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AN AMERICAN CREED

I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign nation of many sovereign states; a perfect union, one and inseparable, established upon the principles of freedom, equality, justice, and humanity, for which American patriots sacrificed their lives and fortunes. I therefore believe it my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies. —William Tyler Page (adopted in 1918)

PRESIDENT JAMES MADISON

We hold it for a fundamental and undeniable truth that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. —1785

ADLAI E. STEVENSON

America's greatest contribution to human society has come not from her wealth or weapons or ambitions, but from her ideas; from the moral sentiments of human liberty and human welfare embodied in the Declaration of Independence and the Bill of Rights.

—Address, 1954

WENDELL PHILLIPS

Eternal vigilance is the price of liberty.

—Address, 1852
This article is the seventh in a series on the Ten Commandments.

The Seventh Commandment

THOU SHALT NOT COMMIT ADULTERY

by Rev. Victor Suggs

They don't call it "Independence Day" any more—just "Fourth of July." We gripe about taxation—
even with representation. We gripe about government licensing, about
restricted areas, about inspections, about laws, about regulations.
"Seems like you can't get up in
the morning any more without
Congressional action."

The feeling is not new. It was not new in Jesus' time. Had
Galicans spoken English, it would have
come out the same way it does
today! What IS new beginning with
Jesus is a new race of far better
people who have discovered that
a nation is not "free"—people are.
In order to exist there must be
law, there must be government
and, consequently, there must be
taxes. Far better people have dis-
covered that freedom does not mean
anarchy. Freedom is the birthright,
that is the new-birthright, of those
who have discovered behind the
Law the Law-giver, who have learned
to call Him "Father," who
have discovered the significance of
the Law and, in so doing, have
learned to live on a level far above
the letter of the Law, not in slavish
fear of punishment under the Law,
but in an atmosphere of true free-
dom in the spirit of the Law by
the Spirit of God. Far greater free-
dom for far better understanding.
The July Bible studies in the June
Sabbath Recorder lead us into some
of those freedoms. August Bible
studies below for your meditation
until Conference time continue this
theme showing Jesus' emphasis on
the spirit behind the law rather than
the law itself.

JULY 1975

"LET FREEDOM RING!"

by President S. Kenneth Davis

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Trained at Louisville, Ky., and having served Baptist witness in other imaginative ways far beyond the mountains. At Nile, N. Y., and Mil­ton Junction, Wis., he was called to the church on the radio. Bond: Jimmy:

From the Salem Conference historical play (Earlier episodes portrayed the search of Preston Randolph and his family for education, and the evangelistic outreach of “Uncle Sammy” Davis. A third dealt with the work of Mabel West, teacher and missionary in China, as interpreted by Virginia Vincent and a group of children without script.)

Baptist Building and Publishing House. Let me tell you some of the many wise and influential people of the Alfred School of Theology where he later served as dean. (Salem church bell rings; Bond enters.)

Bond: Good morning, Jimmy. Jimmy, not otherwise identified, is seated on the wall in front of the church, huddling with a cane and obviously not going to church.

Bread: Good morning, Elder. I hear ye’re going to leave us for the big city!

Bread: Yes. Jimmy. I’m going to deliver my farewell sermon to the church in the service this Sabbath morning.

Elder: Jimmy, I didn’t vote for ye to leave us. I can’t vote for ye to leave. I had promised over years ago: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” (John 3: 16).

But there is something that God forgot—and I am thankful that He did.

David asked in Psalm 13 how long the Lord would forget him. But deep in his heart he knew that He was not forgotten, and he answered (Psalm 13: 3 and 6): “But I have trusted in thy mercy; my heart will rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.” No, the Lord had not really forgotten him, though in his moments of discouragement he might have felt that He was forgetting.

Later, Isaiah wrote the comforting promise: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee” (Isaiah 49: 13).

But the Lord did not forget me; instead, He forgot something about me.

When I was thirteen years old I realized that I was a sinner, completely without hope if I depended on my own efforts to do the right thing. I needed to have my sin forgiven—not blotted out completely from my record. There was nothing that I could do without help from Someone else.

I asked the Lord to forgive my sin and to make me clean, which I was not. I asked Him to make me a child of His and to help me obey Him in the future.

And He did it! How and why He had pity on me, a worthless sinner, I could never explain, except to say that He had promised, He would fulfill His part. Through His death on the cross for my sin, I was righteous in the eyes of God. He did it! How and why He had pity on me, a sinner, completely without hope if I depended on my own efforts to do the right thing. I needed to have my sin forgiven—not blotted out completely from my record.

Someone had pity on me. He had kept His promise. Praise His name! I am thankful that He did.

And so I knew that something wonderful had happened to me. I had fulfilled my part of an agreement by confessing my sin and asking Jesus to be my Savior; so I knew that because He had promised, He would fulfill His part. Through His death on the cross for my sin, I was righteous in the eyes of the Father. My record was clean!

Looking back on that fateful day, I do not recall any sudden feeling of exaltation. But, by faith, I knew that something wonderful had happened to me. I had fulfilled my part of an agreement by confessing my sin and asking Jesus to be my Savior; so I knew that because He had promised, He would fulfill His part. Through His death on the cross for my sin, I was righteous in the eyes of the Father. My record was clean!

And that was the day when the perfect God forgot something. He had promised over 2500 years ago: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Isaiah 43: 25).

He had kept His promise. Praise His name! I am thankful that He can forget some things. 

A. J. C. BOND

by Albert N. Rogers

The Sabbath Recorder

THE TIME THAT GOD FORGOT

By Eugene Lincoln

A forgetting God? It is almost unbelievable that the perfect God could forget anything. But there is something that God forgot—and I am thankful that He did.

David asked in Psalm 13 how long the Lord would forget him. But deep in his heart he knew that He was not forgotten, and he answered his own question in verses 3 and 6: “But I have trusted in thy mercy; my heart will rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me.” No, the Lord had not really forgotten him, though in his moments of discouragement he might have felt that He was forgetting.

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Observing the Sabbath

by Rev. Elmo Fitz Randolph
Pastor of the Boulder, Colo., Church

When Jesus said, "The Sabbath was made for man..." He came squarely to the point of its God-intended purpose to be an institution serving the renewal, the refreshment and the uplift of man as a child of God. Receiving this definition and interpretation of "Sabbath" from our Lord, we find ourselves challenged to discover and work out ways and techniques of Sabbath observance that are in line with its purposes.

It is proper to say that genuine Sabbath observance is an art in very much the same that writing, painting and music are arts. And to be successful in any of the fine arts requires dedication, creativity and disciplined involvement through practice. In approaching Sabbath observance as an art we are opening the way toward receiving an ever increasing blessing with passing time and experience. Sabbath observance as an art carries with it much more of the dynamics of "doing" and "becoming" than the academics of "thinking" or "believing.

Perhaps here is a good point at which to warn of the dangers in a negative approach to Sabbath observance. When the "Thou shalt not" in the Ten Commandments are framed is allowed to be the first and major concern in our Sabbath practices we are ruling out the rich possibilities for high spiritual adventure in the positive "Thou shalt" of creative experimentation. In this connection it is significant to note that the Sabbath command (the fourth) is introduced positively—"Remember the Sabbath day, to keep it holy." Of course we must also be realistic in recognizing the necessity of restricting or limiting the nature and scope of one's practices in the achieving of an art. The successful artist, including a Sabbath observer, understands he must not do as well as he appreciates his freedom to do in accomplishing his purposes.

The importance of being "practicing" Sabbath observers can hardly be over-stressed. No genuine and lasting success is known in the arts without disciplined and consistent effort toward one's goals. We cannot expect to experience progressive Sabbath blessings if we allow God's Holy Day to fall into static, uninspired patterns of use.

We believe that if Sabbatarians of our time will commit themselves to learning the art of Sabbath observance, and practice it, a genuine surge of renewal will result in the lives of individual Christians and in the Church. Will you accept a challenge to become a "researcher" in discovering new and effective ways to "Remember the Sabbath, to keep it holy?"

In the following paragraphs we want to propose a number of possible areas, taken from specific suggestions, in which creative Sabbath observance can be explored and practiced. For purposes of outline our proposals will be grouped under the heading Sabbath observance practices at home; in the church and in our relations with others. It is not our intent to give an all-inclusive in the Sabbath observance practices at home; in the church and in our relations with others. It is not our intent to give an all-inclusive list of what we would recommend, but rather to offer ideas and suggestions that we feel may be of interest to the reader.

The ways open to us for closing the Sabbath observance procedures...
Hubmaier

One of the most important leaders in the early Anabaptist movement was a man named Balthasar Hubmaier.

