IN THIS ISSUE

Features:
USA-Land of the Unfinished Revolution 3
The Third Beatitude 4
Eating with Awareness 6
Freedom in Christ 14
What's Church? 15
World Religious News 16

Departments:
Board of Christian Education 17
Council on Ministries 18
Executive Secretary 28
Historical Society 13
Missionary Society 14
Vidran's Society 22

Children's Page 25
Denominational Dateline 26
Editor's Column 27
The Church in Action 19
Our World Mission Report 26
Obituaries 23
Accidents—Marriages—Births 24

THE SABBATH RECORDER

January 1976
Volume 199, No. 1
Whole No. 6602

A SEVENTH DAY BAPTIST PUBLICATION
Published monthly by the American Sabbath Trust Society.
510 Watchung Avenue, Box 868, Plainfield, N.J. 07061
Printed in the U.S.A. First issue June 13, 1944 Second
class postage paid at Plainfield, New Jersey.
Published: United States $6.00, foreign $6.50.
Single copies 50 cents. Special rates for students, retired
Seventh Day Baptist ministers and service persons.

Member of the Associated Church Press.
The Sabbath Recorder does not necessarily endorse signed articles.

JOHN D. BEVIS, EDITOR

CONTRIBUTING EDITORS
Rev. David D. Clarke, Gary D. Cox, R. Duane Hurley; Mrs.
Melvin F. Randolph, Rev. Lee S. Landrum, Thomas L.
Merchant, Rev. Herbert E. Saunders.

ADVISORY COMMITTEE
George Creason, Chairman; William W. Armstrong, Rev.
Charles H. Bond, ex officio, Mrs. Florence B. Bowden,
Charles F. Harris, Owen H. Prudence, Rev. Horace E. Soun-
ders, Mrs. Dorothy H. Smith.
Address all correspondence to The Sabbath Recorder,
P.O. Box 868, Plainfield, N.J. 07061.

THE AMERICAN REVOLUTION IS NOT OVER!

By C. Welton Gaddy

U.S.A.—LAND OF THE
UNFINISHED REVOLUTION

True, the colonies' war with
England has long since ended.
However, the basic ideas over
which that conflict arose are still
in need of support.

The guarantee of freedom, estab-
lishment of an independent govern-
ment, responsiveness of institutions
to the public, representatives of the electorate and a political sys-
Them openly operated are matters
which have to be secured by each
successive generation of United
States citizens.

Christians have a special stake
in the political process and thus
in the American Revolution. Ours
is a revolutionary faith which ad-
vocates from a religious perspec-
tive many of the same social ar-
rangements which were goals of
the colonial revolutionists.

During the period in which we
celebrate events of 200 years ago,
let us recommit ourselves to the
ongoing revolution which these events
inspired and of which they were
part. Still in need of support are
efforts aimed at a free citizenry,
an open society, and a democratic

Freedom has always been a big
word in the American experience.
Though the desire for freedom per-
sists to this day, a willingness to
support the cause of freedom is
not so apparent. The actions of a
few people who abuse basic liber-
ties have been used by them as a
rationale for compromising constitu-
tional guarantees.

Some now mistake dissent for
lawlessness and nonconformity for
reason. No restriction on legitimate
personal liberties should be accept-
ble to any citizen, especially a
Christian citizen.

The guarantee of freedom for
others is integral to the guarantee
of freedom for ourselves. Revolu-
tionary threats toward a free citi-
zenry must not be left without
support.

C. Welton Gaddy is director of Civilian
citizenship development for the Christen
Life Commission of the Southern Baptist
Convention, Nashville, Tenn.
A Different Route to A Far Greater Happiness

C. Rex Burdick, Pastor
Berlin, N. Y. - SDG Church

Interestingly, the Greek phrase, here translated "inherit," seems to have as its primary ingredients the ideas of gentleness, mildness, and true humility in the presence of others. A mature Christian then will be robust and vigorous in his faith, yet gentle in his relations with others. He will be bold in the proclamation of his faith, ever seeking to extol the Lord. But never will he seek to extol himself above those around him. One can only admire such a characteristic in Christians and seek God's help to gain the trait for himself.

The Greek word also has another interesting usage. William Barclay tells us that this word is regularly used to describe an animal which has been domesticated. What an insight there is here for understanding this Beatitude. For the Christian, it is not desirable that his spirit be quenched, but only that it be brought under the control of his Master, Jesus Christ, and that his life be lived in the circle of his Master's affection. It is in this circle of affection and in loving service to Him that one finds joy and happiness. The new nature is God's gift to the Christian when he kneels at the foot of the Cross. "The meekness of our Beatitude, which is the condition for God's blessing, begins in conscious relation to Jesus Christ, and if we are not willing to kneel before Him in submission as well as in adoration we do not qualify for the blessings promised in the Beatitude. If we do come to Him, then heavenly blessings are ours without limit and we can only continue to praise Him for them.

The complementary phrase is also important to us, "for they shall inherit the earth." The key to understanding this phrase is the word "inherit." The promise of our Beatitude is not that the Christian shall by virtue of his meekness — or any other quality, for that matter — acquire wealth or achieve position in our society, but that he shall inherit what God chooses to give him. Inherit is a family word. Only an heir can inherit, and he inherits his father's holdings because he is his father's child and for no other reason. Make no mistake about it! Whatever you are promised in Matthew 5:5 is promised on the ground of your worship to God. God's blessing is your inheritance, not the reward of your efforts.

Commentators have argued in vain that the earth which the meek shall inherit must be success in this world or a place in the new earth which is to come. They sure miss the point of this Beatitude, though what they say may in a general way be true. Success may come to a Christian in this world; surely a place in the new earth will be given him. But this is not what the Beatitude is talking about.

The Christian must not be so careless as to inherit the earth.

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). What a contrast to the commonly accepted formulas for success! The human dictum has always been, Blessed are those who struggle for success, for they shall achieve; blessed are the aggressive, for they shall obtain prosperity; blessed are the climbers, for there is always room at the top. In His Third Beatitude, Jesus again reverses the conclusions drawn by worldly-wise and gives a paradox which may leave us puzzled, but which, if understood, will suggest an entirely different route to far greater happiness than the promises of this world offer.

I

Some Christians have adopted the concept of a future blessing as the fulfillment of the promises of the Beatitudes. Certainly you are unhappy here, but in heaven you will be happy; certainly you are persecuted here, but in heaven you will be rewarded; certainly you are maligned and disdained here, but in heaven you will be given a place of honor. So, where you lack happiness here it will be made up to you in heaven. We do not want in any sense to diminish the blessing which we look forward to in our heavenly homes, nor do we want to diminish the hope we have in Christ for a wonderful fulfillment there. But the idea that the blessings of the Beatitudes are to be experienced only in heaven does grave injustice to the teachings of Jesus. It is not God's pleasure that His people shall be unhappy in this life. If Christians are deprived and unhappy in this life they may indeed find comfort and blessing in God's promise for a better life in heaven. But that in itself is not the Biblical ideal. The Bible consistently teaches that a part of God's purpose is that His people shall enjoy life at its very best here and now. Was not what Jesus was teaching when He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10)? John said that his purpose in writing was that "your joy may be full" (1 John 1:4). Jesus spoke the words of our Beatitude as an exclamation: "Oh the blessedness of the meek!" He is shouting out a present blessing, not issuing some vague promise to be fulfilled in the far distant future in some glorious other place. The fulfillment of the Beatitude is right here where we live and are now at home. William Barclay puts it this way, "The blessedness which belongs to the Christian is not something into which the Christian will enter, but something into which he has entered."

II

But someone will say, "What has meekness to do with blessing or happiness here and now?" In all honesty we must answer, "Nothing," if meekness is to be understood in the sense in which it is commonly used, but "Everything," if we understand the word in the sense in which it was used in Jesus' time. Meekness does not conjure up in our minds a very desirable picture, for we usually think of meekness as spinelessness or subservience, characteristics not at all in keeping with the Biblical teachings about vigorous discipleship. Jesus never called upon His followers to be Mr. Milquetoast characters, but to be robust in the living of their lives of faith.

THE SABBATH RECORDER

February 4, 1979 - John Paul Jones takes command of his flagship, the Bonhomme Richard.

DENOMINATIONAL DATEDLINE

JANUARY 31 - FEBRUARY 1
Council on Ministry
Plainfield, N. J.

