THAT’S GOD!

"He that hath seen Me hath seen the Father." Look at Jesus—that’s what God is like.

Did you hear Him say to blind Bartimaeus: "Bartimaeus, receive thy sight!"
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Did you see Him moved with compassion for the hungry, restless multitude, saying: "I will not send them away fasting, lest they faint on the way?"
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Did you watch Him weeping in pity over Jerusalem, crying: "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not?"
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Did you hear Him speak to the adulteress dragged into His presence by her accusers, gently saying: "Go in peace and sin no more!"
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Did you hear Him say to the thief on the Cross: "This day thou shalt be with Me in Paradise?"
That’s God!

And did you hear Him pray: "Father, I would that those whom Thou hast given me may also be with Me?"
That’s God!

And has not your heart rejoiced to hear Him say: "...if I go...I will come again...that where I am there you may be also?"
That, too, is God!

—Isabel Garver
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BLESSED ARE THE PEACEMAKERS

Blessed are the peacekeepers, for
they shall be called the children of
God. -Matthew 5:9

“Grace and peace be multiplied unto
you through the knowledge of God,
and of Jesus our Lord” (1 Pet.
1:2; 2 Pet. and Paul (Eph. 1:2; 6:23)
to include in their letters
expressions of grace and peace, love
with faith, as coming from God
the Father and Jesus Christ the Son.
Both men experienced deeply the
inner peace of God even while
encountering difficulties. Both were
used by God as peacekeepers, even
though they stressed issues creating
conflict with persons and groups
refusing to submit to the authority
of Jesus Christ. These apostles learned
that peace is an attitude which pre-
vails because of an inner awareness
and assurance of righteousness. Peace
is based on trust in God—the One
possessing the love and power to hold
us in His hand in all circumstances.
As trust grows, so does peace.

God is the real peacemaker. The
angel’s message on the first Advent
declared God’s purpose—“Glory to
God in highest heaven, and on earth
His peace for men on whom His

Jesus is the central key to God’s
plan. During His earthly life His soul
(mind, emotion and will), as well as
His body, was in submission to His
spirit, which in turn was God-con-
trolled. As a person Jesus was a fully
integrated individual at peace within
Himself and with God His Father—the
inward and upward dimensions of
relationship.

Jesus spoke and ministered out-
wardly from this twofold, inner and
upward, dimension of personal
knowledge and experience. In the
outward dimension of relationship
with others Jesus experienced both
peace and conflict.

Many people believed and followed
Him. All who received Him and His
words in repentance and loving
obedience discovered something of
how His poise and power brought
new release from a tormented
body, mind, or spirit. Peace was
established; life was transformed by
His tender, compassionate words
and touch.

All who refused to receive Him or
His words experienced frustration
and conflict. They endeavored to
quiet His voice by an appeal to the
Scriptures and traditions (their
authority). Jesus took them into the
deeper waters of Scriptural thought,
loving, character and devotion—
farther than they were willing to go.
Refusing His authority they argued,
schemed, and even resorted to illegal
methods to silence His voice. They
thought peace would come in destroying
Jesus. They were closer to the truth
than they realized, but in a different
way.

Through the Cross Jesus became
the sacrifice for sin, meeting the
death penalty as prescribed by God.
Love enabled God to send Jesus into
the world; love enabled Jesus to
accept the Cross. In the Cross the
justice of God was satisfied, making
the peace possible (Eph. 2:13-14)
for all men who would believe and
entrust themselves in active, living
faith in Jesus Christ as Savior and
Lord.

God had set His stage. Power for
the new life and higher ethic was
made possible in Jesus through the
Holy Spirit’s indwelling. It was man’s
turn to respond. Jesus knew that
peace and joy are by-products of
right relationship with God—which
in turn transform basic attitudes and
characteristics regarding oneself and
others.

Nine basic characteristics in capsule
form are enumerated in His Beatitudes.
As we learn how to lay hold of these
great truths we discover something of
the transforming power that lifts
our aspirations to spiritual heights
transcending the mountain ranges
of man’s thought. As the years pass
the “Sermon on the Mount” may

(continued on page 20)
From Torchbearer To Lamplighter

"The New Testament pattern of ministry is that the pastor is not the torchbearer, the one in the front leading the way ("stick close to me"), but the lighter of lamps."

This interesting concept runs throughout David Haney's book, The Idea of the Laity, one of many new and significant books on the subject of renewal and discipleship.

Two other comments from Haney are worth consideration here:
1) "Renewal will only come as we successfully activate the laity.
2) "There is much evidence that the small group explosion heralds the long awaited and prayed-for 'awakening.' To many, 'awakening' is a preconceived stereotype. James Burns' study of the great revivals of Christian history, Revivals, Their Laws and Leaders, is illuminating at this point: Every age which sought an awakening always sought it in terms of the previous one-and it was never so. The only common elements to be found are 1) that it involves the laity, and 2) that it moves the gospel outside the four walls of the church."

If Haney's premise is true, that the laity is the key to renewal in the church, how do we go about "activating the laity"?

May I suggest we consider the simple plan of discipleship employed by our Lord. He used three basic principles which resulted in three basic commitments on the part of His disciples.

The Principle of Inspiration

It's hard to comprehend the "withness," for, as Mark recorded it, "He appointed twelve, to be with him, and to be sent out to preach." (Mark 3:14.)

The Principle of Instruction

As you read through the Book of Mark you will find (continued on page 19)

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CHURCH GROWTH

"There is NO reason why the Seventh Day Baptist denomination cannot grow, IF the church members are really committed to growth and IF they follow the time-tested processes which assure growth!"

