They believed that they should “in everything give thanks for this is the will of God in Christ Jesus concerning you” (1 Thessa­ lonians 5:18). Even in persecution “they rejoiced that they were counted worthy to suffer for his sake” (Acts 5:41).
Secondly, they knew that they acted in obedience to His commands, God would empower them with His Holy Spirit, believing that what God commanded them to do, God would also give strength in which to do it. Even when told by government officials to stop sharing the gospel of Christ they replied, "We cannot help but share the things we have seen Jesus do and say” (Acts 4:20).
And lastly, they had a complete openness in their basic convictions. They undoubtedly remembered Jesus’ prayer when He said, "Father, I pray that they will be of one heart and mind, just as you and I are one, so that the world will believe you have sent me” (John 17:21). They desired with their whole heart to bring the world to Jesus and this desire to fulfill the Great Commission of Christ helped give them a oneness of spirit.
I would like to close my response to your welcome to me with this challenge: Do you desire to have this kind of church here in Denver? Are you willing to work in God’s strength — yes, even sacrifice, if necessary — that our church may be this kind of vital, growing, dynamic church? If so, I would like to ask you to stand right where you are and join me in dedicating ourselves to God that this may become a reality for our church.
—Denver Church Newsletter

THE SABBATH SCHOOL

DENVER SDB CHURCH

NEWS FROM THE CHURCHES

TOLEDO FELLOWSHIP ORGANIZING
Greetings in the matchless name of Jesus. We are rejoicing that the Toronto Seventh Day Baptist church is active and growing. On Nov. 20 we elected officers and took the first step in organizing ourselves into an S.D.B. Fellowship.
The Sabbath School officers are: Elio Sinclair, superintendent with Herlitz Condison as assistant; Sister Euphenia Anderson, secretary, with Sister Sylvia Linda as assistant; Sister Isolyn Sinclair, treasurer, with Sister Villette Reynolds as assistant. The pastor of the adult class is Herlitz Condison and the children’s classes are taught by Sisters Hazel Condison and Dawn Francis.

SEATTLE EMPLOYS SECRETARY
SEATTLE, WASHINGTON — Miss Esther Loesey has been employed to work for our church as office secretary. She will be at the church office each morning, Monday through Friday.
Esther was a Summer Christian Service Corps volunteer in 1974, and worked in Seattle with Shelley Hunt, as “Team Pass It On.” She is the daughter of Mrs. Charlotte Loesey of White Cloud, Michigan, and granddaughter of the Rev. and Mrs. Charles Swing of Albuquerque, N.M. Esther is making her home with Dave and Dixie Inabnit.

LITTLE GENESEE, N. Y. — The Sunshine Society of our church, made up of women from the church and community has been working on the project of raising money to replace an old stove and the floor covering in the community center kitchen. The floor covering was laid and two Hardwick ranges were installed before Christmas. The money was raised by suppers and gifts from interested people.

TORONTO FELLOWSHIP ORGANIZING
The Toronto Seventh Day Baptist church has been growing and is active and growing. On Nov. 20 we elected officers and took the first step in organizing ourselves into an S.D.B. Fellowship.
The Sabbath School officers are: Elio Sinclair, superintendent with Herlitz Condison as assistant; Sister Euphenia Anderson, secretary, with Sister Sylvia Linda as assistant; Sister Isolyn Sinclair, treasurer, with Sister Villette Reynolds as assistant. The pastor of the adult class is Herlitz Condison and the children’s classes are taught by Sisters Hazel Condison and Dawn Francis.

ERLIZT Condison was elected leader of the Fellowship and Sister Isolyn Sinclair secretary-treasurer. Hopefully we can be represented at the 1975 sessions of the General Conference in California. Our average attendance now is eighteen. There are others who have indicated that they will be attending now that we have a longer period for Sabbath School and worship. Brother George Lyons serves ably as our pianist.

We are not many here but we know that if we are zealous and allow Christ to rule our lives completely we can accomplish much in this city of some three million people. Please remember the Toronto Fellowship when you make your petitions to God.
—Herlitz Condison

February 1975

THE SABBATH SCHOOL

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The Adult Sabbath School class has been taking a collection for S.S.M.O. each week. This class has been meeting for prayer each Friday night. There are twelve to fourteen members.
With God’s help four teachers have been procured to teach classes of young children through teenagers of the community. The classes are slowly building.
Pastor Ken and Davis are holding a youth Bible Club each Wednesday p.m. at the Dean Gleason home. The children learn about Jesus and His love for them and how to use their Bibles.
A special candlelight and “Thank You, Father” service, followed by Communion was held on Wednesday night before Thanksgiving. It was a very impressive and inspiring service.
The Sunshine Society sponsored a Christmas supper and program Dec. 19 for the whole community. These events could not have been brought about without much prayer and God’s direction. Praise the Lord for His goodness.

