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NOTICE
Several members of the Second Brookfield S.D.B. Church are enthusiastic and working in their
commitment to growth. An S.D.B. pastor is urgently needed for leadership and guidance. Please contact:
Harold Balcom, Babcock Hill Road, Castville, NY 13116; Phone: (315) 839-5787.

"Sign up now for an SCSC team. Deadline is April 30. For applications write to K.D. Hurley."

- SSMO Sabbath School Mission Offering funds have exceeded the budgeted amount for the third straight
year. In October, your Missionary Board took action to make available a year's rental amount so that quarters
for an SDB Fellowship, Conference office and residence for Secretary L. Sawi Thanga could be leased. Such
a site seems necessary for the growing witness and nurture of those in the Rangoon area.

- Mrs. Robert E. Spier of Andover celebrated her 92nd birthday anniversary on Nov. 1. She and her
husband have been married 64 years.

The Baptist World Alliance
founded in 1905 to bring Baptists together in common cause and unity of purpose, can be said today to be born
"for such a time as this."

The years since 1905 have brought changes, some dramatic, in every department of life and in every area of the world. Instead of destroying
the need for such an alliance of churches as ours, the changes have in every way emphasized and increased that need.

It has been said, "If the Alliance ceased to exist, we Baptists would have to create something immediately to take its place and do its work."

The Alliance has by no means ceased to exist, but rather by the goodness of God it has grown and continues to grow in its influence and responsibilities among Baptists worldwide.

"For such a time as this" is indicative of important situations relevant to our work within the
kingdom of God.

Self-governing Baptist conventions and unions now exist in all areas of the world. Yet in their independence, these bodies want and need the fellowship of other Christians of like faith and order. They find "unity in Christ" in the Baptists of the world.

Recognizing the strong emphasis Baptists make on the New Testament doctrine of the
"priesthood of all believers," the Alliance provides training and opportunities for lay leadership through its departments for women, men, and youth. This role of the lay person in the work and witness of the church is strategic in an emerging world situation.

"For such a time as this" also highlights the need in our day to harness together the resources within our Baptist family for the most
effective endeavors in evangelism and Christian education, throughout the world.

This ambitious of the BWA Division of Evangelism and Education is summed up in its
objectives:

- By all means to bring the gospel to all people,
- To develop a plan of evangelism and education which will provide training for immediate and continuous witness and service,
- And, to offer to the few the strength of the many for Christ's sake.

"For such a time as this" means ministries of compassion to people suffering from disaster. The Relief and Development program of the BWA makes Baptists of many countries to join, in Jesus' name, in helping stricken people with the long, hard struggle of recovery. This endeavor is another evidence of the loving and practical Christianity that is another aspect of our unity in Christ.

In every endeavor and in all that we do together we are committed to strive in the name of Christ the Lord, and by the power of the Spirit, to make "new people for a new world through Jesus Christ."

DAVID Y. K. WONG, President
ROBERT S. DENVY, General Secretary
BAPTIST WORLD ALLIANCE
WE'VE TURNED THE CORNER

"Seventh Day Baptists are at a crossroads. The direction we take now may well determine the ultimate decline and extinction – or growth and vitality – of our denomination."

That is the way our denominational situation was characterized less than two years ago. Today (thank the Lord) an objective assessment indicates that we have "turned the corner" toward constructive expansion in promoting Kingdom work through our churches and their members.

Evidences are numerous, and it is encouraging to note the correlation among a number of projects initiated separately and independently by several different groups within the denomination.

A year ago, Commission, sensing the validity of applying "management by objectives" to church affairs, suggested three denomination-wide goals: to deepen spiritual growth; to foster a spirit of unity and love; and to fulfill our financial commitments.

Planning Committee subsequently felt led to design and implement a Commitment to Growth plan, utilizing the professional assistance of the Fuller Evangelistic Association's Department of Church Growth, directed by John Wimber.