In essence, this is what guest consultant, John Wimber, told ministers and laymen attending the Area Spiritual Retreat in Boulder, Colorado, in March. Mr. Wimber is director of the Department of Church Growth for the Fuller Evangelistic Association in Pasadena, California, one of the most experienced and successful organizations in modern day church development and extension.

Mr. Wimber's observations tend to confirm my conviction, based on experiences as executive secretary during the last several months; namely, ATTITUDE will make the big difference in Seventh Day Baptist denominational life in the next decade.

Seventh Day Baptists have apparently developed a combination of basically negative attitudes:

"We're really not in such bad shape. We've lost only a few members since the turn of the century; we're going to start growing again pretty soon."

"We're committed to Christ, and that's all that matters; it really doesn't matter which day we keep."

Such thoughts are insidious and deceptive. The truth of the matter is we have lost a lot of members in the last seventy years. We have become wishy-washy in our beliefs. We have lost vitality. We are no longer as dynamic a force in the Christian world as we ought to be. True, statistics show that a worldwide gain in numbers of Seventh Day Baptists has been achieved recently. But the overseas count is based on somewhat nebulous figures in countries where circumstances might change very rapidly. The home base membership is consistently lower each year; so there are fewer people providing fewer dollars to support an ever-increasing budget.

A Crisis Situation

If there is to be a turnaround, I sense that we will have to be willing to recognize that we are in a crisis situation, and act accordingly. A discontent with status quo must be encouraged. Positive attitudes must be cultivated. A desire to grow must be instilled in all of the people.

While it is imperative to be realistic about the uphill struggle we have ahead, it is equally valid to be encouraged by the potential the denomination has for advancement. Our Task Force, while highlighting the necessity for attitudinal changes, is also reflecting progressive trends made evident from its research. Even in the first resume of findings, issued on October 10, 1975, the Task Force members made the following declaration:

"Such things as the new Christian awareness of our youth and the growing number of Seventh Day Baptists entering the ministry are offering without reference to our denominational structure. Structure is far less important than the faith and commitment of Seventh Day Baptist Christians to the survival and growth of our denomination."

With the leading of the Holy Spirit, there is no reason why we cannot grow as a denomination. Our full commitment to Christ should include an active dedication to the work of His Church - of which the Seventh Day Baptist denomination is an integral part - and a reaffirmation of the Sabbath truths! Herein is our distinctive - and exciting - role as Sabbathkeeping Christians in the twentieth century!
Concerning several unsuccessful attempts of the Carlton "Noth-Was October 6 church. and at the same time she also resigned as secretary of Loyal the choir, served the Missionary Society, and is presently the oldest member of her church's women's group, the church village one-room school was augmented by voice lessons somewhere. Blessed with a beautiful voice, her education in the That was large enough so I believe I could have hit it..."--Carlton

Born in Rockville, Rhode Island, the only child of Hon. Definitively, dear Lyra, kneader of bread, pillar of her church, whirlwind of activity, Lyra always hits her mark! Blessed with a beautiful voice, her education in the village one-room school was augmented by voice lessons from a Providence teacher, and she has given concerts locally and in Providence.

Cherished mementoes have a way of being found between the pages of a Bible. My Grandmother’s Bible holds one such treasure – a letter she received during her last illness from a 'soul-mate'. The friend, Mrs. G. Carlton Irish (Lyra to her friends, that’s everybody) is today, at ninety-five, as full of fun, as passionately interested in church affairs and all affairs as she was twenty years ago when she wrote the letter. Letters from Lyra – she writes two or three a day – reflect her sparkle in gems like these:

- Concerning several unsuccessful attempts of the Rockville and Hopkinsville churches to acquire a pastor – "Nothing has been done about calling another ‘NO’ man."

- Concerning a wedding – "Was it lucky the audience was motioned to sit if I that knot ever unites it will take a lot of granting, I told the minister he could have done it in half the time and it would have ‘taken’ just as well. He said, ‘Oh you Old Fundamentalist.”"

- Concerning the launching of the Sea Wolf – "Did you see where the woman who has been christened the Sea missed her mark and didn’t even touch the boat? That was large enough so I believe I could have hit it somewhere."

A friend whom Lyra has helped with genealogy research says, "When we think of Rockville it is Lyra and Carlton who made everyone welcome at their home in a way that our home always was to us." Only recently has it seemed best for Lyra to leave the home which she made a haven for so many, and to live with one or the other of her two daughters, Mrs. Lucie Armstrong and Mrs. Julia Kenney, both of Rockville.

Although her hearing isn’t as keen as she’d like, her nimble fingers in the past year have crocheted five afghans, two vests, and other items. She enjoys shopping, has been seen at Flea Markets, regularly attends meetings of the Loyal Workers, and occasionally visits neighboring churches. Starting this past March 6, she has the pleasure of worshipping in her own church again. Sabbath services have been resumed after being discontinued in December 1972.

One of her former pastors, the Rev. Paul S. Burdick, says, "Lyra has continued to be a very good friend throughout the years. I believe it is her jolly disposition, ability to laugh with others that has contributed to her long years. Even though she has had many hard experiences to face, she has never allowed them to ‘get her down.’ Among the most difficult of ‘hard experiences’ are for a mother to lose a child, and for a wife to lose a husband. By copign both losses, Lyra has brought to lie the Biblical words: ‘You will grow in grace and character.’"

Three months after the death of her husband, to whom she was married by Rev. Erlo Sutton at her parents’ home, Lyra worked on her heartache by writing a poem – a love song to her companion and their life together. Here are some of her thoughts on the anniversary of their marriage:

October 25, 1909 – October 23, 1973

"As I sit here alone this eve,
My mind goes back to 1909,
When we – Carlton and I – were
Ready to say – ‘You are mine!’"