Born in the south of Germany in the late 1400s, near the city of Augsburg, in Swabia, he grew up under the influence and teachings of the Roman Catholic faith of his parents. He was educated at the universities of Freiburg and Ingolstadt in Bavaria, South Germany. He became dean of the University of Ingolstadt in the year 1515 having attained the degree of Doctor of Divinity. He was a devoted educator and priest. His sincere pursuit of his priestly duties resulted in his being named head priest in the town. Virtually the entire town was attached to that office and became strictly devoted to the Roman Catholic religion, and the sword was in the hand of the state.

With the assistance of his faithful people, Hubmaier was able to flee to Switzerland where he was immediately put in prison and tortured as were all known Anabaptists. He spent four months in prison before he was forced to recant on his faith. Upon being freed, he traveled northward into Germany preaching as he went and baptizing as many as accepted the Anabaptist doctrine. He finally came to Nikolzburg in Moravia, in July 1526 where he was granted the protection of the ruling class. It is said that he baptized over 10,000 people in one year in Moravia. He also wrote eighteen books and many tracts at Nikolzburg. Whereas other Anabaptist congregations were more loosely governed, Hubmaier insisted on discipline and order in the church.

Eventually, once again the long hand of King Ferdinand I of Austria reached out to Moravia, and he demanded and got the person of Balthasar Hubmaier, delivered to Vienna, and put into the dungeons of Kreuzenstein Castle.

Denied any hearings, or trials, Balthasar Hubmaier was burned at the stake in Vienna, March 10, 1528. As the flames engulfed his body his last cries were: "O Jesus! Jesus!" Three days later his beloved wife was bound hand and foot and thrown into the Danube river and drowned.

Not content with the death of Hubmaier and his wife, the Austrian government and the State Church, in conjunction with the authorities in the province of Swabia, South Germany, conducted an extermination of all Anabaptists in the region. They burned Balthasar Hubmaier on the 10th of May, 1528, and his wife, Judith, on the 13th of May, 1528, along with many other Anabaptists in the region.

Hubmaier was the author of several works. Among the most prominent were "The Christian Baptism of Believers" and "On the Sword." Among the other firsts initiated by Balthasar Hubmaier was the act of consecrating infants, instead of in the Roman Catholic religion, and the sword was in the hand of the state.

Charles Bachman
Wayne, N. J.

by Charles Bachman

The Sabbath Recorder

BIBLE

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A—“ALL have sinned” (Romans 5:12).
B—“BLESSED is he that walketh not in the counsel of the ungodly... His delight is in the law of the Lord” (Psalm 1:1-2).
C—“CREATE in me a clean heart, O God” (Psalm 51:10).
D—“Lord, thou hast heard the DESIRE of the humble” (Psalm 10:17).
E—“EXCEPT a man be born again, he cannot see the Kingdom of God” (John 3:3).
F—“FEAR God and keep his commandments” (Ecclesiastes 12:13).
G—“God is a spirit” (John 4:24).
H—“HELP us, O God of our salvation” (Psalm 79:9).
I—“I will INSTRUCT thee... in the way which thou shalt go” (Psalm 32:8).
J—“The Kingdom of God is not meat and drink... but righteousness, and peace, and joy in the Holy Ghost” (Romans 14:17).
K—“If ye love me, KEEP my commandments” (John 14:15).
L—“Thou shalt LOVE thy neighbor as thyself” (Leviticus 19:18).
M—“Laying aside all MALICE... desire the sincere milk of the word, that ye may grow thereby” (1 Peter 2:1-2).
N—“Come boldly unto the throne of grace... and find grace to help in time of need” (Hebrews 4:16).
O—“If ye will OBEY my voice indeed... ye shall be a peculiar treasure unto me above all people” (Exodus 19:5).
P—“PRAY one for another” (James 5:16).
Q—“QUIT you like men” (1 Corinthians 16:13).
R—“RESTORE unto me the joy of thy salvation” (Psalms 51:12).
S—“Be ye UNSTOPPABLE, unmoved, always abounding in the work of the Lord” (1 Corinthians 15:58).
T—“TRUST in him at all times” (Psalm 62:8).
U—“UHOLD me according unto thy word, that I may live: and let me not be ashamed of my hope” (Psalm 119:10).
V—“If any man hear my VOICE, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20).
W—“A WISE man will hear, and will increase learning” (Proverbs 3:1).
X—“Let no man despise thy youth; but be thou an eXAMPLE of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:12).
Y—“I will put my spirit within YOU, and cause YOU to walk in my statutes” (Ezekiel 36:27).
Z—“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS of good works” (Titus 2:13-14).

—Miss Onnalee G. Saunders

JULY 1975

11
I. Now more than ever, the sacredness of life cannot be overemphasized. In the world today, human life seems to be lightly regarded. Unless death strikes in our home, on our street, to one we day, human life seems to be lightly regarded. Unless death strikes in our life, our society as a whole seems to regard life as insignificant. Now more than ever, the value of life must be revalued. It is time for all of us to consider the importance of life and the need to respect it. The sacredness of life cannot be overemphasized.

II. But the Bible says, “Thou shalt not kill.” This, the sixth of the Ten Commandments teaches the sacredness of human life. Translated more accurately it reads, “Thou shalt do no murder.” God forbids that anyone should take the life of another. There are many today who seem to think that this command applies to society as well. In this regard they say that capital punishment is simply legalized murder and that two wrongs do not make a right. But does it seem logical that the God who forbade murder would allow a murderer to go unpunished? What is His will in this regard? Just one chapter after the commandment is given God says, “Anyone who strikes a man and so causes his death, must die” (Ex. 21:12). The Bible, therefore, supports rather than rejects capital punishment.

III. Would a loving God kill? Let’s look at the record. In the earliest days of man, there occurred the world’s first population explosion, and with it there was lawlessness and revery. God’s people had ceased to follow his leading and justice was not being carried out. Our loving God, being also just, knew that he must punish the guilty, and so he sent the Great Flood. It is recorded that there was much crying and weeping, and grasping of hands, but it did not change God’s law. The cities of Sodom and Gomorrha also were destroyed by God. These things were done because God loved us and did not want us to live in lawlessness. Instances such as these are not limited to the Old Testament. One need only read the account of Ananias and Sapphira in Acts 5:1-10 to see that God is still a just God. Peter, with Christian authority, and God, killed Ananias and Sapphira. There is no getting around it. They sinned against the Holy Spirit and paid the penalty.

Even Christ, who spoke out against the “law” of the Pharisees at every turn, did not find cause to question the Pharisees on the use of capital punishment, not for Himself, and not for the thieves who were crucified with Him. It was commonplace and nowhere did Jesus speak against it.

The Bible says, “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good” (Romans 12:9). It is a hypocritical love that never takes sides against sin. To love the truth is to hate evil. A man who loves his sheep hates the wolves and destroys them to protect his sheep. The man who loves not enemies, weeds and plows them out. One who hates murder and the lawlessness that abounds must see that sin is punished.

IV. What about grace? When Jesus came to the earth many years ago he brought with him the key to living a joyous life. He came with a new law, a higher law than that which the Pharisees knew. It was a higher way of life, one which did not seek earthly reward but the heavenly reward of eternal life. He taught love and forgiveness. He replaced “eye for an eye and tooth for a tooth” with “turn the other cheek” and “go the extra mile.” He said not only to love your neighbor as yourself, but also to love your enemies, to do good to them that hate you. But Christ also said that He came not to change the law.

Christ offers for those who will walk with Him a chance for a far better life, but for the rest of society, for those who repose on this higher plane the law still applies. God’s plan for world order requires that we continue to punish those who break the rules. Societal grace and forgiveness just do not work. We have numerous examples of murderers committed while the murderers are on parole. The number of people who have committed more than one crime is higher than the number of people who have committed only one. Societal forgiveness is not working and meanwhile innocent lives are being wasted.

I believe there is a higher law than capital punishment. Much more is achieved when the family of a murdered man forgives his murderer. But this does not replace the other law. It simply makes it insignificant if through the love of that family he himself finds eternal life. In this way we follow Christ’s example when on the cross the thief cried out to him. Jesus did not move him from the cross; that was justice. What He did was to offer him eternal life. This is our challenge, but meanwhile we must follow God’s command in Genesis 9:6, “He who sheds man’s blood, shall have his blood shed by man, for in the image of God man was made.” We can do no less.

The LAWS OF LOVE AND FORGIVENESS

Love and forgiveness are an integral part of the life and the teachings of Jesus Christ because love and forgiveness are the very nature of God. Both are given by God, freely and unilaterally. God does not ask us to love Him so that He might love us, nor does He ask us to repent that he might forgive us, but He loved us and forgave us in order to bring us to repentance and into a new life with Him. “God proved His love for us in that while we were yet sinners, Christ died for us” (Romans 5:8).

Jesus did not wait for those responsible for His crucifixion to ask His forgiveness, He just forgave. As His people, we are called to respond in the same way - we are to make God’s love and forgiveness manifest to the world, as Stephen did when he was stoned. Acts 7:60. We are told that whatever we have against anyone is to be forgiven when we come to the Father in prayer, Mark 11:25.