Currently, Planning Committee is prayerfully and studiously working toward helping boards, agencies, and churches to determine specific numerical goals for increased church attendance and membership, added numbers of churches, fuller GWM support, better Sabbath school attendance, enhanced Bible study and prayer participation, and extended missionary outreach by 1980. The rallying motto is, "80 by 80," calling for 80 percent increase in all categories by 1980.

"Denominational leaders are getting pressure from the grass roots for aggressive programs of growth." So states C. Peter Wagner, director of Missions and Evangelism for the Fuller Evangelistic Association in a recent publication. He goes on to say, "I am convinced that we have entered the greatest era of ingathering of people into American churches of our umtry – and perhaps in American history."

It pleases me very much to sense that Seventh Day Baptists are in the vanguard of this movement. In characterizing the new era for growth, Dr. Wagner says: "I have had the opportunity of traveling widely, studying dozens of churches, interviewing pastors of growing churches, and taking the pulse of church leadership in general concerning their attitudes toward growth. I have been delighted to find that many, many pastors, once discouraged and disheartened, have now found a new vision for reaching out, winning people to Christ and bringing them into the fellowship of Christian churches.

"Nothing is more important than such an attitude. The first prerequisite for church growth is that the pastor must want his church to grow and be willing to pay the price."

Dr. Wagner concludes his article on modern church growth by indicating that it is not the old "numbers game."

"It does not suggest pinnicks for growth that sometimes produce excess fat on the Body of Christ rather than healthy tissue," emphasizes Dr. Wagner. "Church growth is the way people are talking about Biblical evangelism in the 1970's. Its ultimate purpose is to follow Jesus in seeking and saving the lost. It takes (continued on page 26)

THE SABBATH RECORDER

750 SDB Families Homeless
38 SDB Churches Destroyed

According to reports by the Baptist World Alliance and the Rev. B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India, a devastating cyclone hit the Nellore district of South India leaving some 70,000 families homeless. The Baptist World Alliance reports that it sent $5,000 for immediate aid and will plan additional funds and shipments of assistance as soon as needs are fully known.

Rev. Rao writes: "In this cyclone accident, our people lost 150 homes, and 38 Seventh Day Baptist churches were damaged or completely destroyed. No S.D.B.'s were injured... Some S.D.B. churches and homes fell down on account of uprooted trees, and some were destroyed by the heavy rains (many of the buildings have thatched roofs). In this severe cyclone accident, our S.D.B. people lost their small properties, crops, houses, and churches in several field associations. Our incomplete irrigation and drinking water wells were completely covered with sand and mud as water was overflowing the wells."

Rev. Rao continues: "I lost my own house and a church at Walkers Road, Mulapet, Nellore, due to the flood waters. My secretary, Miss K. Jayaprapa (typist in the Conference office) also lost her home."

After the cyclone hit, Rev. Rao went by car to inspect the damage done to the area. He was caught in a second cyclone in which the car was destroyed and he experienced a terrifying ordeal. "While returning from Nandyal for Nellore, the road was cut off due to the floods and storms. After driving for some ten hours we stopped and placed the car between two large trees for safety from the wind. The cyclone returned and we had to abandon the car and climb a huge tree to escape the rising waters. A stiff breeze broke out and the flood waters raged and the wind whistled. The snakes and lizards came in all sizes close to us. We were in the tree for two days without food or water."

After the waters receded he was able to get down from the tree and walk some twelve miles to safety.

"Now the 38 churches and 150 families of S.D.B.'s who lost everything by these two accidents within fifteen days need some sort of help either in kind or cash to rebuild churches and houses. We are trying to help them, and we pray God to help us find funds for this purpose."

The Seventh Day Baptist United Relief Fund has responded to this need with a gift of $2,700. In addition $30 has been sent by the Shiloh, N.J., church. It is our understanding that our United Relief Fund has been depleted by this emergency. Your designated gift to the United Relief Fund helps us meet needs around the world in the name of Seventh Day Baptists. Gifts may be designated through your local church treasurer or sent direct to: Mr. Gordon Sanford, Our World Mission Treasurer, Route 1, Little Genesee, New York 14754."