(continued on page 15)

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Families are usually thought to be citadels of conservatism and reaction, resistant to social change and always longing for the good old days. While the conserving function of family life should always be recognized, to think of families only in that way is to be guilty of stereotypes families with a half-truth. We must not be blind to the role that families have played in social change, nor underestimate the radical motivation in the urge of parents to win a better life for their children.

As we think of the beginnings of our country, we must take into account the strong influences of families that helped to shape our nation.

It startled many folks to realize that practically half of the passenger list of the Mayflower were children. Indeed, by the time of the first Thanksgiving there were more children than adults because of the deaths during the first dreadful winter.

We have glamorized the frontiersman and the trapper as the lonely men who blazed new trails. When it came to settling our country and developing its resources, however, there was usually a strong family motivation and often direct family involvement as the covered wagons pushed westward across the land.

The geographical expansion is only one aspect of the power of families for social change. A concern of almost every new settlement was education of the children. The great American Dream of a public education for every child grew out of the parents’ desire that children be equipped to improve their lot and station in life.

How revolutionary this concept was when compared to their background of elitism of European education! Typical of this drive was the reply of a father to his young son’s comment, "When I get big, Daddy, I’m going to be just like you!" The father said, "No, son. You should be better than I am. Every son should be on his father’s shoulders and reach higher than his father ever could."

This drive for a better life for their children was behind the long, hard struggle for economic justice. Fathers risked their lives to organize unions—as indeed, the farm workers are doing today—in order that their families, especially their children, might enjoy certain rights and working conditions on their jobs and receive a more just share of their productivity.

Concerned families have been the wellsprings of the unique American development of voluntarism. To consider the millions of hours of voluntary service on school boards, town committees, and all kinds of associations, such as PTA’s and other community organizations, is to be impressed with the great drive to make our communities “decent, wholesome places in which families and children can thrive.

Surely this quest for a better life for families is at the heart of the American Dream—shaping our drive toward educational, economic, and social justice.

However, this great drive toward family betterment, as with every other great passion of religion, patriotism, or whatever, can become narrow, self-centered, and rigid. There are, indeed, selfish families just as there are selfish persons.

In every age, there have been some families who have sold out; their neighbors in the effort to get ahead; and there have been some families who have resisted change in the effort to protect their favorable position. This temptation is still very much alive and confronts each and every family as we move into the third century of our nation’s history.

Our churches, particularly in their educational ministries, need to mobilize and equip families in the following ways:

1. To recognize their familyhood and interdependence with every other family in God’s global village. We are, indeed, in the same boat. Selfish isolationism will not long insulate us from the consequences of our insensitivity to the needs and feelings of others. Only as we extend our familyhood to all humanity can we build a family of nations to dwell in peace together.

2. To work together for justice which is the foundation of peace. Many pray for peace as if it were some kind of spiritual aura they could call the praying. There will be no peace between persons or nations unless there is a basic justice and fairness between them. This is an arduous task requiring us to examine every aspect of our social and economic systems and to change them where necessary to guarantee justice to even the last and the least.

3. To remind our political powers and institutions that they stand under the judgment of a God of justice. There will be no real security, health, or progress until we as a nation develop a fundamental, moral basis for our behavioral choices.

Families need to help each other and to be helped by their churches to become effective citizens of the nation and of the world family of nations. That there will be growing pains in this process is to be expected. It is only as we grow as persons, as families, and as a nation that we will prove ourselves worthy of the heritage of our nation and of the faith we profess.
"Jesus Christ Frees and Unites" was the theme of the Fifth Assembly of the World Council of Churches, which met in Nairobi, Kenya, in November 1975. Christians represented wide differences of faith and practice, from countries of democratic governments, some from countries dominated by Communism, some from areas emerging from colonial status, developing nations, and others representing oppressed people who seek political independence with emancipation their watchword.

Some may question our association with churches that may be under Communist influence or pressure, or with people of countries struggling to be liberated from oppressive governments. But aren't all churches influenced by their country's cultural environment?

The Church of Jesus Christ exists in a world of brokenness with a mission to give the reconciling gospel to the world. By working together the members of the body of Christ can transcend national boundaries. Christ really does give freedom and unity for a distressed world.

The prayer of Jesus, "Thy will be done on earth as it is in heaven," is really God's will rather than something that can be achieved. As J. Robert Nelson expressed it, "The unity effected by Christ, even while divisions remain in part, is a leash in humanity, a dynamic power for reconciliation."

A major concern about our membership in the WCC is evangelism. It was reported that a new evangelistic conscience emerged from the Fifth Assembly. Two questions were raised about the proclamation of the gospel for the world: "If love seeks to serve men's highest welfare, will we leave them alone in their spiritual loneliness and still claim to love them?" and "If justice means the securing of people's rights, is not one of their most fundamental rights the right to hear the gospel?"

Section I of the assembly brought back a report calling for the proclamation of the whole gospel to the whole world by the whole Church: "We are called to preach Christ crucified... the announcement of God's Kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in Him, the summons to fellowship in God's Church." The report went on to say, "It always includes the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness."

These ideas which came out of the Fifth Assembly are those which I can accept as a follower of Christ and a Seventh Day Baptist. Can we not as a denomination continue to take part in the larger work of the whole Church in the whole world and still be true to the whole gospel as we understand it? I think we can and should.

-C. Harmon Dickinson
Richburg, N.Y.

COURT TO DECIDE CASE ON REQUIRED SABBATH WORK

By Stan L. Hasty

The U.S. Supreme Court will decide whether a Kentucky company violated the law by firing a man who refused to work on Saturdays because of religious convictions.