According to God’s Word, each of us deserves the death penalty, but Jesus paid the price. His death was God’s forgiveness. Each of us deserves to die, but God instead gave us life. Can we as Christians who have been given life instead of the death we deserved, refuse to give life to others who deserve death? Can we demand an eye for an eye and a tooth for a tooth, the life of a murderer for the life of the victim?

Some facts you might want to know:

1. States that do not have capital punishment do not have higher rates of murder than those which do. Capital punishment, then, can not be considered an effective deterrent.

2. The cost of the automatic court appeals given to those sentenced to death can run higher than the cost of keeping that person in prison for life.

One out of every four “positive identifications” proves to be wrong.

Thomas Jefferson said that until the infallibility of human judgment could be proven, there should be no death penalty.
The United Nations, during the General Assembly in January 1974, proclaimed 1975 as International Women's Year. The aims of this year of special note are:

1) to promote equality between men and women
2) to integrate women into the total social and economic development of nations
3) to recognize women's increasing contribution to strengthen world peace.

In the statement explaining these aims it is clear that the "churches are urged to seek avenues of study and action through cooperation with other bodies who may be observing IYW such as Church Women United, YWCA, etc." It can truly be said that as a group, Seventh Day Baptist women do not feel the pressure of heavy discrimination in the workaday world. There are isolated cases, but we do not know of many other groups of women who can say, "We have always been equal, we have always been liberated." In the area of the clergy, where we hear of much discrimination in other denominations, SDB women have served with rewarding high honor and respect. This has been true in the field of mission service, and in medicine.

It would seem, then, that we should be reaching out to those who have not been as blessed as we are; those who are not respected; those who are not holding a place in society higher than that of a beast of burden. Some women do not think about the fact that all of life is an experience of deprivation. Recently, in conversation with an affluent friend, whose biggest problem is that of how to spend leisure time, the subject of an International Women's Year was introduced. She replied, "I think that women have everything just about the way they want it now; what more do they want?" Obviously the scope of my friend's experience is very narrow, and does not go beyond her own neighborhood.

Some statistics might reveal to us something of the status of women in the world: Here is a comparison between Europe and North American women and those of Asia, Africa, and Latin America:

- **Female adult illiteracy:**
  - Europe and N. America: 4.7%, 1.9%;
  - Asia, 56.7%; Africa 83.7%; Latin Am. 27.3%

- **Females married, divorced or widowed, ages 15-19:**
  - Europe and N. America: 6.7%, 9.9%;
  - Asia, 27.8%, Africa 40.7%; Latin Am. 15.2%

- **Average number of children:**
  - Europe and N. America 2 to 4;
  - Other countries, 5 to 7.

- **Female life expectancy:**
  - Europe and N. America: 74 years;
  - Other countries, 55 years.

There are many statistics which could be revealed here, and they are important, but they do not tell the whole story.

We read in the United Nations publication entitled "Commitment," a nongovernmental voice, an article entitled "Make Haste Slowly." Written by Truong Thanhdam, a woman raised and educated in a developing country, it presents a useful and thought-provoking counterpoint idea that statistics do not prove that problems are the same in every village, city, or town in the world. Even though it appears to us that the women in Asia, Africa, and Latin America have a status in life far inferior to that of women in North America or Europe, there are countries where equality between men and women is as old as the society itself. "In Burma" says Truong, "a married woman retains her name and property rights . . . she doesn't even wear a wedding ring. And in many African nations, women have always played as important a part as men in economic activities."

Not all women have the same attitude towards equality (not even in America). And some live behind veils so thick as to screen out the very concept. Those leaders in the world who structure plans to change, expand, and elevate the place of women in all cultures must make haste slowly and take into consideration the outlook and culture of these women.

The example cited is that of a low-income woman in a remote village who is unaware of any such thing as "development." She is not questioning of her role in life, and only wishes to have access to...
Music has been a part of man's response to life since earliest human history. We find that Genesis records that Jubal, son of Cain, was the father of all such as handled the harp and the organ (Gen. 4:21).

Music, both instrumental and vocal has had a place in man's social function, in his feasts and his festivities. Lahan renotated with Jacob for leaving him secretly saying "Wherefore didst thou flee away secretly, and steal away the palm?" and did not tell me that I might have sent thee away with mirth, and with songs, with tabrets, and with harp (Gen. 31:27). We find the use of music in social functions. It was a part of the festivities. We also find it when we begin to meet God's chosen people as they gathered in an awareness of God. Perhaps it is not worship in a formal way as we are inclined to think of it, but it is an awareness of God's presence with them, and their thankfulness for His guidance and care. After crossing the Red Sea, Miriam and the women of Israel took timbrels and praised God. Much of that which they sang is similar to that which we find in the folk songs, or folk culture of other people as they set the great events of their history to music. Exodus 15:22, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously . . . .

The Lord is my strength and song, and he is become my salvation: this is my God, and I will prepare him an habitation; my father's God, and I will exalt him. When God gave them springs of water in the wilderness, Numbers 21:17 "Springing up, O well; sing ye unto it."

When Israel defeated Sisera, Deborah and Barak sang: Judges 5:2 "Praise ye the Lord for the avenging of Israel" . . . and then they continued with a recital of the events which led to victory. Singing, dancing, tabrets, and other musical instruments were used to celebrate a victory, or to proclaim the coronation of a king. While in many ways these might be considered secular today; yet for Israel, it was God's power upon the people, upon the psaltery; upon the harp with a solemn sound.

Psalm 95:1 is a call to sing praises unto God: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Psalm 137 indicates that Israel was used to singing in praise to God and that they found it difficult in the day of captivity when they were away from Jerusalem to be joyful in song. Their captors asked them to share their songs of praise and this they found to be hard to do. The Psalmist has written: "We hanged our harps upon the willows in thefibers of our findings. Each performance was intended to be an emotional and unforgettable experience. So much can be said and felt through the texts of songs; that is the reason I love to direct choral music.

Believing that I owe God a tithe of my time and talent as well as my money, I have had the joy and privilege of directing the Los Angeles S.D.B. choir since 1943. Through this ministry I have been richly blessed. Because the Lord has planned

THE SABBATH RECORDER

MUSIC IN THE BIBLE

by Rev. Earl Cruzan

I will sing unto the Lord, for he hath triumphed gloriously . . . .

The Lord is my strength and song, and he is become my salvation: this is my God, and I will prepare him an habitation; my father's God, and I will exalt him. When God gave them springs of water in the wilderness, Numbers 21:17 "Springing up, O well; sing ye unto it."

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IN MY HEART THERE RINGS A MELODY

"It's a melody of love for Christ, for people, and for music.

By Lois Wells

This year, as Lois Wells conducting the 1800-voice choir of elementary high school singers.

Now, when asked to explain my enthusiasm for my work, I can simply state "I AM Happy in the Service of the King, Esau." From the time I was one year old, I was interested in music. Not until 1 attended college, was I able to pursue this interest. During my first year at a Christian College, I was able to discuss spiritual truths and present the gospel message, with the music, I trust, will thrill you; and you are needed.

Praise him with the sound of the trumpet: praise him with the psal­lute: praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the high, sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

We find no detailed outlines of worship in the New Testament, for it was not written to give us orders of worship, yet with that music was a part of their worship. Music accompanied the observance of the Passover. We read that when Jesus ate that last supper with his disci­ples, that "after they had sung a hymn, they went out." Paul speaks of the place of sing­ing in 1 Cor. 14:15 . . . "I will sing

with the spirit, and I will sing with the understanding also." Music, both instrumental and vo­cal, is a way by which man ex­presses his greatest emotions. His worship, as he has praised God, has called forth the best talents that he has in finding the words and music which express his re­sponse to God and to God's good­ness.
WE SING UNTO THE LORD

By Albert N. Rogers

When we stand together on a Sabbath morning and sing out of Christian faith and full hearts praising God "for He is good, for His mercy endures forever," I almost never fail to have a tingling up and down my spine.

At such a time we are addressing the Most High God as a company of His people, in a way most fitting and without need for an intermediary. More than one Roman Catholic has expressed to me an envy of this Protestant experience, and some Catholic parishes now sponsor hymn sings. Seventh Day Baptists have a very rich heritage of hymn-writers and composers.

Joseph Stennett stands first among these. His Hymns for the Lord's Supper was published in 1697 while he was pastor of the Mill Yard Church, London. No doubt he knew from his father, Edward Stennett, how to write hymns and psalms. Only a few of Joseph's hymns are known today but the 1826 Selection of Psalms and Hymns published by General Conference contained a dozen or more. They are melodic and structural, mostly set to Long Meter, Henry Clarke had strongly urged Stennett to provide such a book for church members to avoid the older practice of "winging out."