JANUARY 31
Rev. Herbert Saunders
Irvington, N. J., Church

FEBRUARY 9 - 26
Rev. Leon L. Lawton
Houston, Texas, Fellowship

FEBRUARY 21
SABBATH RECORDER DAY

FEBRUARY 27 - 29
Association Special Retreat
Rev. Myron G. Soper
Fouke, Ark.

MARCH 14 - 17
Planning Committee Meeting
Denver, Colo.
Friday lunch during Young Adult Pre-Con was a rather unusual meal. At the door of the dining hall campers picked name tags on which were written the names of countries. As a camper you picked "that's fine." You received the name, "Pakistan." Quietly, you tried to recall what Jinx, a staff member, had said this morning about lunch. Something about it being different. Something different really is happening at this lunch.

Inside of the dining hall only half the usual number of tables were set up. These have food and dishes though some of them don't have enough utensils and cups for each place setting. On the floor where the rest of the tables usually are is a pile of spoons, one large bowl, and one pitcher of water. This section is labeled "Asia." That's not so bad, oh, bother...

As soon as all are seated (as best they can since half the campers have no chairs) the explanation becomes clear. "Welcome to the world food crisis!" Name tags have been arranged so that world population distribution was represented, as follows:

<table>
<thead>
<tr>
<th>Continent</th>
<th>World Population (in billions)</th>
<th>Campers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>380</td>
<td>38</td>
</tr>
<tr>
<td>South America</td>
<td>400</td>
<td>40</td>
</tr>
<tr>
<td>Europe</td>
<td>450</td>
<td>45</td>
</tr>
<tr>
<td>Asia</td>
<td>400</td>
<td>40</td>
</tr>
<tr>
<td>Africa</td>
<td>400</td>
<td>40</td>
</tr>
</tbody>
</table>

I explained that the utensils were distributed according to the per capita income of each continent:

<table>
<thead>
<tr>
<th>Continent</th>
<th>Per Capita Income</th>
<th>Utensils for Campers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>$400/year</td>
<td>full place setting</td>
</tr>
<tr>
<td>South America</td>
<td>$100-300/year</td>
<td>#luxurious setting</td>
</tr>
<tr>
<td>Africa</td>
<td>less than $100/year</td>
<td>#common bowl, each</td>
</tr>
</tbody>
</table>

Food was distributed according to the average gross national products of the continents, given as a percentage of the income of the world:

<table>
<thead>
<tr>
<th>Continent</th>
<th>Food for Campers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>80%</td>
</tr>
<tr>
<td>South America</td>
<td>60%</td>
</tr>
<tr>
<td>Africa</td>
<td>40%</td>
</tr>
</tbody>
</table>

Young people at Pre-Con share in a unique experience—eating as most other people in the world do. Based on the floor, eating from a common dish, were those who represented Asia. North America was seated at the table. (Photo by Mark Tofts of North Loop)

As the laughter and interactions ended, I shared some data with the campers and we discussed world food problems— their causes, our role, possible solutions...

We realized, in a graphic way, that we take food for granted, but that most of the world cannot. The world could only support half a billion people at our standard of living. Ten percent of the world's population earns more than $2,000 per capita. If your family, say with four persons, earns more than $8,000 per year then you are one of the richest people in the world. This group includes only $100 per American in foreign aid. But we spend $400 annually per American on military expenditures. We rank fifteenth among Western nations in the percentage of our income which we give in food aid.

These statistics reminded us who we are—that we are among the wealthiest people of the world materially. They reminded us that we are not doing all we can about the world food situation. They made us wonder if nations, including our own, are more concerned about politics and power than about the welfare of the world's people. In our discussion we acknowledged that real problems exist that are not the result of political situations. Overpopulation and the distribution of the food to the people who are hungry provide difficult challenges. But food is sometimes used as a political weapon, and the developed countries have funded relatively little research concerned with the real problems involved. Some solutions are possible. We learned that Americans eat at least 23 percent more protein than we need each year. If Americans ate 10 percent less meat than 12 million tons of usable grain could become available for human use. (Production of beef uses grain and fish protein very inefficiently.) Here we recognize a bit of hope.

The theme of Young Adult Pre-Con was, "Far Better People." We discussed questions of Christian ethics. We were trying to grow up in the Lord and extend our Christian insight and understanding to all parts of our lives. This includes the consumption of food. On Friday we experienced all the world as our neighbor. We read the parable of the rich young man. We realized that food is a rich person. We realized that the choices we make in eating and buying food are ethical choices. We could eat less, especially meat. We could give more money to organizations like World Vision which deliver food to a hungry world, and to Seventh Day Baptist missions such as the one in India with self-help programs. We can encourage our government to give food where it is needed rather than using it in political bargaining. We can curb our population and learn to live more simply. We can rededicate our consumption of energy and the extravagant use of fertilizer (as for lawns) so that more is available for basic agricultural use.

Lunch was a new experience. We invite you to create this experience for yourself, in your own church. Another possibility is to have a sacrificial meal of rice and tea, and send the proceeds to a hunger relief organization. More details can be obtained from your Christian Social Action Committee, or from "Taking Charge," American Friends Service Committee Bookstore, 2160 Lake St., San Francisco, CA 94121.

"Explore your adult Christian responsibility!" This was the message of Pre-Con as we applied it to the world food situation. "For he who does not love his brother whom he has seen, cannot love God whom he has not seen." (1 John 4:20.

Statistics were taken from: Taking Charge, pamphlet of the American Friends Service Committee.

October 1976

The Cowboy Prayer

When the Master of the prairie
Rides the roundup of life
And cuts out all who wear His brand
In dust and dirt and strife,
I don't want to be a maverick
Or wear the brand of sin.
But I want the marking of the Cross
And so be counted in.

To be hallowed to the Home Ranch
Where pastures are all green
And water comes gurgling
The flowery banks between.

So may I live, so may I do
Wherever, I may be
That all the promises so sure
May always be for me.
Mr. Wonderford Beaton started work at Makapwa in February 1954 as a day laborer, helping build two mud and pole houses and a kitchen for the guardians. These buildings are still in use.

Mr. Beaton did his work well then just as he is still doing in his service. He was a teacher at the mission and to the Lord. When Dr. Burdick came to Makapwa Mr. Beaton went to work for him as gardener and also served as church janitor. He was also house boy and gardener for Sarah Becker after the Burdicks left. The Fullers inherited him from Sarah Becker and it was a valuable inheritance. He looks after the garden, house, washes the dishes, does the laundry, keeps them supplied with fresh fruit and serves as house sitter when they are gone.

Mr. Beaton lives approximately 11.5 miles from the mission by the road. A short cut takes off possibly three miles. For a short time he lived at the mission, but most of the time he has walked that distance each day, taking Sabbath off, also the annual holidays that pop up occasionally. That figures up to about 6,300 days at say 17 miles a day that gives a total of 107,100 miles, which sounds like a very impressive figure. He is a very loyal church member of the Mulepa church serving as deacon and committee member when requested. Mulepa is a mere four miles from his home, but these miles add up to over 8,000 in the twenty-one years. Miles traveled, mostly on foot — 115,100 give or take a few. That is what one could call dedicated service.

September 10, 1975 was a red letter day for the Thomas Health Centre! Permanent staff includes Mr. Beaton Kwacha to be in charge and Mr. Dasson Tembenu as dresser. Mr. Tembenu was able to take his family with him and Mr. Kwacha's family will join him later, perhaps in December. We thank God for making this forward step possible. The people had been begging us to leave someone there so they could have medical help when they needed it. The men are very happy there and we feel fortunate in having such a dedicated staff.

Mr. Wonderford Beaton, one of the valuable workers at the Makapwa mission in Malawi.

Mr. and Mrs. Dasson Tembenu. Mr. Tembenu is the "dresser" at the Thomas Health Centre.

Mr. and Mrs. Beaton Kwacha. Mr. Kwacha is in charge of the new Thomas Health Centre in Malawi.

THE SABBATH RECORDER

NEW CLINIC OPENED

September 10, 1975 was a red letter day for the Thomas Health Centre! Permanent staff includes Mr. Beaton Kwacha to be in charge and Mr. Dasson Tembenu as dresser. Mr. Tembenu was able to take his family with him and Mr. Kwacha's family will join him later, perhaps in December. We thank God for making this forward step possible. The people had been begging us to leave someone there so they could have medical help when they needed it. The men are very happy there and we feel fortunate in having such a dedicated staff.