As to our membership in the World Council of Churches, I would rather we were not actual members of the W.C.C., despite several undeniable advantages. (We would do well to maintain observers in attendance.)

We cannot hang a sign upon a man-made organization and properly call it the united body of our Lord. Members of Christ's body are not isolated from each other; they never were. See the one in Christ unity possible among religious groups in this age. Indeed, it is in the one only that matters. Jesus spoke it: "Hereby shall all men know you are my disciples, if you have love for one another."

Without it as the authoritative force, doctrinal disputes flourish, barriers multiply, and the gospel message is choked.

Individual Christians belong in politics; Christian "communities" do not. The World Council seems to emphasize political prestige, rather than the power of prayer, and the need for individual action.

-Ira Bond
Nortonville, Ks.

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The Sabbath Recorder
A CALL TO WORSHIP

THE GOD OF GENESIS

by Leroy Bass, Pastor
New Auburn, Wis., S.D.B. Church

There is an urgent need in this generation of many pseudo-beliefs and half beliefs to sound the call to all people to worship the true and living God, the God of Creation, the God of beginnings, the God also of endings and judgment, the God of Genesis and the God of Revelation as well. Please read these verses discerningly.

"Fear God and give him glory, for the hour of his judgment has come, and worship him who made heaven and earth, the sea and the fountains of water." -Rev. 14:7

Just as God taught Adam and Eve to remember their Sabbath fellowship together, so He intended that all their posterity should do likewise, as was later inscribed on a tablet of stone:

"Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; ... for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it." -Exodus 20:8,9,11

Do you see how God ties Sabbath observance in with our origins and Creation week itself? Then God's last appeal to our world as given in Revelation must include a return to a belief in our origins by a personal God in a seven day week with a return to Sabbath observance and communion with our Creator. These things cannot be excluded if we are to give Him the glory called for in Rev. 14:7.

However, let us suppose for the moment that those days of Creation were seven evolutionary and geologic time periods. Then we must ask: how could God expect Adam or Nebuchadnezzar or us to keep a seventh geologic time period for a Sabbath rest? In the first place thousands of generations would live in era of sin and work and no Sabbath rest; and thousands of others would live in a era of rest and no work time within their entire life span. God wouldn't ask the impossible, nor make himself ridiculous. God is not illogical.

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(continued on page 20)

Do you realize what this is doing to scientists in Communist countries? The doctrine that undergirds all Communist theory, philosophy, dialectical materialism, falls apart if it is true that the basis of the universe is not physical matter at all, but energy. This means the organic evolution theory of origins is being debunked as a myth. No wonder some of the Russian scientists and thinkers who honestly see the conflicting ramifications of their discoveries with atheistic propaganda can easily find themselves in trouble with the leaders in the Kremlin, if they are not careful.

Many scientists everywhere cannot conceive of a universe without an Intelligent Creator, and they are finding the material world of matter so complicated that they are giving up trying to believe they can understand it all. They acknowledge that for every effect there must be a cause, and there is a Final Cause to the universe - God.

Scientific discoveries are discoveries of God's spiritual universe - a universe that is God's. There has never been one scientific discovery that has ever disproved what the Bible proclaims as truth. There will never be a scientific discovery that will disprove the Bible. God's universe is in harmony in all its parts. God's Book and God's universe are going to agree 100 percent. Scientists, theologians, and ministers should be partners together in learning our Heavenly Father's truth.

Genesis proclaims the truth of a personal God who was lovingly and powerfully present in His creation of our world in six days and resting (that is, not creating) on the seventh day. But, many ask, how could He do it so quickly? It's so much to do in so short a time. How did He do it?

He spoke it into existence. If God is God, why couldn't He do it so quickly? We must not pull God's abilities down to our limited thinking. His divine Energy created matter very quickly. Listen:

"By the word of the Lord the heavens were made, and all their host by the breath of his mouth... For he spoke, and it came to be; he commanded, and it stood forth... The counsel of the Lord stands for ever, the thoughts of his heart to all generations." -Psalm 33:6,9,11.

The Sabbath Recorder
May 1976

Our God is omnipotent; and He is omniscient; there is nothing too hard for Him to do. The human race stands awed at the creation of God from the complexities of the atom to the swirling galaxies in space. And scattered through the Bible are at least 150 verses that very directly speak of the God of creation and call upon all mankind to worship the God of creation and accept His absolutes in the realm of belief, faith and morals.

From passages like Revelation 14:7 and elsewhere we learn that in the last days there would be a great departure from the faith and worship of the God of Genesis. So God caused to be placed in the book of Revelation - the book that deals mostly with the last things before the end of time and the return of our Lord - an urgent call back to belief in the simple Creation record of the Genesis story, and all that it means to believe in the God of Creation.

In creation week God immediately effected a plan to provide a continuity of personal relationship between Himself and His people, a plan designed to be so perfect that it is lasting that it remains to bless and benefit all of us in 1976. Here is how it came about.

The first whole day of Adam and Eve's creation week of creation day of creation week. God used this first day of their lives to teach them many things. He explained that all they saw of the earth was brand new; all vegetation, all animals, everything! He began to unfold to them His plan for the future, and gave instructions about the part He had planned for them in cooperation. He explained the guidelines necessary for their duties toward Him and for their relationship with each other and their descendants. He also alerted them to the dangers to believe in the God of Creation.

They were to repeal this every week as an act of faith in recognition of their sole dependence upon Him who alone had perfect knowledge, authority, power and wisdom. Every recurring seventh day was a sabbath day or special communion between the Creator and His people. This day became the high point of their week, one they looked forward to. They knew He loved them so much, and they loved Him and were eager to follow His guidance.