Stennett's work probably encouraged Isaac Watts whose Hymns and Spiritual Songs in Imitation of the Psalmists appeared in 1707. Each line of Stennett's hymns had been documented with a Bible reference, and he had written in the preface of his book that he had avoided "heathenish phrases."

I cannot think them consistent," he said, "with the gravity, purity and perspicacity which ought to be preserved in hymns calculated for the service of God and the common edification of Christians. Watts was more dramatic in rejecting the already archaic King James phrases: For why should I now address God my Saviour in a song with Burnt Sacrifices of Failings, and with the In­cense of Rams; why should I bind my sacrifices with cords to the Horns of the Altar?"

Both men wanted a medium of expression that was chaste and beautiful, but also one that was natural and in keeping with the times. (Samuel Stennett, nephew of Joseph, who wrote "Majestic Sweetness" was not a Seventh Day Baptist.)

After several revisions the 1826 Psalms and Hymns was published in 1847 under the title Christian Psalmody. It contained 1010 hymns by various writers besides dortolo­gies; but only the words and no musical scores. The hymns are classified under a wide variety of headings to suggest their use, i.e., adoration, invitation, salvation through Christ, ordinances, Sabbath School missions, death and heaven. The Carol compiled by Lucius Crandall was published in 1854 for Sabbath Schools and social use, the first book to provide music scores with text in the combination familiar today. In 1879 the Seventh Day Baptist Praise Book was published in this format by George B. Utter, Westerly, R. I., by arrangement with A. S. Burtes Co.

Jarius M. Stillman, professor of music at Hopkinton Academy, Ash­away, R. I., Alfred University, Alfred, N. Y., and Milton College, Milton, Wis., was composer and arranger of a series of books published in New York and Chicago. Dr. Stillman is still remembered for his male-voice arrangement of "The Beautiful Hills." One of the themes of General Conference this year is his "More and More Like Jesus." It is no accident that Alfred University had its beginnings in a singing school and both Milton Col­lege and Salem College have spon­sored choirs on tour at various times. At the turn of the century and down to the mid-twenties a progression of male quartets went out on organized concert or evan­gelistic tours from Milton College or from the Northwestern Association. Often accompanied by an evangelist they spent time between programs in advertising and in personal work. (This writer learned much of the culture and life in the Milton College Glee Club directed by Leman H. Springer.) The Iowa Ladies Quartet led by Ethelyn Davis Copeland and her father, Rev. John T. Davis, toured the Chatus­qua circuit and appeared at General Conference in 1913.

William C. Daland was a church organist in Elizabeth, N. J., before he studied for the ministry. During his pastorates he composed a good deal of choral music and it was said of him that "His was a great mind and a sweet soul, and music was the background of all his ser­vice." Upon election as president of Milton College he organized the symphony orchestra there. The tra­dition of singing "O God, Our Help in Ages Past" in Milton's academic pro­cessions was established by him.

Best known of his musical work is the score of "God of the Sabbath" set to words written by Mary A. Stillman. Miss Stillman was a teach­er in Boston and Providence and a contributor to the Sabbath Recorder for many years.

Another music teacher and Chris­tian leader, Elizabeth Fisher Davis, is remembered for her "Young Peo­ple's Rally Song" (words and mu­sic) which was first published in the Sabbath Recorder in 1918. She deserves to be remembered also as the first dedicated service worker who helped G. H. F. Randolph re­open the Pooke School and carry on its valuable program. The Sound Studio of the American Sabbath Tract Society, located at the Sev­enth Day Baptist Building, is dedi­cated to her.

Alva J. Bond, pioneer leader in youth camps and teen-age con­ferences as well as pastor, denom­iational leader and dean of the School of Theology at Alfred Uni­versity, poured out his devotional life and purpose in his Hymn of Youth, "Glad Sabbath Peace" set to the tune Finlandia.

Take now our youth, O Savior, Friend and Guide,
We seek Thy presence in the form of Thee,
Be our companion, ever by our side,
Throughout life's full and faith-seeking day.
The living purpose find in us release—
Our crowning joy, Eternal Sabbath Peace.

It is possible to list only a few of those who have sung and shared songs with their musical accom­paniment. In Ohio, Michigan, Kans­as, Nebraska, California, as well as places already noted, they are known with gratitude. At happy and meditative campfires, on Sabbath afternoon and afternoons around the piano, in large groups and small, or even in the solitude of a single voice — even a broken one — the lifting up of a phrase or the snatch of a melody in aspiration and Christian fellowship may be a "means of grace" and a "hope of glory."
ANOTHER SIX DAYS WORK IS DONE
Another six days work is done,
Another Sabbath is begun;
Return my soul enjoy thy rest,
Improve the day thy God hath blest.  
-Joseph Stennett

SABBATH EVE
Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bringing the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away;
Let us lay aside each burden,
When His children meet to pray,
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us,
When we waken with the Light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.  
-Mary Alice & James Stillman

A PRAYER
Saviour with love unbounded,
In grief to Thee I call;
My sins are red like scarlet,
Yet Thou canst cleanse them all.
Oh, bid these tears cease falling,
These burdens roll away,
While at Thy feet low kneeling,
Forgive my sins, I pray.

The past of life forgotten,
With every sin forgiven,
Help me the path to follow
That leads to Thee and Heaven.
No more let clouds o’ershadow,
Remove them far away,
The sunshine of Thy presence
Illume my path each day.  
-Alva J. C. Bond

HE IS THE WAY
He is the way,
He’s the Truth and the Light of life,
He is the Way to release from toil and strife,
He is the Way, and the hope of all the world;
And with my Savior beside me I’ll never lose the way.  
-Francis D. Saunders & Margaret S. Prati

TO KNOW HIM!
To know Him and what He doth require
To know Him is all my heart’s desire
To know Him will set my soul on fire
To know Him and make Him known.  
-Loyal F. Hurley, Berrice Brewer, Ethlyn Copeland
(comp. for Pacific Pines Young People’s Camp - 1939)

MAKING MELODY WITH YOUR HEART TO THE LORD
Oh, Mom, I just wish I could think of words to explain how I feel inside! This unexpected outburst came from our eleven-year-old daughter as we were driving home from an inspirational evening viewing a Billy Graham film and sharing with Christian friends. She went on to say, “I guess the closest I can come to it is just to sing ‘Praise the Lord’!”

How often has your cup of happiness and spiritual blessing been so full and running over that you have, likewise, wished for a way to express it? And perhaps you have, also, found that just to sing is a favorite song of praise satisfies this longing for expression. As the apostle James says, “Is anyone among you cheerful? Let him sing praises” (James 5:13 NAS).

Could it be that this is a thermometer? or happiness indicator of the atmosphere of a home? This thought never occurred to me as a child growing up in a home where I always heard my mother’s happy song or vibrant whistle as she worked. And later, my own children singing as they played or tended their chores. How many times my mind was put at ease by the happy songs of the children or of my husband as they worked, knowing that things were going fine and nothing had gone wrong. To me this was the normal pattern for family life.

Then one day one of the children asked, “Momma, why doesn’t my friend sing while she plays? And her mother never sings around the house like you do. She thinks I’m funny ‘cause I like to sing!” As I thought about this, I realized that it is true that the “voice of singing” is not heard in many homes. It was then that I asked myself, “Could this be a happiness indicator?”

To answer this question might be considered judging, and that I am certainly not qualified to do. But I do know that in many homes where you can see and feel the happiness of the Lord, you often hear a burst of song.

What a rewarding experience it has always been to give in to the children’s pleadings to “Please stop working awhile and come play the piano while we sing!” As I look back now I regret that so often I found myself too busy to do this. What a soul-stirring joy it was to watch their faces as they lifted their voices in “Jesus Loves Me,” or “Do Lord” and later on in “Happiness Is the Lord” or “Heaven Came Down.” Even the unsure notes of the immature or changing voices blended in praise to God.

I have often stood near a monotone or tuneless singing during congregational singing and have been impressed by his radiance in making a joyful noise unto the Lord. The important thing is to make “melody with your heart to the Lord.”

These times of praising together at home were much too seldom, even after we began to sing in public as a family. Now after our oldest daughter has left our home and started her own life, I wish we had spent many more such happy hours when we were all at home.

In a conversation recently with our two youngest girls, we were talking about music. The thoughts and feelings they expressed about music made tears come to my eyes and brought even a more intense longing to give them more of my time in praising the Lord together.

One of them said, “I love music because it is one of the happier things of life and it helps me praise the Lord.” The other said, “Yes, it makes us happier and our work goes faster and we feel like smiling.”

When you talk about the joy of ministering to others as a singing family, words are again inadequate to express it. The personal blessing was stated well by one of the girls when she said, “The more I sing and really pay attention to what I sing, the more effect it has on my life and the closer I am to the Lord.” And I think this says it pretty well. The blessing the Lord gives us is just as great or greater than that received by those who listen. Also, I am sure it is much easier for young people (and older, too) to give a witness for Christ in song than just to say it. Then as they get used to using it, it becomes easier to give a spoken testimony in introducing their songs. God will use us as much as we are willing to be used.