Mr. Wonderford Beaton, one of the valuable workers at the Makapwa mission in Malawi.

Mr. and Mrs. Dasson Tembenu. Mr. Tembenu is the "dresser" at the Thomas Health Centre.

Mr. and Mrs. Beaton Kwacha. Mr. Kwacha is in charge of the new Thomas Health Centre in Malawi.

THE SABBATH RECORDER

LIKE MUSTARD SEED

Matthew 13:31-32

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The Lord, in His teaching used objects, known things that people were familiar with, to illustrate the invisible, spiritual things. In the parable of the mustard seed, He told His hearers, it represented the progress of the gospel.

First, we see that there was seed to be sown on field by man. Secondly, there was field where the seed should be sown. Thirdly, there was a man to sow the seed in the field. Each one of these needed the other two. The field needed the seed and the man. The seed needed the field and the man. The man needed the seed and the field.

The field is the word of God, it is always available, waiting for someone to take it somewhere. The field is the people who hear the word and believe. The tiny grain represents the spot where the preaching is started. The growth of the plant is the increase in number of the believers. And the spreading of the branches is the spreading of gospel. The birds are believers in Christ.

There is a field in Kenya, the seed of the word of God has been sown at a tiny spot—Rogongo. The church is growing to a big plant; church branches are being formed. But this is all done in one
A satellite mission in Ventura, CA, is meeting in the Community Room at AVO Savings and Loan once Sabbath afternoon a month. Other Sabbaths, meetings are held in homes. Praise the Lord for new contacts and a growing number of participants!
Harold Dzumani, SRN (State Registered Nurse), wrote soon after his return from Malawi in early November: “I’m already involved in the medical work. I have already visited Sandana clinic and Thembe. Next week I shall visit Thomas. This is the work that I have always wanted to do... I am happy to be home and my own people have accepted me wholeheartedly. The working atmosphere is very good.” Continue to pray for this brother.

With the State government implementing a sewing center at Nellore, with support for students, etc., the SDB sewing center has been closed and the eight machines sent with trainers “to impart instruction to the women at large in rural places.” Previously rural centers were located in only four rural areas — Achampeta, Hubili, Tanigur and Giddalore.

— Sabbath meetings have begun at Faith Chapel, Monmouth, IL, led by Bro C. T. White who asks for prayer support in this new mission outreach.

Because the former building at Wakenaan (Island) Guiana is not usable nor repairable, a building, formerly housing a bar, has been rented for use by those gathering again for worship under the leadership of Bro. E. Casar. He is one of two young men preparing for pastoral service.

Co-ordinator Myna G. Soper spent time in early December with the Houston, TX, Fellowship laying plans for the RON project emphasis in 1976. Various Conference leaders, pastors, and lay leaders are scheduled to implement Reach Out Now in the coming months. The goal — a new SDB church in Houston!

Rev. B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India has again been hospitalized for high blood pressure. He continues to carry a heavy load visiting sixty field sites twice each year, often holding special meetings.

Extended evangelistic meetings in all areas of the Philippines where SDB’s have a witness have resulted in many decisions. Baptisms have been held by Pastor C. Cabana at Simpuak, Lala, Lamos del Norte Mindanao (the large southern island). The library at Crandall High School, Kingston, Jamaica, was moved during vacation to one side of the large upstairs classroom. The cottage was growing less suitable for its location and also was needed for other purposes.

The Montessori English School at Nellore is seeking to implement its building program in 1976. Rented quarters are no longer available and they have purchased a site for the new classroom building. This school is affiliated with the SDB Conference in India.

The American Sabbath Tract Society recently voted funds to be applied with World Federation funds for the purchase of a typewriter for the Philippine Conference of Seventh Day Baptists. This will greatly assist with the publication work.

I feel as if God had, by giving the Sabbath, given fifty-two springs in every year.
— Samuel Taylor Coleridge

Verse for the month:
“You didn’t choose Me? I chose you! I appointed you to go and produce fruitful fruit always, so that no matter what you ask or for from the Father, using My name, He will give it to you.”
— John 15:16

February 1976

1- SCBC workers and project for 1976
2- Women’s Board meeting this evening
3- Rev. A. Barreto, Carabao, Brazil, SA
4- The young people studying in Seminary
5- Douglas and Jane Mackintosh, Kingston, Jamaica
6- PTL: New satellite mission, Ventura, CA
7- BAPTIST WORLD ALLIANCE MINISTRIES
8- Plans for Bible schools, summer camps — 1976
9- David and Bettie Pearson, Bmumy, Malawi
10- Publishing Director John D. Bevis, Plainfield, NJ
11- Pastoral students, Guyana, SA
12- Task Force on Restructure — for wisdom, understanding
13- RON project, Houston TX/Georgetown Stillman
14- FOR YOUR PASTOR AS HE PREACHES THE WORD OF GOD
15- Conference President Gary Cox, Boulder, CO
16- Growth of witness, Wakanan Island, Guyana, SA
17- For those that persuade you/hate you
18- Harold Dzumani, Makapua, Africa
19- Director of Evangelism, Myna G. Soper
20- Health of Rev. B. John V. Rao, Nellore, India
21- FOR THE SABBATH RECORDER IN EVERY SDB HOME
22- Philippine evangelism — outreach on four islands
23- Don’t hide your light! Let it shine for all
24- Historian Thomas Merchant, Plainfield, NJ
25- Mom and Audrey Fuller, Makapua, Makawa, Africa
26- For new vision of God’s will for my life
27- Area Spiritual Retreat, Fouke, AR, this weekend
28- SABBATH SCHOOL MISSION OFFERING
29- Thank you for an extra day to do His Will!”
The topic, “History of Women in Missions,” immediately calls to mind names of women who have taken Seventh Day Baptist beliefs overseas: Lucy Carpenter and Olive Withrow, who with their husbands were our first foreign missionaries and the first of many Seventh Day Baptist missionaries to China; the doctors Ellis Swiney, Rosu Palmboch, Grace Crandall, and Bessie Sinclair; the teachers Susie Burdick and the West sisters—Anna and Mabel—and nurses Miriam Shaw and Sarah Becker.

These and a half-dozen more served in the China field alone, Martha Saunders and Theodore Jones accompanied their husbands to Palestine in the late 1850's. Annie Booth and her husband Joseph initiated our mission efforts in Nyasaland, now Malawi, Africa, at the beginning of the twentieth century, and after a lapse of forty years they were followed by nurses Joan Clement and Beth Severe Burdick, missionary / wife Bettie Pearson, and other nurses Sarah Becker, Barbara Bivins Froding, and presently, Audrey Fuller.

In Guyana, there were Emily Throngate, Gertrude Davis, and Marjorie Bass, and in Jamaica, Cordelia Coon, Marian Hargis, Martha Crichlow, Bertha Fitz Randolph, Martha Mills, Lucille Bond, Jacqueline Wells, Alma Briscoe, Frankie Davis, Dorothy Lawton, Katherine Crandall, and now, Jane Mackintosh.

The adventures of the missionaries are seen against a backdrop of exotic places, and one is caught up in the romance of it all. On the home front, also, women have accompanied their husbands and assisted in the mission work, and a large number of women have served as missionaries in their own right, such as Malvina Townsend, Minnie Churchward, and the Rev. preachers Perie Randolph Burdick, Angelina Prentice Allen, and Elizabeth Fitz Randolph.

Also, there were those women who volunteered one year, often more, to teach in the Fiske School, such as Elizabeth Fisher Davis, Carrie Nelson, Nancy Davis Sear, Fucia Fitz Randolph and at least thirty more.

And in recent years many young women have served in the Summer Christian Service Corps. And at this time I wish to recognize the laywomen of the Seventh Day Baptist denomination, who, through their contributions of time, money, and prayer, have made possible a Seventh Day Baptist missions effort.

This is International Women's Year, a year set aside by the United Nations to recognize all women, and it is a fitting time for us to recognize Seventh Day Baptist women for their great work in missions.

When the Seventh Day Baptist women were first organized on a denominational level in 1884, it was especially for missionary work; when Susie Burdick accepted the missionary call in 1889, the woman of the denomination accepted the responsibility for her support; and in 1890, the women raised $1,000 to improve the dispensary operated by Dr. Swiney.

Early in the twentieth century, Anna West answered the call for the second China mission, and Seventh Day Baptist women pledged her salary.

In the same decade, more than $2,000 was raised for the hospital in Lihu, China, and in 1924 when the Thorneys joined the China mission, the women's societies helped outfit them for their work.