THE ADULT SABBATH SCHOOL

Vera Reynolds

HIGH SCHOOL GRADS
SCSC NEEDS YOU!
For information and application forms write to:
Rev. Alton L. Wheeler
P. O. Box 968
Plainfield, N. J. 07070

TORONTO FELLOWSHIP ORGANIZING

SEATTLE, WASHINGTON — Miss Esther Loesey has been employed to work for our church as office secretary. She will be at the church office each morning, Monday through Friday.
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We rejoice in the forward spirit in our church work, made possible through a gift from the PCA, to release Pastor Davis for more time in calling and outreach work for the Lord.
—Herlitz Condison and three of their children. Herlitz is the leader of the Toronto Fellowship.

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SECRETARIAL CHANGE
AT PUBLISHING HOUSE

Joining the staff as the Seventh Day Baptist Publishing House is Miss Cindy Graffius. Cindy is the daughter of the Rev. and Mrs. Charles Graffius of the German church in Salemville, Pennsylvania. She attended Salem College in West Virginia and most recently served with the Light Bearers for Christ team.

Cindy will serve as secretary to the publishing director. We welcome her to denominational work and know that she will have many talents to share in this publishing ministry.

Cindy is taking the position formerly held by her new sister-in-law, Jani Williams (Mrs. Larry) Graffius. Jani served the American Sabbath Tract Society and the Seventh Day Baptist Historical Society for some fifteen months as secretary. She did many tasks and was very dedicated to the ongoing witness of the church. We shall all miss her. Jani and Larry are living in Salem, West Virginia, where he is finishing his last semester at Salem College. We wish them much happiness in their new life together.

REV. BABCOCK ACCEPTS DODGE CENTER CALL

The Rev. L. Wayne Babcock has accepted the call extended to him by the Seventh Day Baptist Church at Dodge Center, Minnesota. Pastor and Mrs. Babcock have served the Verona, New York, church since January of 1971. Prior to their service at Verona they had served the Dodge Center church. We pray God’s blessings on the Babcocks as they serve the cause of Christ and the church in Minnesota.

Sabbath Recorder

FOUKE AND TEXARKANA CHURCHES COMBINE IN AN ACTIVITIES OUTREACH

The Texarkana and Fouke churches have pooled resources to develop a youth activities program for the two churches. It may also, God willing, be an avenue of outreach to both communities.

Mr. and Mrs. Sam Ogden, of the Texarkana church, have donated the use of their building which is a building once used as a roller rink. Dr. Floyd L. Goodson, pastor of the Fouke church, has agreed to supervise and to develop a program.

There are great possibilities that might be developed around the use of the building. The first priority will be to develop a well-organized social program for the youth of the two churches and their friends.

A recreational program centered around table tennis, chess, music, and other activities is one of the projects which Dr. Goodson is planning.

His wife, Lois Goodson, is planning to teach crafts and arts which will be open to any interested persons in the area. Mrs. Ogden has taken an interest in Little Theater, and she has dreams to develop an interest in drama among the youth.

In addition, Dr. Goodson plans to open his judo studio. His Fouke Judo Club took nine trophies in state and regional competition last season. His son, Tom, was runner-up in the sixteen-year-old heavyweight division this year. Tom, will compete in the 205 pound senior division this year with aspirations of competing on the national level. Two young girls of the club competed this year in the National Women’s Championship. These gifts, Angela Attaway and Tammy Taylor, competed very well.

Young men and boys have shown an interest in boxing, wrestling, karate, weight lifting and other sports. Women have shown an interest in a “slimdowns” class. These activities will be developed as equipment and facilities are provided.

The churches’ plan is to provide a service to the communities as well as for their own use.

NEW DIRECTORY PUBLISHED

The Bible Sabbath Association has recently published a new Directory of Sabbath-Obeying Groups around the world. This is the most complete work ever compiled and includes beliefs and statistics of the various Sabbathkeeping churches. The price is $3.50. Order from the Bible Sabbath Association, Fairview, Okla. 73737. Membership in the nondenominational association is $10.00 per year and this includes a subscription to The Sabbath Sentinel, monthly journal.

SPECIAL PRICE

On International Lesson Annuals: Priced at $3.50, the partially outdated books are available to the first three buyers at $2.00 each. Invaluable commentary on the Uniform Series, these are geared for Sept. ’74 to Aug. ’75 lessons used in the Helping Hand.

LOVE IS A DECISION

“Love Is A Decision” is the theme of the SCSC program this year. We must decide to be loving, and want to reach out to others. You can help SCSC. We need workers who will give a summer of dedicated service. We need projects, we need a host church for the training sessions, and we need workers to carry on our work. The deadline for workers and projects is February 15, 1975. So please get your application in as soon as possible. These are available from the Rev. Allan L. Wheeler, Box 168, Plainfield, N. J. 07061.

If you would like to host the two-week training session, please contact Mrs. Gerry Van Dyke, 12 Cornell Drive, Longmont, CO 80501. If you want to send a gift to help the funding of SCSC, it will be most gratefully received by the treasurer of the Women’s Board, Mrs. Tom Bottoms, 1118 Rivenwood Road, Boulder, CO 80303.