Before very many weeks or months went by, a day came in which doubt and disobedience were instigated in them by the deceit of Lucifer, and for this they had to be penalized. Despite their removal from the Garden of Eden with God's decree that they must eventually die, the Creator did not cast them off from His love and concern. Nor did He ever withdraw from them His weekly Sabbath communion.

These weekly Sabbath communications were to be a perpetual memorial of creation in the first week of time for this world, and would remind them of their own creation within that week, and that they had a Creator. They would continue to need Sabbath fellowship with their Creator more than ever. They would always need to worship Him, and to listen to His voice instructing them what to do.

The continuity of a weekly personal relationship between Creator and people must not ever be broken. Sabbath observance with God would keep them in the knowledge of their origins, and aware of their accountability to God. For the blessed reasons we need the Sabbath today, but our world of nearly four billion people has largely forgotten our origins, and our accountability to God because we have forsaken our Sabbath communion with our Creator. We have refused the truths of God's instructions in favor of the lies of Lucifer we are so willing to accept. God in His patient mercy, not willing to utterly cast us off, has issued a last appeal and a last warning to His apostate people to come back to the worship and obedience to the God of our origins, and to the God of Creation week. Will our world heed His last appeal and warning? Another question yet is: To what extent are we giving out His message for the world to even hear it?

"Fear God and give him glory," for the hour of his judgment has come, and worship him who made heaven and earth, the sea and the fountains of water." -Rev. 14:7
Most church camps depend heavily on volunteers' time and energy to keep facilities in repair and to develop new facilities. Many private camps also depend on donated labor or programmed effort of campers to do the same things.

Outdoor Christian education and adventure, as conceived by American camps, are natural arenas for trying out stewardship ideas and developing their related skills. Christian camping can—and usually does—use theological concepts which keep God in the midst of the planning, doing, and evaluating of camp repair, maintenance, and development projects.

Seventh Day Baptist camps may gain strength from these ideas given their related skills. Christian camping, are natural arenas for trying out stewardship ideas and developing their related skills. Christian camping can—and usually does—use theological concepts which keep God in the midst of the planning, doing, and evaluating of camp repair, maintenance, and development projects.
PRAYER CORNER

A Prayer Reminder for Each Day!

June 1976

Verse for the month:

"They shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God."

-Zeph. 1:9

-Session Leader - Rev. Hank Kligman

1. Pastor David Taylor, Schechenuta, NY
2. David B. Pearson, Blantyre, Malawi, Africa
3. Houston, TX, Reach Out Now (RON) project
4. Central New York Association meeting
5. Spiritual Renewal in My Life / My Church
6. Meno/Aydre Guler, Makawa, Malawi, Africa
7. Women's Board monthly meeting
8. Pastor Sam Peters, Georgetown, Guyana
9. To an effective witness for Christ-soon
10. Toronto, Ontario, Canada, SDB Fellowship
11. Preaching VBS in our churches
12. Your Pastor and Church Leaders in Their Ministries
13. Douglas/June Mackintosh, CHS, Kingston, Jamaica
14. Ministerial Training Institute, Plainfield, NJ
15. For 5SC Training Session, North Loop, NE
17. Rev. B. John V. Ran, Nellore, India
18. Publishing Director John D. Bevan, Plainfield, NJ
19. For VBS/CAMPS teachers and staffs
20. Conference President Gary Cox, Boulder, CO
21. Summer missions of the ministerial students
22. Medical ministries and workers, Malawi, Africa
23. To LOVE to my neighbor—"in" word and deed
24. Pastor Antonio Barrera, Curitiba, Brazil
25. Director of Evangelism Myron G. Soper
26. SABBATEAN SCHOOL MISSION OFFERIN
27. Rev. L. Swi Thang, Rangoon, Burma
28. Dean Herbert E. Sue, Plainfield, NJ
29. Praise God for answered prayer!
30. Pastors workers in SDB Philippines Conference

Special prayers for healing are requested for Mary and Ralph Hays of Metairie, LA.

Contacts with Pastor Eugene Aldecoa at El Paso and Pastor Elías Camacho at Brownsville, Tex., have brought better understanding of the ongoing ministries of sister churches in the Republic of Mexico.

TRIBUTE TO MISS MABEL WEST

Feb. 2, 1884 – March 10, 1976

Seventh Day Baptists have appreciated and enjoyed the wonderfully loving spirit of Miss Mabel West. Although the Seventh Day Baptist Missionary Board did not sponsor Miss West’s initial going out to China, nevertheless she soon became a very helpful part of the China Mission family after her arrival at Shanghai in 1920.

Miss West’s mother, Mrs. Nettie West, had gone to China a year earlier, 1919, and was supervising the mission housekeeping. Mabel was self-supporting and at the same time became a valued teacher on the staff of Grace School for Girls (1920-49). Her sister, Anna, had gone to China in 1911 and was an assistant to Miss Susie Burdock for several years, then served as Principal of Grace School for Girls (1928-42) until the time of her death in 1942.

Mabel and her mother were interred by the Japanese for a few weeks in 1945 but were soon allowed to return to the Mission. About this time Mabel suffered a painful fall and was unable to walk for awhile. She and her mother and Miss Sarah Becker were returned to the United States in December 1948.

Miss West never yielded to her physical handicap but kept valiantly on. She received the Robe of Honorary Doctor of Missions from the Women’s Society during General Conference in 1965. She was a great letter writer and never hesitated to give a joyful witness to her Lord and Savior.