"YOU ARE THERE BECAUSE YOU CARE"

January 1977

5
**A Prayer**

Oh Lord, in the morning I lift my heart to Thee. With gratitude I praise Thee for the peace in which I have slept, secure from the fear of tyranny or ruthless invasion of my home by authority of the state.

As I go about the duties of the day, I pray for guidance, strength, and courage, according to my need. If pain, sorrow, or weakness be my lot, I ask for submission, patience, and fortitude through the power of Thy presence.

I pray, O Lord, that Thou wilt look with mercy upon a world that has largely forgotten Thee. Call us all back that we may walk in the ways of peace and brotherhood.

When day is done, O Lord, may Thy forgiving love be about me, for I oft forget my high purpose and become absorbed in worldly cares and pleasures.

"I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety." Amen.

- Mrs. H. C. Van Horn

**COME GO WITH ME**

Come, go with me To Gethsemane - And kneel where Jesus knelt; Pray with me Weep with me And know the sorrow That He felt.

Come, walk with me To Calvary - Help bear His Heavy load; He carried my sins He carried your sins As He walked that Lonely road.

Come, hang with me Upon a tree - Next to the Innocent One; Bear the pain And know the shame Of God's only begotten Son.

Now, go with me And we shall see - The tomb where Jesus laid; But - the tomb is bare There's no body there For He is risen As He said!

Come, let us go Down the Emmaus road - And tell all those We see; Our Saviour who died In Heaven abides Glory Hallelujah He did it all for me! - Jean Albion

**NEW DIRECTORS FOR CHRISTIAN EDUCATION BOARD**

The Annual Corporate Meeting of the Seventh Day Baptist Board of Christian Education, held on Oct. 17, 1976, elected the following directors for 1977:

- Mrs. Mary Clare, Frances and David Clarke, Burton B. Crandall, Wayne N. Crandall, Mrs. Leta De-Groff, Ethel and Harmon Dickens, Mrs. Luan Ellis, Russell Johnson, Gary Lewis, Mrs. Mae Lewis, Christian Mattison, L. Maurice McCreanor, Donald and Jean Pierce, Miss Susie Robinson, Albert N. Rogers, Onnalee Saunders, Mrs. Amanda Snyder, Edward Sutton, Mrs. Madge Sutton, Kathryn and William Thompson, Donald Van Horn, Doris and Kenneth Van Horn, Mrs. Sherry Volk, and Rex Zweibel.

Appreciation was expressed for the work of the outgoing directors, who are: Douglas Clarke, Mrs. Mary Cudahy, Mrs. Phyllis Mattison, Ellen McCrea, Sandy Snyder.

The 1975 Annual Report was adopted, and Bylaw changes were again made to clarify voting membership. The directors' Executive Committee was asked to consider ways to clarify and prepare for a special corporate meeting. A special meeting will be called for early 1977, probably in connection with the April Quarterly Board of Directors meeting.

**$23,500 SPENT IN NURTURING S.D.B.'S**

Treasurer L. Maurice McCreanor reported expenditures of almost $23,500 during the nine months of 1976 in Sabbath School, youth, family, camp and curriculum programs of the Board of Christian Education. His report was one of seven reports to the Oct. 17, 1976 quarterly Board of Directors meeting. Seventeen directors were present. McCreanor reported HELPING HAND costs of $10,133, balanced in part by subscriptions of $6,053. SABBATH VISITOR costs were $918 with $268 in subscriptions. Concern by directors was focused on little youth fellowship income, but Youth Ministries Chairman Russ Johnson reported encouraging contributions after the drive at Conference for the new National Youth Fellowship memberships.