In short, music has had a definite effect on the depth of our family relationships within our family, with others, and with our Lord. It is very significant to me that as a prelude to an exhortation on Christian family relationships, Paul strongly urges: “Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father” (Eph. 5:18-20 NAS).

SING THE LORD

The Soper Family

by Marian Soper

Choir at the Ephrata Cloister

THE SABBATH RECORDER

JULY 1975
SING WITH UNDERSTANDING

by Ann Williams

"I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

The Christian religion is a singing faith, and thus stands in striking contrast to most of the great religions of mankind. The corporate praise and choral prayer of a worshipping congregation have been characteristic expressions of its response to divine grace.

The ideal of church music is to bring to stronger and clearer consciousness and to greater vitality our inherent religious nature. At the very heart of church music must be the consciousness of this religious nature — the sense of the divine goodness and righteousness of the Almighty, the Eternal; the sense of exaltation of human life to the divine; and accompanying this, the feeling of humility and sincerity.

Music aids the soul in becoming more keenly and deeply aware of itself and its surroundings, its supreme personal quality, and its high and enduring worth. It is for this purpose that music has been admitted to the sanctuary. In seeking to attain its function in the service of religion, music is an agent for both expression and impression.

It is the responsibility of each of us, as members of the congregation, to strive to make church music more effective and meaningful. In order for any hymn to have its full effect upon us, we must try to understand the implications and meaning of the text we are singing. In hymns of praise there should be joyousness and dignity, and in hymns of prayer the sense of humility and of trust and confidence in the Divine. It is necessary that we develop such an awareness; realizing that we are not properly contributing to the church service when our singing becomes so mechanical that we fail to comprehend the meaning of the text. We must revitalize our singing so that the musical texts speak to us, take on meaning, and thereby, improve the worship service as a whole.

Seventh Day Baptists are a singing people! We must constantly remind ourselves that "The heavens are not too high, His praise may thither fly; The earth is not too low, His praises there may grow; The church with Psalms must shout, No door can keep them out; LET ALL THE WORLD IN EVERY CORNER SING, MY GOD AND KING!" (George Herbert)

The Rev. Albert N. Rogers, president of General Conference in 1944, is retiring as historian of the Seventh Day Baptists Historical Society after serving in that capacity since 1914.

Marion Soper is the wife of the Rev. Myron G. Soper, director of Evangelism for the Seventh Day Baptist Missionary Society. Marion graduated from Salem College in 1952 with a degree in music.

Ann Williams, the editor of this special section of the SABBATH RECORDER, is an active member of the Milton Seventh Day Baptist Church, Milton, Wisconsin. She received her Bachelor of Music Education Degree, magna cum laude, from Milton College and her Master of Music degree in Voice from the University of Wisconsin-Madison. She is currently a member of the faculty at Robert M. La Follette Senior High School, Madison, Wis.

Lord, God, Thou ruler of all lands, Who dost lead thy people home And lift their spirits upwards, Soon Thou shalt beautifully adorn Zion And draw men to it. There shall we enjoy eternal delights And the full pleasure of our home. Glory to Thee, O King of Zion, Who reveals our home to us, So that we might enter as thy loved ones. —translated by Dr. Melvin Nida

CONRAD BEISSEL, 1737.

Known by many as the "father of the American Ephrata movement," Conrad Beissel was born in Germany, Sept. 1, 1737. His father was a contractor in a military establishment and Conrad learned the art of carpentry. As a youth he converted to the Moravian Church and later was sent as a missionary to the Delaware Indians. In 1765 he came to America and resided in Philadelphia for some time, and in 1770, meeting the late William Penn, he was induced to establish a separate religious community, with exclusive rights to all the lands assigned to the Moravians, one mile in width, and extending to the river Lehigh. In 1772 the community erected a log church, which is still standing. Beissel died in 1813. This Monastic Community of the German Seventh Day Baptists was founded by Conrad Beissel in 1732. View of the stone Almoiny in foreground, Saul (Chapel) in center, and Stonn (Guest House) on right, were erected between 1735 and 1749.

Is it consistent with the Word of God that we sing? Yes, as we find in both Old and New Testament commands and examples.

Who then shall sing? All the saints of God, whose hearts and mouths are full of praise, thanksgiving, and prayer.

Who therefore teaches us to sing aright? The Holy Spirit, as the true singing-master, can turn the heart into a celestial harp and divine instrument, so that it can be used without outward instrument, and sound, and often also without any audible voice.

Is it not sufficient when one outwardly listens to a beautiful melody? Oh no. Paul speaks: "Sing unto the Lord in or with your hearts." Even the lips of the godless can carry a fine voice.

Intone then ye saints to the Lord, intone a hymn unto the Lord, with the celestial choirs of the upper and lower Jerusalem; yea, let everything that hath breath praise the Lord. Hallelujah.

—Conrad Beissel

CONTRIBUTORS

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Lois Wells
Albert Rogers
Marion Soper

THE SABBATH RECORDER

July 1975
THERE IS NO VISION THE PEOPLE PERISH.

MISSION NOTES

IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

PRAYER CORNER

A Prayer Reminder for Each Day!

AUGUST 1975

Verse for the month:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13 KJV).
1—For Commission meetings, CA.
2—PTL for answered prayer!
3—For those who made decisions for Christ at camps and Bible Schools.
4—General Secretary Alon L. Whiting.
6—For Pro-Con snails and grumblers.
7—South Africa SDB Conference leaders.
8—Conference President S. Kenneth Davis.
9—For spiritual revival.
10—for General Conference, Annapolis, CA.
11—for wisdom in decision conferences.
12—for committee chairmen-secretaries.
13—for new vision of His work.
14—for Philipss SDB Conference leaders.
15—for Conference Sabbath services.
16—for new Conference President Guy Cox.
17—for Post-Conference Retreat.
18—for safe travels of Conference delegates.
19—for Malawi, SDB Conference leaders.
20—for new Sandi Tuifilisi/Fellowship —Toronto, N. Y. City, North J. N.
21—for Audrey Fuller, Malawi.
22—for Light Bearer for Christ Team.
23—for the outreach of your local church.
24—for Missionary Thomas Merchant.
25—for the Guyana, S.A., SDB pastors and leaders.
26—for India Conference, SDB leaders and (B. John V. Rau).
27—for David and Bernice Pearson, Malawi, Africa.
28—for Missionary W. Masaka, Kissi, Kenya.
29—for Burma Conference, SDB leaders and L. Sawi Thanga.
30—for Sabbath School Mission of Fering.
31—for Douglas and Jane Macintosh, Kingston, Jamaica.

SABBATH Recorder

JULY 1975

WHERE THERE IS NO VISION THE PEOPLE PERISH.

---Rain made the Thomas Road in Malawi impassable even for 4WD Land Rovers in May and it was several days before our vehicle was able to get out on the main roads again. The workers walked out. The mobile clinic was reported to be meeting expenses and despite the problems, Menno Fuller wrote, "The break for us has been well timed and deeply appreciated."

---Summer Christian Service Corps teams are serving in Seattle, WA: Southeastern Assocation, FL; Rain Rock, AL; and Denver, CO during July. Twelve young people are giving dedicated service in this outreach ministry.

---The SDB churches/groups in the Philippines have been organized into the Seventh Day Baptist Philippine Conference, Inc. They continue publication and distribution of the local and intercontinental correspondence Bible studies. New contacts are being followed through.

---A new SDB Fellowship was organized in New Jersey in May by nonresident SDB's and contacts living in that general area.

---The new lay leader of the Dartmouth, Guyana, SDB Church, Terry Allen, reports a new group in the neighboring district of Devonshire Castle. About thirty persons attended the initial meeting. Another young man, Ewan Caesar, hopes to serve in an outreach ministry on the island of Wakenasa.

---Dedicated Teacher Kenneth Burdick, who has served on the staff at Crandall High School, Kingston, Jamaica since April 1975, returned the end of June and entered the summer session at Trinity Seminary, Deerfield, IL. He will enter as a first year student this fall.

---Each time a clinic is held in the Thomas Area in Malawi a pastor or preacher is responsible for the spiritual side of the sick. He preaches and does some visitation in the homes. He tells stories to the children and teaches them choruses. Pastor O. Manani wrote: "We are hoping to put up a big shade with two rooms, one for treatment and the other for checking the patients. A big part of the other end would be open to be used for worship during weekends."

---Jin Sung Kim, leader of the three SDB groups in Korea recently visited with David Curry who is in the U.S. Army in service in Korea. "We enjoyed talking about the development of our church," Bro. Kim wrote.