In the 1940's with a perilous overseas situation, the women turned to the home front and assumed an increased role there, employing evangelists Rolla J. Severance, Marcon C. Van Horn, Leslie O. Greene, and Elizabeth Fitz Randolph.

In the 1950's the emphasis of the women's missions efforts was Africa.

In 1953, funds were raised for the training of two nurses, Joan and Bessie Crandall, who felt called to serve in Nyasaland.

In 1955, the women contributed toward the purchase of a refrigerator for Nyasaland, and conducted a drive for clothing for African natives with "marvelous success".

And in 1956, a Land Rover was purchased to enable the African missionaries to visit outlying areas. Jamaica, too, benefited by the attention of our women's missions efforts were directed toward the construction of a classroom in the Maid Hall School.

Meanwhile, on the home front there was a new project which was to have far-reaching effect: the formation of the 1955 six young women gave time helping in vacation Bible schools and other ways, the forerunner of Summer Christian Service Corps.

In the last twenty years these three areas, Africa, Jamaica, and SCSC, have received the greatest attention of our women, but as new frontiers have opened the women have responded.

In the last twenty years Seventh Day Baptists have had a mission...
Freedom In Christ

"As an eagle stirreth up her nest, fluttereth over her young,spreadeth abroad her wings, taketh them, beareth them in her wings. So the Lord alone did lead him, and there was no strange god with him" (Deut. 32:11-12).

by Rev. E. S. Ballenger

The eagle builds its nest in a very safe place, high in the top of a very high tree or on an inaccessible place on a rock. When its young are old enough to begin to fly, the young birds are so timid that they hesitate to take a leap from their lofty nest; therefore, the mother bird, in order to teach them to use their wings, actually tears up the nest, and crowds them off the precipice. Then the parent flies close to the young bird, and if it begins to get weary, she flies underneath it, and lets the young one light on her back, returning it safely to the rock. God uses this as an example of the way He takes care of His children. The mother bird no doubt seems to be very cruel and somewhat timid about how she passed through most grievous trials, unable to see that every test, at the time, God's purpose in His conduct of the mother eagle with her young; it is an example of the way He takes care of His children. Many a Christian can look back on his life, and see where he passed through most grievous trials, unable to see that every test, at the time, God's purpose in His conduct of the mother eagle with her young; it is an example of the way He takes care of His children.

Many times we wonder at the experiences through which we pass, and we are unable to understand, at the time, God's purpose in His dealings with us; but in every case, His conduct towards us is of the same nature as the conduct of the mother eagle with her young; it is for our good; it is for our good.

Many a Christian can look back on his life, and see where he passed through most grievous trials, unable to see the hand of God; but in the later years, he recognizes that it was a token of God's love.

Let us remember that, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteous ness unto them which are exercised thereby" (Heb. 12:11).

While we are writing about the eagle, we will add to this illustration a beautiful story that is related by Lewis Albert Banks in his book The Unexpected Christ.

In a small town, not long ago, a crowd had gathered before a large glass window facing on the street. They were attracted by a magnificent white-headed eagle which was held prisoner inside the window. There was a chain from its right foot to a huge piece of iron, some water in a pan, an untouched piece of fish, a few sods, and a large card with the words, "For Sale." The big bird's wings drooped to its feet on either side, its keen eyes were glazed and dim; it opened and shut them now and then, but never once turned them to the bustling, noisy crowd and stood just outside the glass. There were no marks of violence to be seen, but the dull pathetic eyes, the drooping wings, the soiled white about the head, and the ruffled feathers of the body showed that the captive had been in chains much longer than it had been in the window. Suddenly a young mountaineer who had just come to town pushed his way to the front and for a long time looked silently at the great helpless bird. He was sure he had seen it before. It had been captured, he learned from what some of the crowd said, in the country from which he had come. That settled it; it was the same bird. He had seen it on the mountain where he sometimes had hunted for stray sheep. He knew the big pine in the top of which it had its nest. He had noted it. He had noted it ever since the eagle was captured, he learned from what some of the crowd said, in the country from which he had come. That settled it; it was the same bird. He had seen it on the mountain where he sometimes had hunted for stray sheep. He knew the big pine in the top of which it had its nest. He had noted it. He had noted it ever since the eagle was captured, and swept out toward the sun. The dullness went out of the eyes, and a fierce new light flashed in. Then, nervously it stretched out its huge pinions on either side, and the mountaineer as he recrossed the street. He simply bowed his way along the window to the door of the store and went in.

"What'd ya want for that bird?" he said. "I'd like to buy him."

"Two dollars," was the reply.

"Very well, I'll take him."

He paid over the money, and the bird was handed out to him. The crowd at the window watched eagerly as the mountaineer came out with the big eagle under his arm, and went straight across the street to where a ladder leaned against a billboard that was some ten or twelve feet high. The foot of the ladder he stopped and took the chain from the bird's leg; then he went slowly up and placed his old friend on top of the billboard and came down.

The great bird seemed for a time to have forgotten how to be free. It sat stupidly as it had in the window. But gradually it came to itself. It lifted first one dropping wing and tucked it closely to its side, then the other. It raised itself slowly to its full height, and stretched out its great head toward the sky. The dullness went out of the eyes, and a fierce new light flashed in. Then, nervously stretching out its huge pinions on either side, and taking a step forward, it rose with a hoarse scream and swept out toward the sun.

A burst of applause from the crowd met the mountaineer as he recrossed the street. He simply said: "I had seen him on the mountain, and I couldn't bear to see him there."

So a man who has seen humanity glorified in Jesus Christ, who has seen it on the mountaintop in the noble life of Jesus, and has come into fellowship with that life, can never again see humanity in chains, held down by wicked habits, degraded by pure and vulgar living, without a deep longing to give back again its wings, and its freedom, and the menial airs of holiness to which it belongs. About such service there is a joy infinitely more precious than can come from any lowly source. It is the joy of the life of Christ. 

What's Church?

"What's Church?" — a new and attractive tract that presents the meaning of what church is all about in a unique way. Send today for your free copy.

January 1976
Welcoming God to America's Bicentennial

The nation's continuing struggle for life, liberty, and the pursuit of happiness for all of God's people is stressed in bicentennial resources issued by RIAL, Religion in American Life, for media use this fall and in the coming year.

The conviction behind the RIAL emphasis is that the 200th birthday celebration be more than fireworks and hoopla—that it be a time for lifting up and renewing the spiritual convictions conceived at the nation's founding.

Mission of Reconciliation

"NEW PEOPLE
FOR A NEW WORLD"

Continues as 1975-80 Theme

The theme of the thirteenth Baptist World Congress, "New People for a New World—Through Christ," will be the theme of international Baptist interest throughout the 1975-80 quinquennium. Rev. Elmo and Madeline Fee Randolph represented Seventh Day Baptists at the July meeting in Stockholm, Sweden. The Executive Committee declared that "our intensified outreach in witness and service has opened our eyes to many tasks which still remain unfinished. In order to make worldwide Baptist cooperation in missions a continuous effort we suggest:

1) That all Baptists improve and increase their missionary service to the rapidly growing billions of persons in our generation, both at home and in other countries.
2) That "New People for a New World Through Christ" theme should in study and work be integrated as well as possible in the existing plans, activities, and structures of each Baptist union or convention.
3) That all members of the BWA have more common sharing and planning conferences ensuring that lay people do participate creatively.
4) That each Baptist body encourage its member churches to discover on the local level their Christian responsibility, and further we urge that they not leave the field to other religious sects, or ideologies. We do believe that in many countries there exists a growing openness for Jesus Christ and a loving church as the answer to the problems of mankind today. This open door is from God and must be used.
5. That we recognize that among many Baptists around the world there is a very real longing to find a Christian style of life in the middle of this changing world. This search for a "Christian life" (John 2:4-6) reveals a spirit of repentance and a readiness for change. We are a new people in Christ only when we show a positively different attitude, for example, in the use of power, material goods, and pleasure. We therefore encourage all our churches to help their members to greater maturity in Christ, in being, behaving, and speaking. We encourage individual Christians, churches, and groups to develop attitudes and actions which express responsible stewardship and Christ-like service directed toward the whole man and the whole society with those resources which God has entrusted to us.
6. In all this we need not be afraid of the greatness of the task, because not only is the task of the church unique, unique also are the resources: God's Spirit who will guide and strengthen us in our various sessions to do that which Christ wants to have done today.