**GENERATIONS LEARNING TOGETHER**

"Learning Activities for Inter-generational Groups in the Church" is the subtitle for Donald and Patricia Griggs' manual under the title above. Secretary Dave Clarke discovered the book at a recent Family Ministries Staff Conference held in Elgin, Ill., and introduced some of its features in a workshop at the Albion Seventh Day Baptist Church on the Sabbath following that conference.

(continued on page 28)
One of the great and glorious components of the light of God as seen in Christ is hope. That, I wish to bring to your thoughts this morning, and as texts, I would like to use several of the statements of Jesus Himself. In His prayer just prior to His death, recorded in John 17, Jesus expressed a great desire of His own heart and life when He said, “Father, I want those whom you have given me to be with me where I am. I want them to see the glory which you have made mine for you loved me before the world began.”

Matthew 26, His patience and His self-denial are exemplified by His words as He passed the wine to His disciples at that Last Supper, and as He did so He said, “I say unto you, I will not drink henceforth of this wine until I drink it new with you in my Father’s Kingdom.” And then, there was the marvelous promise of Christ to His disciples, and to all of His disciples when He said, “Let not your heart be troubled. You believe in God, so believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also” (John 14:1-3).

As I was preparing this study, I looked up the Concordance to find that hope in the context of which we are speaking this morning is not even used in the Gospels. I was amazed to find that nowhere did Jesus speak of this concept of hope, and then it came home to me that Jesus really didn’t need to use that word. Rather He was speaking of Jesus, hope spoke of those certainties, and Christ gave us assurance of those certainties. He was the light that is our hope, and He didn’t need to just talk about it.

Religious faith, as it is demonstrated and as it is discussed in all the Scriptures, is a faith that creates hope. Religious faith lives in hope, and it lives on hope, because religious faith promises us experiences beyond yesterday’s experiences. It promises us growth beyond today’s attainments.

Religious faith promises a relationship to God which is superior to what we can know, and it promises a potential far beyond the finite imagination. God’s people have always been in the hope of a future which is infinitely better than either their past or their present, and it was this hope that led the poet Browning to say, “Ah, but a man’s reach should exceed his grasp, or what’s a heaven for?” And Paul, writing to the church of the Philippians, said, “Forgetting those things which are behind, and with hands outstretched to whatever lies ahead, I press toward the mark.” Paul looked forward in hope to a future that was better than his present. God’s people have always lived in hope.

Israel when set free from the tyranny of slavery in Egypt was still surrounded by dangers of a hostile wilderness, and by a hostile group, but the people looked forward with hope to the Promised Land. Their dark nights in that wilderness experience were illuminated, and their spirits were cheered by the light of a pillar of fire. When the Promised Land had become a reality, they looked forward in hope to the coming of the spiritual king, the anointed one, the Messiah. Yes, Israel looked in hope to a Promised Land and a promised Messiah. We too, as Christians who are spiritual Israel, live in that same hope. We too, (you and I), look for a promised land and for the promised coming of our Messiah, Jesus, our Lord. We share their experience and we share their hope.

“We desire a better country, that is a country where God has prepared for us a city.” The hope of God’s people has always been eschatological, that is, our hope and Israel’s hope have always centered in the coming of Christ— for them. His first coming. The Christians it means the Second Coming of our Lord. Paul, writing to Titus said, “For this is laid up for us by God, an inheritance reserved in heaven, and the glorious appearing of the great God and our Savior Jesus Christ.” Hope without the coming of Jesus, and hope without the resurrection is hopeless. That is the basic message of First Corinthians 15. Without the resurrection, our hopes for the future are merely the hope we have in our hope, the hope of the presence of God in a better country, and in a better environment.