Decide today to be a part of the SCSC program.

The Sabbath Recorder

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NEW YORK SDB'S
STUDY SOCIAL CONSEQUENCES

Each Christian needs to be aware, well informed, and personally in­
olved, and to be courageous in attempting to get the truth involved in the real life problems people face. Many know this but how many are committed enough to get involved? This past weekend November 26-27, about fifty people from the N. Y. Station, were gathered at Watson Homestead near Bard, New York, to answer this question.

It was designated as "charge," for instead of retreating from the scores of problems, SDB's should charge ahead by making a "Commitment for Involvement" (our weekend theme).

The first part of commitment means being aware. Sabbath morning Garth and Mayola Warner led us in a Bible study on "The Gifts of the Spirit." Under the group Bible study we divided into groups to discus the Scriptures. It is important that Christians be well informed and involved in helping others to become aware of their God-given gifts. Add to this the insights gained from the morning message, "How Good Do We Have To Be?" by Richard Bur­
dick and one begins to discover the limitations one places on his commitment. To bring us to a deeper awareness of how a Chris­tian could and should become in­
volved, with the real life situations of his fellowmen, Dr. Regier from the N. Y. State Council of Churches, shared with us what his council was doing and informed us of various actions that we could em­
brace.

This leads to the next step in commitment. One must be well in­
formed. This means researching and knowing factual and accurate in­
formation to support your beliefs. The afternoon program consisted of four panels presenting four topics of concern in our Christian world today. Pastor Russell John­son — slide and tape presentation on Abor­

caine; Pastor Lloyd Davis — "Our head project program on Hunger; LuAnne Ellis — using local news articles discussed Criminal Justice; and Pastor Harmon Dickinson dis­
cussing the issues of Amnesty.

Hunger: Seventy people per min­
ute in the world starve of malnutri­
tion. Rats, drought, corrupt govern­
ment, scarce or expensive fertilizer help to prolong the hunger problem.

What can we do? Doctors recom­
mend twenty grams of animal pro­
ten daily — we do not need more.

Don't waste food. Grow gardens and

As Christ's sheep, we are to be 100 percent in a Bible study on how we can be even more helpful to our fellowmen.

So what is to be done? It was decided to form a "committee" to try to do something about it. This committee, the study group, will plan an event to inform people about the causes and solutions of the hunger problem.

The events that will be held from 10 a.m. to 1 p.m. on Saturday, November 24, at the Warner home, will include a workshop on "The Causes of Hunger," a panel discussion with experts on hunger, a concert of music related to hunger, and a prayer session dedicated to lifting up this issue to God. The purpose of this event is to raise awareness and encourage action against hunger.

If you're interested in being involved and learning more about this critical issue, please join us and together we can make a difference.
GOD IS LOVE

Dear friends! Let us love one another, for love comes from God. Whoever loves is a child of God and knows God. Whoever does not love does not know God, because love is God.

This is how God showed His love for us: He sent His only Son into the world that we might have life through Him. This is what love is: it is not that we have loved God, but that He loved us and sent His Son to be the means by which our sins are forgiven.

Dear friends, if this is how God loved us, then we should love one another. No one has ever seen God; if we love one another, God lives in us and His love is made perfect within us.

The boy and girl could hardly believe their eyes. It was an unusual new experience to see a man so kind, and all the birds so happy with him.

He had no gun or net; he simply spoke kindly to them. He said, “Dear birds, the good God has made you things of joy. There is love in your song, and yet man will catch and kill you, and call it sport.”

The girl said, “The dear birds seem to know you well and love you. How do you make them so tame?”

“I am kind to them, that is all,” replied the man.

As the children went on their way they still saw the birds on the man’s head and all round him, and they thought, “How like a king he looks, with a crown of birds about his head!”

It is better to rule by love than by fear.

—Story reprinted from The Webster-Franklin Second Reader, copyright 1878.
SURVIVING are two daughters, Mrs. Mary Helen Coll of Pittsburgh, Pa., and Mrs. Roadie Reigle of New York, N. Y.; two sons, Richard Brown; three stepdaughters; Mrs. Richard Pierce, Mrs. Fern Snyder, and Mrs. Lee Darling. There are also grandchildren, and eight great-grandchildren.

She was matron of the Alfred Station Seventh Day Baptist Church, at the Crandall and Crandall Funeral Home in Hornell, New York. Interment was in the Alfred Rural Cemetery.

Mrs. Jacox was the widow of Clarence Maxson and was survived by nieces and nephews.

She lived most of her life in Alfred, and earned a Master's Degree in Library Science from the former Geneva State Normal School.

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The Rev. David Clarke, presiding at the service.

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The funeral and committal services were conducted by the Rev. R. E. Z. Langworthy, pastor of the Alfred Station Seventh Day Baptist Church, at the Crandall and Crandall Funeral Home in Hornell, New York. Interment was in the Alfred Rural Cemetery.

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—Paul Osborn, Stewardship Chairman

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