—The Baptist World

The Sabbath Recorder

January 1976

CHRISTIAN EDUCATION—Sec. David S. Clarke

Word for Church Education Planners

From Genesis to Revelation the Bible teaches that there will be a day when we'll all stand before God in judgment and give account of our stewardship to God. Will it count? Will we stand the coming year.

An important question before each one of us is: Where do we stand? What are we doing? In which direction are we moving? To reach port it is sometimes necessary to sail with the wind sometimes against it, but we must sail and not drift, and we cannot lie at anchor.

It is with the church. Our church must continue to sail. This growth can be promoted by the Christian Education program. Some of its hopes and purposes are: the spiritual growth of individuals, leading persons to God, and having a personal relationship with Him, developing more Christlike persons, leading people to enthusiastic participation and leadership in the life and work of the church and community, a fuller understanding and love of the Bible, appreciation and importance of the Christian family.

Evidently our program at present doesn't seem to be fulfilling some of these needs. Why is it we find people not regularly attending worship services, the Sabbath School and Bible-studies attended by so few, that no one volunteers for teaching or leadership, or why do several persons have to be contacted before even one will say, "Yes, I'll try"?

To meet the needs of the people of Christian Education the committee prays and pleads for you to come with your suggestions, recommendations, support, cooperation, and understanding as we plan the coming events to aid all phases of Christian growth and try to meet our goals.

Just how effective the program is as it is today needs to be determined. We must ask, who are the people who share the resources, sharing responsibilities, participation, and working in harmony for the Lord.

The individual too has his part. Each of us must gain the victory over "self." Give ourselves wholly to God. We cannot serve God with a divided heart with our own selfish desires always first in thought. It is hard for us to realize just how much we promise when we say we will love the Lord with all our mind, soul, heart, and strength. That's our complete self. Total commitment, resigning our will to His. Our Master's joy and rejoicing was truly in the will of our Father. So let it be with us.

Each of us spend much time in prayer—including the life and work of our church. There is power in prayer. I read a book on the Christian family and home where author said to spend no less than an hour in prayer a day. I thought that sounded like a lot of time. So far I haven't reached it, but I am getting closer. So we must pray individually and as a church.

Each of us must bear our share of the leadership and responsibilities. The secret of success is hard work. God gives us all noble work to do and helps us do it well, especially if we try to help one another. God is not looking for individuals who never made a mistake or who have never fallen, but rather those who, after they have fallen, have the courage to work even harder toward their goal.

Each of us must participate and attend: Jesus said, "Where two or three are gathered together in my name there am I in the midst of them." Jesus is there, he wants us there. We get out of something just what we're willing to put into it. If we haven't benefited from a group session, whether it be the worship service, Sabbath School, committee meeting or any other, then maybe we'd better examine ourselves closely and re-evaluate our own attitude.

In Revelation 2 and 3 there are recorded special messages written by John to the seven churches in Asia. Things were not as they should have been in these churches, so warnings were sent to them. The last letter was to the Laodiceans. It told them they were lukewarm. They were not growing spiritually. Is our church comparable to that of the lukewarm Laodiceans? I'd like to think not. But we'd better take a look at our true condition and work to correct it or those warning Words of the Master may well apply to us.

But hold on—there is hope. The letter closes with "to him that overcometh ..." Yes, if we can overcome our stumbling blocks then we have a chance to sit with God in His throne.

Shall we overcome? It should be our prayer and aim. When the time comes, may God look upon us and say without reservation "well done thou good and faithful servant, enter thou into the joys of thy Lord.

—By Mrs. Shirley S. Cargill

CARMICHAEL - KAISER BOOKS

AVAILABLE

"I'm Here, God's Here, Now We Can Serve" by Ralph Carmichael and Kurt Kaiser, presented to the 1976 General Conference by the Youth Department. Compiler Rollie Maxson, proved to be a very inspiring experience for listeners as well as the youth who sang under Rollie. Books, slightly used, are available at a reduced price for those who are interested, and may be ordered at $2.50 from the Board of Christian Education. The 100-page choral work is printed with multi-color cover and with guitar chords and production suggestions.
On October 19, 1975, at the Alfred S.D.B. Parish House, the directors of the Board of Christian Education met, following the Annual Corporate Meeting of the board. The corporate session had received the six-monthly report (Jan.-June '75) and adopted the 35th Annual Report ( '74) prepared by the executive and committee leaders as presented to the General Conference in Arizona in August. That meeting had also elected directors for 1976 as presented by the Nominating Committee. Appreciation was extended to four directors who have resigned from the board: Mrs. Thelma (Don) Stearns, Mrs. Jennifer (Russell) Johnson, Miss Susie Robinson, and Mark Lewis. Four new members were elected: Rev. Kenneth B. Van Horn, Rev. Rex Zwiebel, Mrs. Jean (Don) Pierce, and Douglas Clarke. Consultants new to the board include Rev. Albert N. Rogers.

The quarterly directors meeting was held on Sept. 19 with subsequent surgery postponed, activities had been limited considerably. He expressed appreciation for prayers and help of many publishers, and described some of the correspondence and data-collection which followed General Conference. He then gave the directors the taped "Refresh" message which had been used to give confidence during a "breather" between two board programs. Rev. Ed. Burton's vigorous voice, backed with Handel's Fireworks Suite, invited the directors to stretch their muscles, to ponder how their bodies, minds and spirits are God's temple, to consider the role of such a group-process in prolonged meetings, and to prepare for the next session's inspiration. The directors enjoyed the experience as had the Conference in Arizona.

Board Treasurer L. Maurice McCreA presented his neatly prepared nine-month report with such routine items in: BOTH Pre-Cons, Helping Hand and Sabbath Visitor and other sales had brought in about $10,000. Under Burton Crandall's Finance Committee leadership, the operating budget for 1976 and projections for 1979 were discussed in some detail.

Mrs. Ethel Dickinson reported for the Resource Development Committee the study of such matters as Communications Interests Committee recommendations, VHS Basics Curriculum development and its being postponed by Conference action. She reported recommendations from the committee that subscriptions for both the Sabbath Visitor and Helping Hand be increased. The gap continues to broaden between subscription payments and printing and distribution costs, and Conference had asked for an increase in expenditure for the Sabbath Visitor.

So it is anticipated that subscriptions will be increased, as voted by the directors, as soon as such can be implemented. The increase is modest, especially compared with similar publications from other sources, and the quality of publications is expected to improve significantly. At $3.50 per year for Helping Hand and $2.00 for Sabbath Visitor seem quite reasonable.

Rev. Russell Johnson presented a youth program committee report on the Pre-Cons and other activities of youth at Conference, with high commendation for the Special Youth Field Worker Committee's explorations and prepared reports. He appealed for support of the Beacon and of the National YF Fellowship program. This committee is seeking to greatly improve the continuity and creativity of youth programs. The National YF Office and Committee.

"That Youth Commission," you may recall, consists of: National YF officers, Beacon editors, that form of the Board's Youth Committee, and an advisor. Johnson reported on the youth banquet held at Knott's Berry Farm at which outgoing Pres. Jule Welsh presided, announced elections of new officers, and presented the new gavel. (The late Jesse Babcock of Milton had made the gavel.) Jue. Babcock of Alfred made the rapping block; Mary Clarie, board pres., made a neat velvet pouch for conveying the Presidential Emblems.

Director officers newly elected are: (church affiliation listed)

President—Mrs. Mary G. Clae of Alfred Verso—Burton B. Crandall of Alfred Recording Secretary—Gordon R. Thompson of Helena Corresponding Secretary—Francis P. Clark of Alfred Treasurer—Mrs. Maurice McCreA of Richmond.

The executive secretary's term ended in October 1976 so he was not up for election at this meeting. Appreciation was voted to retiring Secretary and the chairman adjourned after a lengthy, non-routine afternoon.

The Church in Action

NEWS FROM THE CHURCHES

The children's choir of the North Jersey church sang at the organizational service "Only a BoY Named David." These children's choirs recently sent $32 as a special gift to the S.D.B. Orphanage in India.

NORTH JERSEY CHURCH ORGANIZED

BASKING RIDGE, N. J.—Organizational services for the North Jersey Seventh Day Baptist Church were held on Sabbath, November 22, 1975, at the Somerset Hills Lutheran Church where the North Jersey Fellowship has been meeting for several months. Many people were present for the afternoon service. Following the seventh day Baptist services were held on Saturday that night each day of the week the facilities of the Lutheran church were used by both the conference in India.