I am sure most of you remember that when the Second World War was raging, we were told about the light at the end of the tunnel. The history of the world in contemporary times has been a forlorn history. It has been a dark tunnel with light in front, and yet forever, and wrong forever on the throne.” I was impressed by a recent NewswEEK article which reminded us that for decades, for at least a hundred years or more, we have been assured that education, technology, and economics would bring Heaven to this earth, but the writer went on to say that you don’t hear that anymore. You don’t hear it anywhere, because the most sanguine of our cultural builders knows that it isn’t so, it just can’t be done. The swelling tide of uncontrollable crime and brutality—fear pervading our society, and markedly rural living to use the illustration of a loving mother with the lights around as to be unplaceable where their light will so blend and merge with the weather settled down and the fog lifted, we see the gleams of the golden morning piercing through this night of gloom, we see just hope in God for thousands of our cultural builders. Mankind is in a heaven to the church of the Philippians said, to whatever lies ahead, I press toward the Promised Land. Their dark nights in that wilderness experience were cheered by the light of a pillar of fire. When the Promised Land had become a reality, they looked forward in hope to the coming of the spiritual king, the anointed one, the Messiah. Yes, Israel looked in hope to a Promised Land and a promised Messiah. We too, as Christians who are spiritual Israel, live in that same hope. We too, (you and I), look for a promised land and for the promised coming of our Messiah, Jesus, our Lord. We share their experience and we share their hope.

“The light in the window? Are they aware that the hope of warmth and of welcome is still real for them? If not, we should be more concerned about why they left or why others might be ready to leave. Is the spirituality of our homes and families the kind that offers real hope to our children? Can they take our faith, our understanding of truth, our commitment and be sure that it meets our needs and will meet theirs as well?”

The lighthouse is the traditional symbol of hope. How may lives threatened by the sea have been saved through the beacon of the lighthouse! And how may lives have been saved by the aid of desperate men and women when there was no other hope left? The question for us is, “What are we maintaining a solid hold on?”

There is a sound basis in light for our fellowship as SDB’s. Christ illuminates the past, the present, and the future. What was just hope in God for thousands of years has become for us a glorious reality. Our faith is based upon what God has done in the past, but our hope is based on His promises for the future and “that hope we have is an anchor of the soul, both sure and steadfast” (Hebrews 6:19).

A few years ago I took a fishing trip to Northern Saskatchewan. We flew there in a single engine private plane and really had a very delightful time together. We filled some barrels with fillets of the fish that we caught and after we landed we enjoyed a thousand other lights which would mar their distinctive message. They are not needed when our light will so blend with the lights around as to be unrecognizable. We were anxious to get home, I had surgery scheduled the next day.
and the other men had numerous appointments. What does one do? Well, we had a good plane, we had excellent radio equipment, we had aerial maps. We had one other great asset, we knew that there was no mountain, no open hill. We had flown over the terrain a few days before and our maps indicated that it was not too far from the plane, with no mountains to be concerned about. Actually, everything was in our favor except sufficient visibility.

We took off. We flew about 150-200 feet above the ground for hundreds of miles, following our maps and with radio signals. Now that the radio was working and I knew that there is at least one person here who thinks it was foolhardy, but really, I don't think it was. You see, we had known factors in our favor. We had faith, not a presumptuous faith, but a strong and reasonable faith in our plane and in our equipment and in our ability to navigate and to pilot the plane. That faith was based on sound principles and it gave us a secure hope that our journey would be successful. Sound faith is an essential ingredient for a secure hope.

Out of that experience certain observations came to me. You can well imagine that as we took off that day we were a little tense. We sat there in the plane, and I became aware that we were starting over the same bridge over the same river two or three times, got suspicious that they were going to be doing it again, and I knew that we were starting over the same landmarks pass by and we knew that the journey was going well. We knew that we were accomplishing our goals and therefore our hope was well-founded and secure.

He is coming — He cannot deny his own work — He cannot deny the triumph of His own soul. He cannot deny Himself. He cannot deny His own victory. That is the destiny which we believe God planned for us.