---Field Pastor Sam Peters of Guyana reports five baptisms at Dartmouth SDB Crusade and many inquirers who are yet to step out in faith. "Our main concern is to feed and to build those whom the Lord has given to us," he wrote.

---Mr. F. R. Mazinga, manager of Makupa University, was called to Makupa SDB Church to replace Pastor W. Manika who went to Kisii, Kenya, as missionary (short term) for the Central Africa Conference.

---The Guyana Council took action to have a radio broadcast beginning in July, with members of the churches giving about 25 cents (US) a quarter for its support.

---The New Creation Singers of Little Rock, Ar., S.D.B. Church, are bringing the cheer and hope of the gospel to several nursing homes in their area, where the pastor and associate pastor are both SDB missionaries.

---The Sabbath Recorder will be withheld for a month.

---Serving as youth sponsors has been one of the most rewarding experiences the husband and I have shared. There have been difficult moments when we were ready to sound the bugle for a fast retreat, but for encouragement, there has been equal victory. We have learned and grown as much or more than the young people. We have been granted some of Christ's measure of His love and His ambition to celebrate life.

---We care about our youth and want to know who they are as "persons." This means more than a once-a-week contact. Seeing them outside of the church and during the week has been extremely important to our work. We care because we have been loved, we want our concern. For youth was not based on their response to us or their response to the church. We could make no distinction. All of them were important to us.

---We have discovered how important parents are in youth ministry. Youth tend to reflect parental attitudes. Indifferent parents often have indifferent youth. Mature, faithful parents have youth who are serious about the faith, in their doubts and in their commitment.

---Youth like to say things in a way that's uniquely theirs. Our youth, for example, made a series of gospel banners for our church. They are beautiful, made of a point and done by the youth themselves. The youth had a sense of real achievement they devised and their ministry to the total church.

---As sponsors, we have learned that youth are teachers as well as learners. They've been able to teach us a lot of things about our faith — about creativity, flexibility, and living life. We have shared our "adolescence," they, their "youth," and together we've been both teachers and learners.

---Youth learn best when they do the planning and carrying out of an idea. That we've discovered from our experiences. Youth often need the assistance of adults. However, the amount of guidance should be determined by the situation and the maturity of the group. We have learned that when youth don't respond to an idea or program, it's because we are doing things adults instead of letting the youth carry through on their needs and interests.

---We try not to be the center of our work. We've committed our work to God and realize that we are only tools in his ministry. We personally depend on the Holy Spirit to guide us in all dimensions of our outreach in the church. We care because God is caring through us. We care about our youth and want to know who they are as persons. We share our faith with them, our ideas, our concerns, our doubts and our commitments.

---Each time a clinic is held in the Thomas Area in Malawi a pastor or preacher is responsible for the spiritual side of the sick. He preaches and does some visitation in the homes. He tells stories to the children and teaches them choruses. Pastor O. Manani wrote: "We are hoping to put up a big shade with two rooms, one for treatment and the other for checking the patients. A big part of the other end would be open to be used for worship during weekends."

---Jin Sung Kim, leader of the three SDB groups in Korea recently visited with David Curry who is in the U.S. Army in service in Korea. "We enjoyed talking about the development of our church," Bro. Kim wrote.

---Field Pastor Sam Peters of Guyana reports five baptisms at Dartmouth SDB Crusade and many inquirers who are yet to step out in faith. "Our main concern is to feed and to build those whom the Lord has given to us," he wrote.

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Attention All YFer's

I know you've all been waiting to hear about youth activities during Conference 1975 week, so ... here's what's planned:

**Sunday, Aug. 10**
Right after you register for Conference there'll be buses ready to take all Youth Pre-Connectors to the beach for some of California's sun and surf! Anyone else is invited to come along (maps will be available), but buses are only reserved for Youth Pre-Connectors.

**Monday night, Aug. 11**
After the evening meeting we're all going to jump on our buses and go roller-skating for a couple of hours. Sound like fun? Believe me, it will be.

**Tuesday night, Aug. 12**
Hopefully, we will have a concert this evening. There's a lot of great talent out here, so we'll try to secure some group or single to inspire us this evening. Don't worry about whether you'll like it or not, we've already decided—you WILL!

**Wednesday night, Aug. 13**
Now, here's the biggest!! We're having our Youth Banquet in the garden patio of KNOTT'S BERRY FARM. The menu is great, and you'll love the location. After we dine and listen to Rev. Mike Markham speak to us (great guy), we can stay and spend some time going on the rides and wandering around the farm. I know you'll all be glad he came to Conference after this evening, so be sure you go.

**Thursday night, Aug. 14**
This evening we'll stay on campus to swim and run around in the gym. Get your volleyball teams together soon because the Pacific Coast Association is ready to take you out!! Let's have a very competitive tourney this evening—okay?

### MRS. O'HAIR SAYS SHE WILL SEE W. A. CRISWELL

Atheist Madalyn O'Hair said she is going to sue W. A. Criswell, pastor of First Baptist Church, Dallas, Texas.

Mrs. Janelle Scott, religion editor of the Dallas Times Herald, reported that Mrs. O'Hair says she plans to sue Criswell for libel because she says during their much-publicized Jan. 31 radio confrontation, the Southern Baptist pastor called her a Communist.

Criswell said, in fact, that the famous atheist reminded him of Communists he had met in Russia. Criswell's office said the news story did not bother him and he would make no comment.

Mrs. O'Hair said, "I would not have gone into a discussion with him if I had known the low level of his intellect. It was a bizarre thing from beginning to end."

She said if Criswell represented the Baptist mind, she has "nothing to fear from Baptists."

—Baptist Press

### THE SABBATH RECORDER

**JULY 1975**

Directors of the Seventh Day Baptist Board of Christian Education had been advised in the notice of the April '75 Quarterly Meeting that five specific new matters would be introduced at the meeting at the Alfred SDB Parish House, Sunday April 20. They had also been told that M. Elache (Jinx) Stonestrom would be present to talk about her new work as editor-writer of the Helping Hand. Despite several illnesses, twenty directors met with Jinx and a dozen of them stayed for supper and more detailed discussion.

The treasurer reported regular disbursements, with a cash balance of more than $1,500 less than Jan. 1, 1975. The executive secretary reported on conferences with church and camp leaders, collaboration with Tract Society on audio-visuals and pamphlets, and the Youth and Young Adults Pre-Con. Commission's recommendation that this board accept responsibility for the Associated Conferences held during General Conference sessions for children attending was accepted and referred to the Church School Program Committee. That committee reported a meeting planned for May 6. Reports have since told of specific plans on dismantling 1976 Associated Conferences.

Eitel Dickinson, chairman of the Resources Development Committee which arranges the production of the Helping Hand materials, was unable to be present due to a death in the family. Her presence was greatly missed in the interviews with Jinx Stonestrom.

Plans for Ministers Conference to be held in Dodge Center were reported by the chairman, C. Harmon Dickinson. The special committee on the devotional booklet created jointly with the Women's Society and many invited writers reported that the copy had been submitted to John Bavis after much work by them and the Women's Board's committee.

Jinx Stonestrom presented a resume of her Christian and professional experience in preparing for editing the Helping Hand. She discussed the basic principles on which she is developing the lessons, having shared with officers copies of the first six lessons. Enthusiastic approval of her plans was expressed by the directors and the Resources Development Committee in its post-session supper meeting.

The directors voted to make possible Ms. Stonestrom's travel to the Ministers Conference, gratefully acknowledging her willingness to extend her travel beyond the scheduled work with the Uniform Lesson Program April 13-18.

Secretary Clarke reported appreciative remarks from Uniform Lessons Committee members working in small committees with Ms. Stonestrom. Jinx reported to the board her own deep thanks for its help in getting her to that session.

The Executive Committee had recommended to the board that it make a small contribution to have Elmo Fire Randolph attend certain Youth Ministry meetings attached to the Baptist World Alliance sessions in Stockholm in July. The committee desired to do more but had no budget sources.

Pres. Mary Clare adjourned the meeting upon vote of the directors, and some family members joined Resource Development Committee members in a potluck supper with Jinx Stonestrom.

Next Board of Directors Meeting will be in July 20 at the Alfred Parish House.

 Churches of Christ

A three-volume series on learning and creative arts which will include (when volume three is published) over 100 alphabetized sections on learning activities. Also useful for youth and adult groups.


**Journey's End**, 16 mm. movie on estate and funeral preparation. Discussion guide accompanying, and showing without time for discussion together is not recommended.

Available from Ed Pulik, NRAAARP, 535 Madison Ave. Second Floor, New York, NY 10022 (Contact Mr. Pulik for other records on needs of the aging in other civic-minded groups.)

**They Will Know We Are Here**, an excellent introduction program aired in May 1975. Available from BFC, 375 Riverside Dr., New York, NY 10022; Rental $18.
When the young Vietnamese girl stepped off the refugee bus at Anderson Air Base, the first person she saw was missionary Jim Lassiter.