The sermon was given by Dr. Michael Parker. The sermon was entitled "A New Beginning" and was given by Charles Bach. Mr. Bachman challenged the new church to reach out and share Christ with others and so fulfill the Great Commission. He stressed that this new church was under a new beginning, and that the church at the North Jersy church will continue to meet at the Lutheran church, 350 Lake Road, in Basking Ridge. Sabbath School is at 2:00 p.m. followed by the worship service at 3:00 p.m. There is a Friday evening Bible study at 7:30 p.m. each week. Average Sabbath attendance is approximately 30.

The following Sabbath, November 29, the North Jersey church voted to license Charles Bachman to preach the gospel. Mr. Bachman has been leading out in the worship services and has contributed much to the spiritual life of the new congregation.

We praise God for this new outreach in New Jersey and pray that this church will be instrumental in sharing the good news with many in the greater North Jersey area.

STATEMENT OF OWNERSHIP

The owners of The Sabbath Recorder hereby certify in accord with postal regulations the following information: that the postal address is Warren Ave., Plainfield, N. J. 07060, that the total number of copies printed for each issue is 1,802; that the average total circulation during the past 12 months was 1,358; that the average paid circulation during the past 12 months was 1,358; that 1,358 copies were distributed to subscribers, that there are no known bondholders, mortgagees or other security holders.

The date of filing was Sept. 18, 1973. The average number of copies printed during the past 12 months was 1,799. Number of single copies printed nearest to filing date was 1,802. Average paid circulation during the past 12 months was 1,358; nearest to filing date was 1,802. Average distribution during the past 12 months was 1,358; nearest to filing date was 1,802.
PASTOR SWING ASSISTS AT ADAHMS CENTER CHURCH.

ADAMS CENTER, N. Y.—Since it has been quite some time since you heard from our small Adams Center church, we thought we would like to share some of the highlights of very rewarding summer months’ activities with you.

After Conference of last year, we were visited by Rev. Kenneth Davis, who gave us much time and a real encouragement in trying to secure a Seventh Day Baptist pastor for our church. Although we have not been able to do so, lacking enough membership to contribute to necessary amount for even a low salary, still we have tried to con­tinue to carry on our church activities and through Nellie Barb’s untiring efforts we have been active in our service to the community by working hard with our neighbor­ing sister churches to maintain re­lease time classes, Vacation School, and joint community Christmas and Easter programs, in which our youth have participated.

We were busy during the spring trying to plan and arrange for our very inspirational Central York Area Bicentennial which we held in June. We were very fortunate in having Rev. Delmer Van Horn in charge of our dedication ceremony on Friday night. Rev. Kenneth Davis was our Sabbath worship leader. All of the visiting delegates took an active part and we felt they did receive a rich blessing from all these activities.

In July we had our very enthusiastic young couple come to preach and be with us for five weeks. “Debbie” and “Buch” Keown tried to serve both young and old in our church and community. Our church was literally their church “home.”

Sam Studer, Jr., from Lowville, and his family have been active in our youth services. He has filled our pulpit for several times and Anne, his wife, a former member of our Bicentennial Seventh Day Baptist Church, joined us by letter on our October Communion Sabbath.

After the Conference of last year, we was well enough to return to DeRuyter to preach, we asked his church and him if he would be able to supply our church at least through the good weather and they very gen­erously agreed to help. We have been blessed to have him and his family join us each Sabbath day for worship and we have been, oh, so grateful. His cheerfulness and concern for our members, many of whom are ill, cannot be fully expressed.

We have opened our church just now to two traveling ministers to hold Bible study twice a week during November.

We have been willing and glad to participate in the work of our association and denomination whenever possible and we ask your prayers and concern for the future of our church.

ACTIVE YEAR AT MICHIGAN CHURCH

BATTLE CREEK, MICH.—After a flurry of summer activities, we also had a busy fall season! Our pastor, the Rev. S. Kenneth Davis, has concluded his year as Conference president, and we are under­standably proud of the dedication and leadership he demonstrated during the months of preparation for and in his direction of the Conference at Arzua.

Paul Davis served as our summer assistant pastor. He and his wife, Duska were able to be with us for thirty weeks, helping with Bible Clubs, camps, assembly, etc. They gave valuable assistance to our sometimes-absent pastor. Eighty-seven young people attended our Camp Holston this past summer as reported at our October business meeting. Included on the staff for various camps were Jim Stagg and Ann Williams of Mil­ton; the Rev. Earl and Perusa De­Land of White Cloud; and Dorothy Parker, Connie Coon, and Dr. Donna Powell of Battle Creek.

As a result of their camping ex­perience, many young men were bap­tized — Robert and John Lawhead. Robert has also joined our church. The movie, “He Restored My Soul,” the story of Merrill Wo­nach, a burn victim, was shown during the Sabbath School hour on October 27. October we were privileged to have a Youth for Christ singing group, the Common Brothers, take part in our worship service. Then, the next weekend, several of our members attended the General Association meet­ings in Milton, Wis.

For the second year, some of our members served as registrars for the College of Christian Life—a six-weeks “college” offering a variety of helpful and informative Christian courses of study for a nominal fee and college credits. The college is sponsored and staffed by local churches and is held in the Congregational Church.

Work bees have been held to raise needed funds and, generally winterize Camp Holston and the Parish House. A Hal­loween party was held at the Camp November 1, for all ages, sponsored by the young-adult group, the Sab­bath Keeper Seekers. The masque­rade party, providing fun and fel­lowship, included games, refresh­ments, and a “haunted house,” set up in the girls’ dormitory.

—Karen Thorngate, Correspondent

LOST CREEK CELEBRATES OLD HOME DAY

LOST CREEK, W. VA.—The Lost Creek Seventh Day Baptist Church recently held an “Old Home Day” in celebration of the Bicentennial. The setting and theme were centered around the year 1800. Several members of the congregation were dressed in clothing reminis­cent of yesteryear. Even our Pastor Delmer E. Van Horn was appropriately attired in “long tails,” white shirt and bow tie. A fellowship dinner was served with many old-fashioned recipes which were favorites of mother, or grandmother, or aunt so and so. A display in the foyer of the church drew quite a bit of attention with pictures of events held in past years, pictures of former pastors and their families, the Bible presented where everyone drank from the same cup, and other gifts which have been presented to the church over the years.

The service began with an old-fashioned hymn sing followed by an informal worship service of singing, praise to the Lord, and a testim­ony monologue.

The afternoon program consisted of a presentation of a sketch of the church followed by “Did You Know?” and a “Do You Remember?” period in which there was participation from the congregation in remin­iscing and relating true life expe­riences. Lotta Bond and Zella Bond presented a comical skit relating to the chicken dinners and oyster suppers served several years ago when the church was raising money to put a basement under the church building rest rooms — even the old road sign used for advertising was displayed.

The fifty or more year members were recognized in the afternoon service. Georgia Barnes has been a member for sixty-six years with Lotta Bond a close second with sixty-six years. Other fifty-year members are: T. Edward Davis, Randolph Bond, Orville Bond, Lucille Bond, Elizabeth Kennedy, Eva Lee Bond, Khaile Bond, Alpha Bond, Helen Bond, Ruth Kennedy Smith, Harvey O. Van Horn, Mans­ning Kennedy, and O. Glenn Ken­nedy.

The congregation thoroughly enjoyed the “Woodland Four,” a local evangelical singing quartet who sang several numbers interspersed between activities in the afternoon program.

The Lost Creek Seventh Day Baptist Church is known to many as the “Brick Church.” This was a regular street car stop when the tract was situated and passed by the front of the church. The church was first organized in October 1805 and was of log structure built on the farm of Richard Bond in the direction of Clarksburg from Lost Creek. This building was destroyed by fire in 1811 after only being completed in 1809. It was soon rebuilt, presumably of logs, on a one acre lot deeded to the church by William Van Horn.

After a dispute over doctrine among some of the members, a group withdrew and in 1832 built the “Old Framc Church” as it was known at the old burial ground west just west of the village of Lost Creek. The church members of both groups became reconciled and worked together as Christian broth­ers and in 1870 erected the brick church dedicating it on January 4, 1872.

In September 1875 the structure burned, but a large part of the walls and furniture remained intact. In 1887 the church was sold to the Seventh Day Baptist Church. In 1912 the church was sold by the SDBA to the WDBA. The walls and floors could be repaired. So new brick was filled in around the burned out windows and the walls were replaced. The present building was reoccupied in May 1888 and has been used for worship since that time.