Our faith is based on the observed fact of God's act in action, a risen Savior, and that faith is adequate and a competent basis for our hope of the future. We do not altogether consider that our hope rests entirely in our faith in the historical acts of God. Day after day we have the personal experience of the Spirit of God living within us. The presence of Christ by His Spirit guarantees that what He has promised, He will fulfill. The passing landmarks of the road are not to be regarded as such that the plane trip. Our lives can be filled day after day with the evidence that our hopes were buoyed up and supported by the regular accomplishment of intermediate goals along the way. It was not enough to have started that day, it was not enough to have a secure hope that we would land in Denver; we needed the confidence, we needed the lift of the faith, and we needed the joy that came as we saw the landmarks pass by and we knew that the journey was going well. We knew that we were accomplishing our goals and therefore our hope was well-founded and secure.

Pilots who pass over the same points of reference, who see the same landscape over the same river two or three times, get suspicious that they are going to be doing it again, and I knew that we were starting over the same landmarks. That faith was based on sound principles and it gave us a secure hope that our journey would be successful. Sound faith is an essential ingredient for a secure hope.

As our denomination faces the future, we must be optimistic and aggressive if we would strengthen our position and counteract the influences which have become evident during the year. My conception of a serious obstacle confronting us suggests my subject "Aristocracy or Democracy." Seven Day Baptists are one of the oldest Protestant denominations and have one of the finest back­grounds for which to build. The denominational �historian could wish. Particularly is this true of the early days of our denominational existence. Our forbears were the highest type of individuals, making up an important percentage of the total number of early colonists and included among their number eminent clergymen, distinguished public men, successful farmers, capable merchants and quite universally upright citizens. They were leavening the dark and musty clouds of the year 1700 with their light. Now, how about the present situation? That faith was based on sound principles and it gave us a secure hope.

You see, Christ saw into the far future, but it was the immediate future that made the hope of the future greater harvest, secure and certain. He could look forward and see His present results multiplied a million times in the coming years. I tell you today that Christ is my hope, but I am His hope. He and I both live in the joyful expectation of meeting each other and spending eternity together. He is my hope, and I am His hope, and you are His hope.

Let us look again at the basis of our hope. Peter writing to the churches said, "Thank God, the God and Father of our Lord Jesus Christ, that in His great mercy we have been born again into a life full of hope. Through the resurrection of Christ from the dead, you can now hope for a perfect inheritance beyond the reach of change and decay, reserved in heaven for you." "The resurrection of Christ is God's mightiest act. It is true that in all history there is nothing of the type of the resurrection. It is true that it is as it were a symbol in history, a symbol of our ultimate salvation and therefore is it the ground of our hope." Our faith is based on the observed fact of God's act in action, a risen Savior, and that faith is adequate and a competent basis for our hope of the future. We do not altogether consider that our hope rests entirely in our faith in the historical acts of God. Day after day we have the personal experience of the Spirit of God living within us. The presence of Christ by His Spirit guarantees that what He has promised, He will fulfill. The passing landmarks of the road are not to be regarded as such that the plane trip. Our lives can be filled day after day with the evidence that those for whom His sacrifice was made are among the really best things in life is being filled with light and life. Possession of the really best things in life is conditioned upon overcoming difficulty. The harbor that affords the most unexpected to be encountered is the one that affords the greatest protection to the storm and that contains the deepest water is usually entered by a narrow channel that is hard to navigate. Perhaps if all the obstacles are taken out of life and the way made smooth and easy, the ultimate experience of degeneracy, decay, and death.

Aristocracy or Democracy

by Karl G. Stillman
Westerry, R.I.

Again, we hesitate to tell others of the happiness and satisfactions of true Sabbath observance which are ours. Sometimes we fear criticism or to expect ridicule, but more often we think their ancestry is not as good as ours, and, therefore, is not conducive to an acceptance of our beliefs. We look for the old Seventh Day Baptist names and so conduct ourselves as to indicate that from these sources alone can we expect to gain members. We would like to see some new family names on our church rolls. However, we can never expect to secure them if we maintain a policy of isolation or attempt to be exclusive.