It was a tearful reunion, made even more emotional by the implications of a small stuffed animal she was carrying.

Just a few days earlier, Lassiter and his wife, Barbara, were fearful they would never again see Bich Lien, the young Vietnamese girl who had worked for the Lassiter family at their missionary residence in Vietnam.

About a week before Vietnam fell, independent Baptist missionary Walter Routh was in the Philippines and told the Lassiters he was going back to Vietnam. "Is there anything I can drop by your house and bring back," Routh had asked Barbara Lassiter.

"Not unless you can put my little helper, Bich Lien, in your hip pocket and bring her out," Mrs. Lassiter had replied.

When Routh, a former SBC appointee missionary to Vietnam who resigned in 1972 to establish his own independent mission association, arrived in Saigon, he was able to bring back a total of 53 Vietnamese, including 44 Baptists. Bich Lien was among the group.

"When the door opened for me to bring these people out, I thought of you, Barbara," Routh related in a telephone interview after his return to the USA. She had just become a Christian and had been baptized last December. Routh went to her house in Saigon and woke her up at 7 a.m. on Saturday, April 24. "Do you want to go to America?"

She asked. "Then meet us at Grace Baptist Church at 9 a.m." Bich Lien couldn't believe it. Shortly before 8 a.m. she telephoned the Baptist mission office and asked if it were true. "What do I do about the Lassiter's house?" she asked, indicating the missionaries had left her the keys and the responsibility for the property. "Leave it and come," Routh told her. "Should I take anything?" she asked.

Routh suggested she take those things that were personally valuable to her, and anything that the Lassiters might want. Five days later, on Guam, she handed to Jim Lassiter the stuffed animal she had brought out for Anthony, because she knew he loved it.

Barbara Lassiter, the young Vietnamese girl had replied.

"When the Spirit fills us, we talk too much about an experience instead of a person. We hear the question, "Have you heard about the Hittites"? in the Old Testament. Today we have the Hittites!"

—Baptist Press

ASSOCIATED CONFERENCES

Programming for children and youth at General Conference has grown over the years from babysitting to an exciting, growing educational experience in the lives of those who will be denominational leaders in the next generation. Planning Committee and Commission have both given time and prayer to this important area of development. This year Philip H. Lewis, whose whole professional life has been devoted to education, has designed a well-balanced program of worship, learning, and fun, including field trips to Disney Land and Marineland that will make Conference 1975 a memorable experience for young participants. In addition he has gathered a capable staff many of whom are professional teachers to aid in this ministry. We are sure the young people in your life will want to be a part of Associated Conferences.

The one remaining ingredient to assure success is the faithfulness of the participants. Since the Associated Conferences have been designed as educational as well as inspirational programs, a requirement for their success is the regular attendance of those in his own age group of every child and young person participating. Every parent, child, and leader is asked to employ whatever disciplines are needed to realize the greatest potential from this program for our young people as a whole.

COME TO CONFERENCE EARLY

Sunday afternoon activities at Conference include Conference choir practice under the direction of Miss Lois Wells at 2 p.m. and a beach outing sponsored by the youth at 1:00 p.m. It is hoped that registration can begin at noon.

SUMMER PASTOR FOR SEATTLE

The Seattle S.D.B. Church has employed Mr. George Hemminger of Newhall, Calif., as summer assistant pastor.

Gary is a junior in college and has served as an assistant pastor in Los Angeles. While in Seattle, he will assist Pastor Davis in leading Sabbath school and youth activities, Bible studies, pastoral care and church office work. In addition he will assist the S.C.S.C. team and work at Pacific Pines camp. We are thankful for his dedication to God and willingness to work for the Lord with us this summer.

—Seattle Recorder
A MAN NAMED HUBMAKER

(Continued from page 10)

tion of all known Anabaptists in their area. King Ferdinand ordered death for all Anabaptists. In the area where Wadswort and Nikolaus, believers were taken from their fields and slain, or on the highways fleeing, or even taken from their homes and killed by the sword. Those who could, fled to the mountainous areas and hid. In Swabia, a company of mounted soldiers slaughtered as many Anabaptists as they could lay their hands on. Once again the faithful looked for places to hide.

The story of Baltasar Hubmaker has a more direct relation to Seventeenth Day Baptists. For history records that the congregation at Nikolaus was forced to return to the Roman Catholic Church, but those of Hubmaker's congregation who could flee and who found safety, are recorded as "uniting with the Sabattarians." Sabbath-keeping Anabaptists in Moravia? The year 1528.

This statement reveals to us that there was an existent group of Sabbath-keeping Anabaptists functioning in 1528. In one of our former articles in the Sabbath Recorder, we alluded to the existence of this group. We now know that Anabaptist Hubmaker we find an existent body, functioning as an organized group, Anabaptists, worshiping on the Sabbath Day in 1528.

How wonderful would be the story of the observance of the Sabbath down through the years if the only words we could find could be woven into one complete whole.

GOLDEN GEMS

There was a Man who dwelt in the east centuries ago. And now I cannot look at a field of grass, a river or a forest, a mountain, without thinking of Him.

-G.K. Chesterton

VOCATIONAL OPPORTUNITIES

We are happy to provide space for those readers who wish to share with the community some good opportunity near their church/community and for those readers who desire to know if this will be a monthly feature.

Drug Store for sale in midwestern S.D. Good opportunity in this area. Large active church nearby.

Two positions available in education. High School and Junior High Principals needed—S.D. church area.

For information regarding these opportunities write to: S.D. Vocations Committee, 3 S. Main St., Alfred, N. Y. 14802

If you are interested in relocating to an urban area why not consider the greater New York City—North Jersey area? There are employment opportunities in many areas. Come and see what our growing community can offer you.

The book contains three appendices which deal with further reading on abuse, twenty-five ways to avoid child abuse, and disciplining children and how to counsel child abuse cases.

Orders may be placed by contacting Mot Media, P. O. Box 236, Milford, MI 48140.

Thomas Jefferson

Their New Pastor, By George

Effective in June, Thomas Jefferson was appointed First Baptist Church of the Deaf, Portland, Oregon.

Evangelist Myron Soper

Seventh Day Baptist Church Council

Where do we come from?
The pastor of First Baptist Church, George, Washington. Where else?

BIRTHS

Benson—A son, Jerome Wayne, to John and Mildred Williams Benson of Milford, Conn.

Brattan—A daughter, Kelley Maureen, to Mr. and Mrs. Robert E. Brattan of North Loup, Nebraska, Feb.


Buerkle—A daughter, Catherine Elizabeth to William and Elma Buerkle of Grinnell, Iowa, Jan. 11, 1975.

Clement—A daughter, Angie Sue, to Mr. and Mrs. Donald Clement of Kearney, Nebraska, January 21, 1975.

Greene—A son, Chad Steven, and Linda Greene of Dodge Center, Minn., on May 7, 1975.

Gregg—A daughter, Lindsey Jane, to Larry and Mary Con Greg, Murray, Nebraska, March 2, 1975.


Marx—A daughter, Elvira Rebecca, to Russell and Elizabeth (Dixie) Marx, Maysville, Ky., Jan. 23, 1975. He was born on May 29.


Price—A son, Jopie Tinhin, to Lance and Carol Price of Milton, Bridgeport, Conn., on March 29.

Ruttan—A son, Joseph Louis, to Larry and Carol (Branch) Price of Milton, Bridgeport, Conn., on April 11, 1975.


SYNODS

Baptist World Congress

July 8-13

Baptist Congress of New Hampshire, R., J. P. Richardson, President, and W. J. Wing, Vice-President.

NA 1975

General Conference August 16-24

Avaus Pacific College

August, Calif.

AUGUST 21-27

Post Conference Session

Manchester, N. H.

Evangelist Myron Soper

Seventh Day Baptist Church Council

September 26-28

Planning Committee

Penfield, N. J.

Assnik—Harry R. Assnik passed away March 28, 1975, at Bridgton City Hospital following an illness of several months. He was a charter member of the Bridgton Baptist Church and had been a pulpit supply for over two years. He leaves behind his wife, Janet行程; and daughter, Susan, of Bridgton, Maine.

Harrad had a deep spiritual faith. He graduated from the College of New Rochelle in 1958. Years of working with the American Baptist College in the Philippines. He was a charter member and finance chairman for the church in his hometown.

He was a member of the American Institute of Engineering and Planning Management in this field. He returned to the Alfred University School of Ceramic Art in 1960. He was a charter member and finance chairman for the church in his hometown.

A native of Daytona, Dr. Josie was born March 20, 1905, and died in Daytona Beach, Florida, May 1, 1975.

A native of Daytona, Dr. Josie was born March 20, 1905, and died in Daytona Beach, Florida, May 1, 1975. She was the daughter of those who pioneered the area. Her father, David D. Rogers, was one of the twenty-five men responsible for the founding of Daytona, July 26, 1876. Four months later, her mother, Emma Rogers, was born. She was always said to be "just as old as the town." Daytona.