It was in 1884 that the Seventh Day Baptist General Conference met in the Lost Creek church and it was here that the Women’s Execu­tive Board of the denomination was organized and its members duly elected to meet in Alfred, New York, the next session. The Lost Creek church has been active in denominational concerns through the years.

THE SABBATH RECORDER

JANUARY 1976

21
DENVER AIDS SISTER CHURCH IN MEXICO

DENVER, Colo.—The past several months have seen the Denver church active in the work of the Seventh-day Baptist church in Mexico, for which, in the past, it has been a great privilege to have members of our church, Mr. and Mrs. Kenneth Crosby active in visiting the work in Mexico and then bring us back a slide presentation of their visit.

Mrs. Crosby had a fellowship dinner, in which we have highlighted the travels of Conference President, Dr. Ted Hess, as well as regular mission news presented by our S.O.N.-shiners who sang several African songs for us, including "Nadii ndi Ndiere" and presented the Conference to us. We will therefore invite them to mission.

Several small groups were held during the month of February. As we seek to give the Lord a place of honor in the church, we will continue to serve the Lord here in Denver. —Mrs. Joyce Conroy

OBITUARIES

ALEX—Dann Forrest, son of John and Olivia Forrest, was born October 22, 1889 on North Loop, Calif. He was the youngest of four children. He was married to Josephine, and they lived in California and California, where he was born on April 25, 1907, in Ramsey, Calif. In 1915, their two sons were born, and they lived in the city of San Francisco until 1920, when they moved to California, where he was born on November 20, 1920, and in 1922, they moved to California, where he was born on February 1, 1925, and in 1927, they moved to California, where he was born on May 1, 1926. He was married to the seventh daughter of the seventh child of the seventh man of the seventh church. Services were held on November 20, 1920, in the Seventh-Day Baptist Church. The Rev. Warren A. Buford officiated, with burial in the Pack View Cemetery. His brother, Ben Forrest, presided over the funeral. —M.L.H.

JOHNSTON—Ann "Lee" Johnston was born June 21, 1926 in Minnesota, and died at Longview, Wash. on October 24, 1974, at a time of illness with cancer.

She graduated from Moody Bible Institute in Chicago and served two years as a teacher in the New Tribes Mission. She was born to the Rev. John and Mary Johnston, and she is survived by her sister, Carl Johnston, three sons: James Johnston of Longview, Wash., Daniel Johnston of Fairburn, Ill., and John Johnston of Lakewood, Colo. —M.L.H.

DENVER AIDS SISTER CHURCH IN MEXICO

DENVER, Colo.—The past several months have seen the Denver church active in the work of the Seventh-day Baptist church in Mexico, for which, in the past, it has been a great privilege to have members of our church, Mr. and Mrs. Kenneth Crosby active in visiting the work in Mexico and then bring us back a slide presentation of their visit.

Mrs. Crosby had a fellowship dinner, in which we have highlighted the travels of Conference President, Dr. Ted Hess, as well as regular mission news presented by our S.O.N.-shiners who sang several African songs for us, including "Nadii ndi Ndiere" and presented the Conference to us. We will therefore invite them to mission.

Several small groups were held during the month of February. As we seek to give the Lord a place of honor in the church, we will continue to serve the Lord here in Denver. —Mrs. Joyce Conroy

OBITUARIES

ALEX—Dann Forrest, son of John and Olivia Forrest, was born October 22, 1889 on North Loop, Calif. He was the youngest of four children. He was married to Josephine, and they lived in California and California, where he was born on April 25, 1907, in Ramsey, Calif. In 1915, their two sons were born, and they lived in the city of San Francisco until 1920, when they moved to California, where he was born on November 20, 1920, and in 1922, they moved to California, where he was born on February 1, 1925, and in 1927, they moved to California, where he was born on May 1, 1926. He was married to the seventh daughter of the seventh child of the seventh man of the seventh church. Services were held on November 20, 1920, in the Seventh-Day Baptist Church. The Rev. Warren A. Buford officiated, with burial in the Pack View Cemetery. His brother, Ben Forrest, presided over the funeral. —M.L.H.

JOHNSTON—Ann "Lee" Johnston was born June 21, 1926 in Minnesota, and died at Longview, Wash. on October 24, 1974, at a time of illness with cancer.

She graduated from Moody Bible Institute in Chicago and served two years as a teacher in the New Tribes Mission. She was born to the Rev. John and Mary Johnston, and she is survived by her sister, Carl Johnston, three sons: James Johnston of Longview, Wash., Daniel Johnston of Fairburn, Ill., and John Johnston of Lakewood, Colo. —M.L.H.
Gillett.— John William
Nearhood, Allen Bruce Steele and
Johnson, Women of the
Seventh Day Baptist missions.

Women's Board.
(From a speech before the Female Mite
and missionary, the Female Mite
Society of Shiloh sent money to
the Mill Yard
London in
London.

twenty years before there was a
denominational women's orga-
nization, the Female Mite Society celebrated its fiftieth anniversary; and
seventy years before the
Women's Board, a "little group of
women met at the home of Sarah
Ayres and formed the Shiloh Fe-
male Mite Society," the oldest
women's society in the denomina-
tion and a constant supporter of
Seventh Day Baptist missions.

The Women's Board was organiza-
ted October 14, 1975, in the
Church by
Pastor Duane
Davis.

Kemp, they don't look bad at all.

No need
to search further. Love and genuine
concern had prompted the gift.
Yes, Mrs. Kemp proved to be a
good friend as well as teacher.
If sometimes the way is logically
hard and almost unbearably long
those who are hard pressed can
find a new outlook in God's house.
After all, Jesus is the best way—
we can ever have! Nothing can
equal the joy of visiting a real
friend. I hope you have learned
this great truth. Undoubtedly,
David knew this as he gave us con-
clusion in Psalm 32:10: "Many
sorrows shall be to the wicked:
but he that trusteth in the Lord,
mercy shall compass him." 

Psalm 37:25 should give anyone
having a hard time financially a
real boost. Think of these words: "I
have been young, and now I am old;
yet I have not seen the righteous
forsaken, nor His seed begging
bread." Aren't these wonderful

thoughts?

LIKE MUSTARD SEED
(Continued from page 9)

location. Evidently the Kisti Dis-
tric is going to be reached.
But the witnesses are limited, they
cannot reach all the districts in the
country. More men are needed to
evange-

At the age of fifteen, Mrs. Maryann Maxson
decided to take up music again
and she returned to the waste basket
and started writing her own music.

"It's much more fun than
writing for others," she said.

Paula looked nervously out
of the door once or twice, but
quickly returned to the water 
barrel and her own troubled thoughts.
She was thinking about her new teacher.

Why, twice this week Mrs. Kemp
had suggested that they all go out-
side for some of their classes. What
sure was a nice cool way to study!

Even with the windows raised high,
the heat was almost unbearable
inside the classroom. All the doors and
windows were open today in order
to catch the slightest breeze.

Occasionally, she would take a
look out the back door to see if
anyone was coming.

Paula was quite apprehensive about
starting school at a new place where all
the students would be strangers to
her, nevertheless, she had always
liked school and determined to
make the best of it.

"It's not as bad as you think," said Paula. "I'm not bother-
ing anything," she continued
dispersively. "Most of the kids here
will sometimes write only one word
on a brand new sheet of paper and
then wash it up in a ball and
throw it away. I sprawled these
sheets out, erase the words and
take them home to iron. Mrs.
Kemp, they don't look bad at all.

... once you do that. Have you
ever tried it?

Mrs. Kemp's face softened and,
turning around again, she walked
outside. "Come on out and get a
little fresh air. Primary School
will take up soon." Paula relaxed.
Her teacher liked her and understood.
She could tell. Hurriedly pushing
the papers into her desk, she ran
outside for the remaining time.

Catching up to her teacher seemed
right and happy thing to do.

The next morning, Paula and her
sister hurried off. Boys and girls
for miles around joined each other
and walked up Sanderson Lane
together. Several of the young
people called out for the girls to
hurry up and join the group. Two
miles seemed like nothing at all when
many were singing, swapping jokes,
yes, even a few lunches too. Baked
egg, peanuts, fried pies and a few
sweet potatoes often changed hands
before the Primary School.