It has been established through the years that democratic forms of government have the greatest chances of survival. Autocracies flourish for a time but are never enduring. In many ways our denomination as it constituted resembles an organized government with democratic ideals. We can expect to any more than hold our own or even survive if we believe we are sufficiently unto ourselves alone.

Seventh Day Baptists are surrounded with difficulties and hardships. It seems at times as if we could not perform and to participate in those activities we understand. One may say that he is not interested in politics. In a majority of cases that means he knows nothing of foreign missions into politics so that he really knows the game from the inside, he either loves it or he hates it; he either stays in as long as he can or he gets out as quickly as he can. There is nothing of the indifferentist's attitude about him. The real reason for much indifference is ignorance. People say they are not interested in foreign missions, which probably means they know little or nothing about such mission work. They have never seen foreign missions in operation and never read the material appearing in the Missions Department of our own Sabbath Recorder or opened any kind of missionary magazine. It is impossible to be interested in anything unless one has some knowledge, however little, about it and in direct proportion as one's knowledge is increased, one's interest is deepened and stimulated. There is no such interest about anything that is hard to navigate. Perhaps if all the resistance is taken out of life and the way made smooth and easy, the ultimate experience of degeneracy, decay, and death.

It is difficult to understand the indifference of people who would be interested in our denomination and its growth. Perhaps we can comprehend this situation by studying some of the things they like to do, and thinking about the reason for their likes. Generally speaking, we (continued on page 25)
WHAT ARE WE SELLING IN 1977?

by Madeline Fitz Randolph

A van rolled down the highway, passing our little car and trailer, and as it went by, we read these words printed boldly in large letters upon, "HAPPINESS." It was a beautiful expression, and we considered the idea of a firm selling happiness along with its wares. Our thoughts moved to a more personal channel... "What am I selling? Would it be doubt, criticism, negativism?" We pray it is not!

What is our Women's Society of Seventh Day Baptists selling?

We have taken a long look at 1 Corinthians 12:27: "Now we are Christ's body, and each of you a limb of Him." And now we are deeply involved in our Church Growth Program. Our President, Myrna Cox, has appointed committees to implement the goals of our board, and keeping our Biblical text before us, she has called each committee by number, i.e., Body I, Body II, etc. This technique has already been of value in keeping the idea before us that we are truly members of the "body of Christ."

Goal I: To promote the development of prayer groups in every church. These groups might meet during the day, evening, or both, depending on the needs. (Last year the emphasis was on "prayer partners" - this is extended to "groups.")

Goal II: To promote a work shop on "What happens when women pray?" and to encourage every society to participate sometime during the 1976-77 year. (Groups have done the "New Life Out of Pieces" program, and now we would want them to do the prayer program-study before we meet in 1977 at Conference. Since many have taken the books home with them from Houghton, we hope you will try to get a book, if you do not have one, and make this a study, *What Happens When Women Pray* by Evelyn Christenson.)

Goal III: To reach a goal of fifty SCSC workers, and continue administration of that program.

Goal IV: To publish the history of Seventh Day Baptist Women's Societies in booklet form. (Requests for this to be done have inspired us toward this goal.)

Goal V: To publish a cookbook for the "Creative Camping Manual" (by end of 1976).

Goal VI: To develop a program of personal witnessing and sharing by members of the Board of Directors to be used by local societies as possible programs and to be sent to LONE SABBATHKEEPERS.

Goal VII: To further promote use of the Continuing Education (Tuition) Fund. (We are still having requests, which shows that the need is there, and we feel this is a very worthy cause.)

Goal VIII: To further the ministry to Lone Sabbathkeepers.

Goal IX: To promote Missionary Interests.

Goal X: To make the best possible use of all communication avenues.

Goal XI: In order to promote the "Commitment to Church Growth," to encourage all board members to grow in their own personal spiritual lives.