She shared parts of her letters from former students, as they wrote from Formosa, etc. It was evident that these girls loved her even as she loved them. She was always willing to draw on her vivid memory of China experiences to help various matters that came to the attention of the Missionary Board. (She wrote an account of Dr. Rosa Palmborg’s life, among other services.)

“Precious in the sight of the Lord is the death of his saints” (Ps. 116:15). We who have known Miss Mabel West thank God for her sweet Christian spirit and loving ways. Presented at the April Missionary Board Meeting

May 1976

Personality Profile (continued from page 6)

“It’s been a short sixty-four years! (Tho some moments have been blue). The years have been wonderful, Especially – to us two.

“Till night will be the first 23rd That I alone have celebrated The anniversary of that day, With the empty chair unempted.”

Lyra sings of the coming of their children, two girls and later a son, George, who in young manhood was badly crushed in an industrial accident — “The hurt so deep we never could talk about it, no matter how we would try.” — grandchildren come — four — and then five great-grand —

“We have been so blest — All these sixty-four years — We will not sorrow and pine — Nor shed needless tears.

“The future lies before us — Only ‘One’ knows how long — But may I live it bravely, Then to meet Carlton with a song.”

Lyra’s indomitable joy in living turns the ordinary to extraordinary. Upon her rests the promise of the Savior whom she has always loved: “Be faithful unto death and I will crown you with everlasting life.”
FOUKE ORDINATES TWO

FOUKE, ARK. — Rev. Moroy Soper, Rev. Leon Lawson, and Rev. Charles Graffius along with the Light Bearers for Children team conducted a spiritual emphasis weekend at the Fouke church on February 27-29. The Little Rock and Texarkana churches were also represented at the retreat. Pastor Graffius' talks on the Holy Spirit were well-received and the Light Bearers were a delight to hear.

Highlight of the weekend was the ordination of Steve Crouch as a deacon and Lois Goodson as a deaconess. The Fouke S.D.B. Youth Center has been active. Lois Goodson's arts and crafts class has met regularly with from six to eight in attendance.

The Judo Club has won six trophies in state competition. One of the center's boxers, Ray D. Fetner, fought in the district state competition and won second place. Donations from several churches have helped to purchase equipment for the youth center.

—Floyd Goodson

SPRITUAL RETREAT HELD

NORTH LOUP, NEBR. — A Missionary Conference, planned and carried out by the Missions committee, was held at our church Feb. 13-15. The Rev. Leroy Bass, former missionary to Guyana, and Charles and Margaret Ryan of The Abba House of Prayer of Cairo, Nebr., were featured speakers. The Sabbath Eve services consisted of stories from Guyana and exhibits by Rev. Bass.

Guest speaker Rev. Leroy Bass used “Working for the End of Missions” as his topic Sabbath morning. The choir sang two anthems. All adults met in the sanctuary for a question and answer period during the Sabbath School hour.

The Bicentennial Prayer and Bible Study is now under way with about 120 people in the community taking part.

A Spiritual Retreat with Rev. Moroy Soper, Rev. Leon Lawson, Rev. Charles Graffius and Mrs. Dale Rood was held at our church the weekend of March 5-7. The theme was “In All Things Grow.” It was a full weekend with “Growth in Spiritual Life” by Rev. Graffius for the entire assembly. Mrs. Rood conducted a study for the women “Learning to love God, ourselves, and others in a new dimension”; Rev. Lawson conducted a study for the men “The Man’s Role in Spiritual Leadership.” That we may continue to grow in spirit is our prayer.

—Bertha Clement

LIGHTBEARERS RECORD MUSIC

The Light Bearers for Christ team has just produced a cassette recording of some of their most popular numbers. The team consists of: Patty Burdick, Jerry Van Horn, Patsy Lawson, Robert Van Horn, Dawn Soper, and David Dow. The cassette can be yours for a tax-deductible contribution of $4.00 or more. Send your request to Light Bearers for Christ, Box 106, New Enterprise, PA 16664. (The above photo appears on the cassette.)

THE CHURCH IN ACTION

NEWS FROM THE CHURCHES

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—Floyd Goodson

PACIFIC PINES SUMMER CAMP DATES

The Camp Program Committee is holding a series of meetings laying plans for what hopefully will be a most exciting and profitable experience for children and young people.

CAMP DATES

Senior Camp June 27-July 1
Young Adult July 2-3
Primary Camp July 6-9
Intermediate July 11-18
Junior Camp July 18-25

The Sabbath Recorder

MISSION PERSONNEL NEEDED

The Missionary Society announces that applications are being received for missionaries to replace the Rev. and Mrs. David Pearson who return from Malawi in July. If after prayerful consideration you feel led to apply for mission service please write: S.D.B. Missionary Society, 471 Washington Trust Bldg., Westerly, R.I. 02891.

CARAWAY STREET

CARAWAY STREET

NEW APPLICATIONS OF OLD PRINCIPLES

The Denver church recently invested in some new property—Caraway Street. Now for those who know Denver you may be thinking, I've never heard of that street but it is indeed a street—it has its own apartment building, store, puppet residents, phone booth, taxi cab, and many other individual characters. You may have seen a similar street on television called Sesame Street, but our street is unique in that the children can visit it “live.” It is a place for Christian learning and fun.

The surrendered, Christ-centered life is the underlying theme of Caraway Street. It does not stop with explaining the salvation concept, but is growth-oriented to help children understand the process involved in living a Christian life—that is to let Christ live His life in you!

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We have been hearing energy for this program.

- Although I was skeptical of the program, it has far exceeded my expectations.
- I think it is the best thing that has happened in our church in years.