After graduating from Osa High School in 1895, she was active in her community and in 1907 graduated from the Habitee School of Nursing and became a nurse. In 1917, she married Charles A. Hines, Jr., of Paddington, England, and moved to the United States. They had three sons: David Hines, Jr., Charles A. Hines, III, and Harry Hines. In 1928 she became a member of the Daytona Beach Baptist Church. In 1941 she was married to Dr. Robert W. Rogers, a native of Daytona Beach. They had two sons: W. David Rogers, a native of Daytona Beach, and Robert W. Rogers, Jr., a native of Daytona Beach.

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THOMAS L. MERCHANT IS NEW HISTORIAN-LIBRARIAN

Thomas L. Merchant, Woodstock, Ill., has been named historian-librarian by the Seventh Day Baptist Historical Society, succeeding the Rev. Albert N. Rogers who is retiring August first. The appointment is for one year and is effective July first. Mr. and Mrs. Merchant will be moving to Plainfield with their three-year-old daughter Kim.

Mr. Merchant is an honor graduate of Milton College, Milton, Wis., and holds the master's degree in Theatre from Stephen F. Austin State University, Nacogdoches, Tex. During the war in Southeast Asia he served as a staff sergeant in the U. S. Air Force in Mississippi and at Tan-Sun Hhat Air Base, Republic of Vietnam. He and his wife, the former Diane Lippincott, are members of the Milton Church and led a drama group at the 1974 Pro-Con Retreat which also appeared on the Denver Conference program.

The Rev. Victor W. Skaggs, North Loup, Nebr., a trustee of the Historical Society and chairman of its search committee named a year ago, recommended the new appointee. Mrs. Merchant's parents, Mr. and Mrs. Darwin Lippincott, are active members of the North Loup Church.

"It is a good feeling to have a successor coming to the position I have enjoyed who is so well qualified," said Mr. Rogers. He continues to serve as president of the Historical Society, and is moving with Mrs. Rogers to their farm at Alfred Station, N. Y.

BEYOND THE MOUNTAINS

(Continued from page 6)

members A. H. Lewis did. One of the influential members of the Tract Society, Aty. William M. Stillman of Plainfield, has written me that I am to attend the meetings of the Faith and Order Movement in New York and quite possibly in England and Switzerland or wherever they may be held. It will be my privilege to represent you and all Seventh Day Baptists in this way. I ask your prayers for me in all these things, and promise that we will often lift each up of you before our loving Heavenly Father.

Glad Sabbath peace fills all the holy hour.
Our God is near — our souls are satisfied;
He guides our lives, and fills with love and power.
We seek Thy presence in the forward way;
And pledge to them our consecrated best.
We take the standard now at their behest,
And answer, "Glory to God on high!
None so far as to see a local sight.
Tribe or a foreigner in our land? We are the melting pot of the world; that must mean that different elements are boiled down to make up one united mass. We're all descendants of foreigners. The foreigner is an alien because he does not belong — he is actually part of someplace else; he has his own niche elsewhere. The Bible teaches that Christians are no longer to be a part of the world; we are in the world, but not of the world. We are foreigners touring life. But we tour life not just to see what it can offer us; we travel to see what we can contribute to the world. As strangers to the world, we can also appreciate the strangeness of the Christian world to those looking into it for the first time. We must be ready to offer them the best treatment we would offer our Christian brothers that they, too, may desire to make God's Kingdom their home.

Thought starters:
1. How could we, specifically, treat a person as an equal when he is not a Christian?
2. Do Christians take advantage of the world?
3. Do Sabbathkeepers take advantage of non-Sabbathkeepers?
4. Do we segregate non-Sabbathkeepers in some ways from our "citizen" fellowship?

—Rev. Russell Johnson

INTERNATIONAL WOMEN'S YEAR

(Continued from page 14)

basic services which will make life easier for her and better for her children. The changes which must and should be brought about ought to be in terms of her needs and interests, rather than in terms of some abstract ideal of the western world and its thinking. Survival, work, skills are the needs and desires of many women in such cultures, and efforts to push such women into the role of "equality" may be quite premature. Building a labor force that can make the economy grow and relieving the inequality which exists, overshadowing all others, that of adequate health information and nourishment are the prerequisites. "None of this means" says Truong, "that fundamental changes must not eventually take place in women's role and status. And practical possibilities for altering today's picture lie in the hands of the young. Tradition has not unbearably shackled the pattern of their thinking and behavior. Education can make them more aware of their rights ... more willing to accept responsibilities. They should be the focus of efforts to strengthen economies ... they are prepared to be changed in their own ways ... to set in quicker motion the wheel of change itself."

In our "reaching out" as Seventh Day Baptists, have we not just begun to do this in our implementing the field worker for women in Malawi? Is it our task to bring the освящение of the knowledge of Christ's love to all? From reports to be read in many sources, it is plain that the IWY is making solid progress around the world. Are you feeling that you are a part of it? Think it over!
**Our World Mission**

**OWM Budget Receipts for May 1975**

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**MAY DISBURSEMENTS**

- Board of Christian Education: $1,484.03
- Council on Ministry: $1,987.11
- Historical Society: $10.25
- Ministerial Retirement: $675.06
- Missionary Society: $6,111.72
- Tract Society: $2,289.02
- Treasurers of General Conference: $1,972.25
- Women's Society: $565.74
- Council on Ecumenical Affairs: $1,290.75
- General Conference: $2,480.00

**SUMMARY**

- 1975 Budget: $1,210,600.00
- Receipts for May: $63,200.72
- OWM treasury: $163,200.72
- Board reports: $1,210,600.00
- OWM Treasurer: $1,210,600.00
- Total to Disburse: $15,200.73

**TINA, FORWARD!**

A True Story

“Did you ever hear of a dog going to school?” Mrs. Maurice McCrea (Grace) was telling her Primary Class in the Richburg, N. Y., SDB Sabbath School about the puppy she was taking care of for Guiding Eyes, the people who get dogs ready to be the “eyes” for blind men and women, and sometimes for blind boys and girls. “A dog go to school?” asked Tina Taylor.

“A dog can’t sit at a desk,” said his brother Dana.

Then their teacher told Dana and Dana how Tina had come to live when only a puppy, with the McCrea family.

Tina has almost black, curly hair. Her small pointed ears sometimes stand straight up. Black eyes and nose seem to hide her face. She is a big dog, though not very old, because of the kind of dog she is—a Bouvier des Flandres. At one year, she weighed sixty pounds.

“Nite-nite, Tina”

Tina is a lovely dog. She’s friendly and has good manners. Mr. and Mrs. McCrea and their teen-age daughters, Ellen and Cindy have given her loving care for nearly a year. She has done everything with the family for that is part of the plan. The first night Tina was in their home, Mrs. McCrea took her to the bedroom where she was to sleep and said, “Nite-nite, Tina.” She lay right down and seemed to know she was at home and this was her bed.

Tina must be taught to obey commands. Some things she must learn to do, and yes, some things she must not do. The McCrea family is very kind to her, but very firm, as they help her to grow up to be the kind of dog who can help a blind person.

Soon Tina will leave the McCrea home to go to school. Really, it is a special school for dogs. When she is ready, her new blind master or mistress will be brought to the school to live and go out together. Tina will be the Guiding Eyes for her new friend who cannot see.

*Guiding Eyes for the Blind, Inc., Yorktown Heights, N. Y.*

**Jesus Told Us To Love**

Our Lord Jesus set an example of showing unselfish love for others, especially those who do not have as much as we do.

The McCreas will be very sad when Tina goes away, but they will be happy knowing she is doing such good work.

“If you have enough love in your heart, you can do it,” Mrs. McCrea said.

We can all say, “Tina, forward!”

- Contributed by Ethel Dickinson
- Sketch by Ellen McCrea

*From The Sabbath Recorder*
SPEAKERS

Monday evening's speaker is the Rev. Paul Osborn, pastor of the Nortonville, Kansas, SDB Church. His subject is: "Far Better Blessings."

"Shared Living" is the subject Tuesday evening. The speaker is the Rev. Earl Cruzan, pastor of the Milton, Wisconsin, SDB Church.

On Thursday evening the Rev. Charles Bond, pastor of the Shiloh, N. J., SDB Church, will speak on: "God Calls Me to Perfection."

Speaking Friday evening is the Rev. Don Phillips of San Diego, Calif. His subject is: "Men Mighty in Prayer."

"God's Catalyst — Far Better Men" is the subject Sabbath morning. The speaker is the editor of the HELPING HAND and pastor of the Seattle, Washington, SDB Church, the Rev. Duane Davis.

Theme:

FAR BETTER MEN

"I tell you, unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of Heaven."

—Matthew 5:20 (NEB)