Singing and racing were a regular
habit. (Continued on page 24)

—by Mrs. Sam Ogden, a member of the
texarkana, Ark., S.D.B. Church.
The year was 1931. Large, friendly oak trees covered the surrounding grounds almost entirely. In fact, the trees around North Heights appeared to dwarf the red brick schoolhouse that had opened only a short time before. What a peaceful scene! Every student was out under the trees happily eating his lunch... that is, everyone but Paula. Paula looked nervously out of the door once or twice, but quickly returned to the waste basket and her own troubled thoughts. She was thinking about her new teacher. Why, twice this week Mrs. Kemp had suggested that they all go outside for some of their classes. That was not a bad idea, she thought. Even with the windows raised high, the heat was almost unbearable inside the classroom. All the doors and windows were open for the first time that month. Paula's thoughts continued to flow out and circulate around the room, unable to settle down. Paula had almost completed every scrap of paper in the basket when she suddenly felt the presence of someone else in the room. Looking up, she saw Mrs. Kemp standing about. "What are you doing, Paula?" Mrs. Kemp asked. For a moment, Paula had no idea. How embarrassed it made her feel to know her teacher had caught her going through the waste basket! "It's not what you think," said Paula. "I'm not bothering anything," she continued dejectedly. "Most of the kids here will sometimes write only one word on a brand new sheet of paper and then wash it up in a ball and throw it away. I've seen these sheets, erased the words and put them home to iron. Mrs. Kemp, you don't look bad at all... once you do that. Have you ever tried it?" Mrs. Kemp's face softened and turning round again, she walked out. "Come on out and get a little fresh air. Paula, School will take up soon."

Paula's teacher liked her and understood. She could talk. Humbly pushing the papers into her desk, she ran outside for the rest of the time. Catching up to her teacher seemed a right and happy thing to do.

The next morning, Paula and her sister hurried off. Boys and girls for miles around joined each other and walked up Sanderson Lane together. Several of the young people called out for the girls to hurry up and join the group. Two miles seemed like nothing at all when many were singing, swapping jokes, yes, even a few lunches too. Boiled eggs, peanuts, fried pies and a few west potatoes often changed hands before the group reached school. Singing and racing were a regular...
The year 1976 is a very special year for many Americans as we celebrate two hundred years as a nation. Now is a good time for us to reflect upon the many blessings we enjoy as a free American citizen. One cannot but be impressed by the beauty of the world’s “certain inalienable rights” by which the founding fathers believed that all persons were endowed equally by their Creator. By the bicentennial year we should strive to renew the spiritual conviction in our nation which has survived many trials and faces yet many challenges.

One of the most precious freedoms we enjoy is that of freedom of religion and freedom of the press. We are thus able to have a free religious press and may communicate the love of Christ through the media of the printed word without fear of government harassment.

Your Tract Society in 1976 will continue to seek and find new and innovative ways to share our distinctive message through attractive and appealing literature. We are indeed happy to report that 1975 has been a banner year for the production of tracts. Over 100,000 have been produced including several new titles as well as fresh reprints of old favorites. Thousands of tracts have been sent out to all sections of the country as well as some twenty-five foreign countries — truly we have a worldwide ministry.

During 1976 we look forward to several special theme issues of the Sabbath Recorder. One issue will be devoted to the theme of the “Third Day Baptist.” Another will be an issue on “settlements.” Miss Ann Williams of Milton has agreed once again to edit an issue for us in the spring. In addition we expect several issues dealing with the work and witness of our Boards and Agencies. The Lord is doing great things through His people — and we must be more positive about what is being accomplished. The year 1976 is a new year of many opportunities, let us each one pledge ourselves to fully support our work as Third Day Baptist Christians.

MAJOR CHANGE AT PUBLISHING HOUSE

There is a major change taking place at our publishing house in Plainfield. This change involves new personnel and new equipment.

For many years all our type has been set on the Linotype machine as a part of the “hot-metal” system. However, over the past couple decades a revolution has been gathering speed in the venerable craft of printing. The use of hot-metal has been giving way to the photographic process of “cold-type” printing. In this process the photo images rather than molten metal compose the printed page.

For over a year the supervisory committee of the Tract Society has made a study of this new process and has received assistance from some of our more knowledgeable people in this field such as Gene Van Horn of the Alfred Swil and Loren Osborn of the Concord Monitor. After much prayer and hard work the publishing house has purchased a cold-type system produced by the Compugraphic Corporation of Wilmington, Mass. The ComputerV IV has arrived and is now being installed. It will allow us to be more creative in our printing work. In addition it is much faster than the Linotype and thus will achieve a saving in actual production time. This saving enables us to replace a retiring full-time linotypist with a typesetter who will be working on a half-time basis.

Our “new” employee is no stranger to denomination work. Margaret (Mrs. Philip D.) Van Horn has worked at headquarters for some eight years. Her husband is now in charge of printing, operating the offset press that was purchased in late 1973. We welcome Peggy to this new role at the publishing house. Her dedication and zeal for the publishing ministry is much appreciated. At the present time she is involved in “on-the-spot” training on the new machine. We look forward with anticipation to the February Recorder and the next issue of the Helping Hand to see the results of her training!

Tremendous strides have been made in our publishing work during the past two years. Seventh Day Baptists can indeed be proud of their periodicals both in content and in appearance. We praise God for His continual leading and blessing. “Aren’t you glad to be a part of the family of God?”

EDRITORIALS

NEW YEAR — NEW OPPORTUNITIES

January 1976.
FROM THE DESK OF
THE EXECUTIVE SECRETARY
—K. D. HURLEY

“The Impossible
—A Little Longer”

“Faith and commitment are essen-
tial to the survival and growth of the Seventh Day Baptist
denomination!”
That is one of the preliminary
conclusions reached by the Task
Force appointed by General Con-
ference to study the effectiveness
denominational structure and
procedure.
Almost without exception the
respondents to the Task Force’s
resume and questionnaire of Oc-
tober 10, 1975 replied, “Amen. We
agree wholeheartedly!”
I am pleased by both the quantity
and the quality of replies. They
truly represent a cross section of
the denomination: boards, agencies,
churches and individuals.
A few universal reactions (like
the one mentioned above) seem to
be emerging. They can be cate-
corized, so far, under four head-
ings:
1. Frustration and disappoint-
ment with lack of growth — even
after years of study and talk about
it.
2. A feeling that most any struc-
ture could serve the denomination
effectively, if the people “had a
mind” to work—together!
3. The belief that a change of
attitude is imperative.
4. A sense of need for increas-
ingly strong pastoral leadership.

In dramatic terms, one long time
participant in denominational affairs
expresses these apparently universal
feelings thusly:
“After studying your resume, I
sense that my frustrations, assump-
tions, and attempts for resolutions
of twenty-five years ago prevail in
the minds of some today. If that be
true, I still have fellowship with
them in their search for solutions.
“It would seem that twenty-five,
or more, of years of experience in
which we have freely attempted to
solve the problems of declining
membership by changing organiza-
tional structures and having little to
show for it, would tell us some-
thing.”

“I am not a statistician, but from
a personal point of view, I be-
thought that twenty-five years
ago, we had a plan. A noble plan.
A program which would inspire lay-
mens to be personal workers, then
membership statistics (the monitor
of denominational health) would
rise more abruptly than they have
descended since the turn of the
century. Past and present denomi-
national components (Commission,
Planning Committee, boards and
other agencies) have not provided
the necessary motivation. I do not
imply that they cannot do it, with
or without change in their intra-
denominational relationships. I
only add my voice, with others, to
the statistics which show that it
has not been done during the past
twenty-five years...”

“God help us to change our
ourse, or may He have mercy on
our souls if we don’t.”
The writer of these words identifies
himself as a person with a
natural inclination to be identified
with organizations that are expand-
ing in membership and programs.”
Most of us, I feel sure, fall into that
category.
A new year provides us with
new opportunities for new begin-
nings. Even before the Task Force
completes its work and before
General Conference officially con-
siders recommendations, we all can
initiate the remedial action neces-
sary for denominational growth and
development — a renewed dedica-
tion to Christ and His Cause.
Out of such commitment will
come an enthusiastic, positive at-
titude: a basic ingredient for suc-
cess. One respondent summed it
up in these words: “Faith can even
overcome the anxiety that is mani-
festing itself at the present time.
Some of us will plant, and others
may do the watering, but only God
can give the increase!”

With such assurance even “the
impossible” will be achieved!

—Book of Ruth