- The educational gain for me has been tremendous and it is exciting to see the kids learning and growing.
- I've really seen a change in our daughter. She was repeating Ephesians 6:1 and "walking a tight rope" in our kitchen the other day.
- I think it is an excellent way for children to learn Bible truths.

- It's great, praise the Lord!

Comments, questions and inquiries can be directed to one of the directors or the cast or the supervisor at the Denver church address.

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SALEMVILLE, PA.

By Letter:

- Milton E. Homer Green

- By Baptism:

- Howard Green
- Ellen Green
- Michele Van Horn
- Eric Lin

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OBITUARIES

DIMOND.— Susan K., daughter of Jerome and Belle (Frederick) Dimond was born April 9, 1900 at Salemville, Pa., and died at Nazarene Hospital in Roaring Spring, Pa., Sabbath, March 20, 1976 after a brief illness. She was 76. She was married to Harvey K. Dimond, January 11, 1911, at Salemville, and he preceded her in death.

Surviving are these seven children: Mrs. Mae Robinson, Mrs. Elia Lewis, Harold L. all of New Enterprise, Pa.; Mrs. Mildred Cote, of Livermore, California.

By Baptism:

- Barbara Crouch

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The Sabbath Recorder
Blessed Are the Peacemakers

(continued from page 3)

become our "Mount of Transfiguration" where the peace and glory of our Lord shine forth.

Please note the order of progression and growth expressed in these statements depicting the Kingdome in its relationship with us, the reader. Looking back, you will see the last two statements as the key to becoming a true peace-loving person. -

1. Acknowledgment of a rebellious, impoverished spirit, but submitting to the rule of Christ as Lord.
2. Acknowledgment of incompleteness and unworthiness, but comforted by God's Spirit in the face of failure.
3. Acknowledgment of God's grace in a spirit of spontaneous but true humility, and receiving from God the true riches of earth.
4. Acknowledgment of longing for God's righteous rule in all things; and a growing assurance of the divine hope that is partially realized in personal experience within the present now.

These four inner personal characteristics will find active expression through characteristics realized in relationship with others as highlighted in the next three Beatitudes.

5. An attitude of compassion and mercy directed toward the suffering in such a manner that the burden is lightened.
6. An attitude of purity in spirit and mind demonstrating individual light of God's love and power. Because of His uniqueness He could honestly face and deal with any age, for the observance of the seventh day Sabbath.

Just as God would not make Himself inconsistent before His people, so we must not be inconsistent with His call and appeal, by refusing to accept the implications of what it means to worship the God of Genesis.

The world at large does not give God the glory for creating our world in six days, nor is it interested in spending the holy Sabbath in communion with Him, on His appointed seventh days. So they do not know Him, whom to know is life eternal through Jesus Christ. But this is exactly the error that God's urgent call and warning are all about.

Based on God's Word, I believe in an evangelism that includes reaching the true Sabbath, and Creation, and our origins, and the entire Ten Commandments as part and parcel of the complete and everlasting gospel of Jesus Christ. This is what God's people are charged to lovingly declare all over the world before time shall end at the great and glorious return of Jesus Christ. But it is not fair to ask: will our world heed God's last love appeal and warning? It is just as fair to ask: is our world even hearing this message? And further to ask: to what extent are we Seventh Day Baptists giving out His message?

May God help us to be filled with the Holy Spirit to bring His divine message of truth to benefit as many in our apostate and bankrupt world as will believe and be saved, to the glory of God, Father, Son, and Holy Spirit.

MINISTERIAL MUSINGS FROM THE METROPOLIS

Three Seventh Day Baptist ministerial students met over the weekend of March 5-7 to share together experiences they are having as a result of their seminary education. Meeting together at the Center on Ministry, under the direction of the Dean of the Center, Herbert E. Saunders, the students held lively discussions on the role of the professional minister in the church today. The meetings began in a car from the airport on Friday evening and continued through until late afternoon on Sunday.

Participating in the weekend discussions were Robert Harris, from Ashland Theological Seminary in Ashland, Ohio, who has just accepted the call to serve as pastor in the Paint Rock, Alabama, church beginning in May; Dale Thorngate, a student at Wesley Theological Seminary in Washington, D.C.; and cave, who is attending the Eastern Baptist Seminary in Philadelphia, Pennsylvania. Also joining with the students was Executive Secretary Dr. K. Duane Hurley.

Much like the sessions held in Norristown, Nafana, in January with the same students, there were intensive, exciting discussions on all areas of the pastoral ministry and their meaning for today. The students participated in the worship of the Plainfield church, and shared in the celebration of Communion.

Thus it was that all but one of the Seventh Day Baptist students who are active in the Center program this year, participated in an in-depth sharing time with other Seventh Day Baptist seminary students. Such opportunity develops new excitement in being a part of a larger Seventh Day Baptist witness in the seminary community throughout the United States.

"Come, Jenny! It's time to get dressed," called Grandma.

Little Jenny and her older brother Jimmy had stayed all night at Grandma's and Grandpa's house. Jimmy was already dressed and outside playing, but Jenny was a sleepyhead.

Jenny wasn't very happy when she saw Grandma with a washcloth.

"Here, Jenny," Grandma coaxed. "Let's get all pretty and clean."

"Why?" Jenny asked. "We going to church?"

Jenny's big, brown eyes were opened so wide, and she looked so cute. Grandma just had to laugh as she said, "No, not today, honey."

Later Jimmy heard Grandma telling Jenny about what Jenny had said. Jenny as a very important person. He said, "Why do we always take baths and put on our very best clothes when we go to church?"

"Let's take time to talk about that," Grandma said.

(You know that Grandma and Grandpa are sometimes the only ones who have TIME?)

Jenny was too little to join in the talk, but Jimmy and his grandparents spent several minutes together. Grandma said that way back in the history of God's people, washing and putting on clean clothes was a part of worship. The Bible tells about this.

Grandma said that we like to dress up and look our best for those we love, and Jimmy remembered that Mommy always looked in the mirror and brushed her hair before Daddy got home from work.

"We love God," Grandma said, "and we want to look our very best when we go to the place that has been set apart for us to meet with other people and tell God that we love Him."

Grandpa asked Jimmy if he could think of any reason not to dress up to go to church.

Jimmy tried to think. "Billy Evans has to wear jeans to church because he doesn't have any better clothes," he said.

"How do you think we should feel about that?" Grandma asked.

"Well, we can be kind and not say, 'We look nicer than you, Billy.' I wouldn't do that."

"I hope no one will," Grandma said.

Grandpa reached for the Bible and began to read:

Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
He who has clean hands and a pure heart.
(Psalm 24:3, 4)

Jimmy looked at his hands. They were not very clean. Grandpa ran his fingers through Jimmy's hair and asked, "How about your heart? Does it look better than your hands?"

"I don't know," Jimmy said. "How can I tell?"

"Maybe it's a little hard for you to understand," Grandpa explained. "Only God knows how we really look on the inside. But if we try to think good thoughts, to do what is right and to show love for others as Jesus taught us to do, we'll be doing our best to keep our hearts pure. Another thing, we must pray for God to help us. Right?"

"Right!" Jimmy agreed.

Ethel Dickinson

CLEAN HANDS AND A PURE HEART

The Sabbath Recorder

May 1976
Our World Mission

We can do it!

Let's plan to raise the total budget in ten months!

Owm Budget Receipts for March 1976

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March Disbursements

Board of Christian Education
Christian Social Action
Council on Ecumenical Affairs
Council on Ministry
General Conference
Historical Society
Ministerial Retirement
Missionary Society
Owen's Society
Total Retirement

March 1976

Receipts for three months
Owm Treasurer
$20,349.00

To be raised by December 31, 1976
$105,000.00

Total percentage of budget raised
25%

Our world mission

Just a few miles from our publishing house is located the community of Piscataway where a grammar school bears the interesting name of "Quibbletown." The name would seem to imply that the community was noted for some controversy that took place, so heated and lasting in nature, that through the years the name has stood and is even now perpetuated with the erection of the school.

A recently erected historical marker provides some information as to the nature of the controversy. It reads: "Quibbleton - A Colonial hamlet which was so named because of dissension as to whether Saturday or Sunday is the Sabbath. New Market, N.J., 1830."

Just a few blocks from the school is the site of the New Market Seventh Day Baptist Church and cemetery, and not too distant is located the "First Day Baptist Church of New Market." Evidently there was quite a controversy in early days over the Sabbath question, a controversy so intense that the community became widely known as "Quibbleton." The New Market (or Piscataway) church was closed some years ago to merge with the nearby Plainfield church and thus its witness has continued.

Several years ago it was quite popular in rural areas to have debates over theological issues between the various churches. I once heard of a debate over baptism between two ministers, one a Southern Baptist and the other Church of Christ. The debate became so intense that the factions ended up throwing rocks at each other. Interesting enough both believed in baptism by immersion but the bone of contention was whether or not baptism by immersion was essential for salvation. It was Jonathan Swift who wrote: "An argument is the worst sort of conversation."

Debates and quibbling do not usually resolve any theological questions and generally few people hearing the discussion leave with a different point of view than when they came. Instead of arguing and quibbling with others about our beliefs how much better it would be if we would share with them our unique experience with the Lord. There can be no disputation or argument about what the Lord has done in your life - how He has completely changed you and how you feel led to do His will out of love. This type of witness is certainly the most effective, however one problem seems to be that many "Christians" are not sure of their relationship with the Lord - they are not sure they have an experience to share.

Receiving Christ involves completely giving yourself to God, trusting Christ to forgive your sins, and allowing Him to have full control of your life. He will give you the power to witness for Him - to share His love with others. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

Thus our faith is not based on arguments about the Sabbath, baptism, or some other doctrine. But rather, it is based on that personal relationship we have with the Father and His Son, Jesus Christ. This type of faith just naturally flows into a constant witness of love and concern for others. And instead of "quibblers" we are known in our communities as sincere Christians who know in whom they believe and who live their faith. May God give us more of His power!
"Christ is with this family and guiding their lives," the artist seems to say. But is Christ with every family? Obviously not. The tensions, bitterness, and hate found in many homes testify to that. Moreover, it takes more than a few strokes of the artist's pencil to bring that extra dimension to your home.

To begin with, "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Also, you need to realize that the Saviour comes not to a house but a heart, to "dwell in your hearts by faith." And certainly He is anxious to enter. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him." And certainly He is anxious to enter. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him."

As is so often the case, a little initiative on your part can set in motion an exciting chain of events. The first link, in this case, is to simply invite Him in.

GOD'S PLAN

In fair and lovely Eden
God molded Him a man
It must have been His great desire
His purpose and His plan
That I should often think of Him
For what He's done for me;
In sending Jesus to this world
To die upon the tree.

Since He has loved me first of all
I must His love return;
The laws revealed within His Word
I really must not spurn.
I'll keep His Sabbath holy
The day that He has blessed;
I'll find great joy and gladness
In worship and in rest.

I'll try to teach my children
To marvel at His care
And learn to love each other
And all His blessings share;
So they may grow in a new world
Where freedom shall abound
When all mankind shall worship Him
In whom all love is found.

-Iris S. Maltby
Daytona Beach, Fla.