What are we selling? If we do not know what we are selling by our lives, and our actions, then we need to have goals, for the cause of Christ is served by those who seek to do His will. We have great hopes for the growth of Seventh Day Baptists, for we have a great cause to work for, and there is joy in the sharing. "We need the help of each one of you to help reach our goals. We will be interested in hearing how many of you are growing in your own personal spiritual lives, to make the best possible use of all communication avenues.

What is our Women's Board Banquet and evening together, and moving the emphasis to a family experience (working Saturday) of SCSC workers, and continue administration of that program.

ONE WOMAN'S LIBERATION

by Shirley Boone. Behind the scenes family story full of tenderness, humor, tears, joy, faith and strength. Cloth, No. 404580, $4.95; Paper, No. 707013, $1.75.

The Sabbath Recorder

DO YOU KNOW

"We invited the Lord to live at our house, and in us—and He does."

Pat Boone

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$1.75.
DO YOU KNOW

THE WAY TO BLESSED HAPPINESS?

by Mrs. Thelma Tarbox
Saunderstown, R.I.

DO YOU KNOW—

1. People as remarkable as you and I, and all human beings are, have to have been created by an INTELLIGENT HEAVENLY FATHER who loves us (John 3:16).

2. The Creator loves us so much that He sent His Son, Jesus of Nazareth, to help us conquer sin, and thereby get the most satisfaction possible out of life (Romans 8:36).

3. Sin is disobeying God's Laws, the Ten Commandments. Sin is falling to love as Jesus loves (1 John 3:4; James 2:11; John 15:12).

4. In providing for us a PERFECT EXAMPLE OF LOVING OBEDIENCE, Jesus establishes a higher level of righteousness than was possible under the Old Agreement that God made through Moses. For example, Moses permitted divorce (because of the Israelite's immaturity and hardheartedness), but Jesus teaches that those whom God has joined together should not be separated. Moses taught "an eye for an eye," but Jesus teaches: "Do good to your enemy, pray for those who despitefully use you" (Matt. 5:44; 19:3-8).

5. Jesus' NEW WAY of obeying the Ten Commandments got Him into trouble with the religious leaders—especially His Way of Sabbathkeeping (Mark 3:1-6).

6. Jesus' Sabbath Day was Saturday, the seventh day which the Creator blessed and made holy. Each Saturday Jesus attended church and His followers "rested according to the Commandment." Even so, the religious leaders became so angry that they "sought to kill Jesus" because He healed on the Sabbath and He permitted His hungry disciples to gather corn. Jesus explained that the Sabbath was made for man (Exod. 20:8-11; Mark 2:23-28; Luke 4:16, 17; 13:10-16; Luke 23:36).

7. After the Crucifixion and Resurrection of Jesus His followers taught that faith in Jesus establishes God's Law and that Jesus makes it possible for the righteousness of the Law to be fulfilled in us (Rom. 3:31; 8:4). Jesus' followers also taught that there was no longer a need for the Old Covenant ordinances concerning the yearly feast day Sabbaths (reminders of God's blessings) and the sacrificial rites. God's gift of His own Son, whose SUPREME SACRIFICE ends all sacrifice, is the Greater of Blessings (Gal. 4:1; Col. 2:14-23).

8. The first Christians, like Jesus, also worshipped and kept holy the Saturday Sabbath. The Bible gives no support to the belief that the apostles changed the Sabbath to the Sunday. In the New Testament, the Sabbath remains. When correctly translated, Matt. 28:1 indicates that the Resurrection could not have occurred on Sunday, that it took place BEFORE Sunday. The EMPTY TOMB was discovered "late on the Sabbath, as the first day was drawing near" (Riverside Cambridge New Testament). Chapter 13 of the Acts of the Apostles says that when the Gentile proselytes asked the missionary Paul to speak to them the next Sabbath, Paul didn't say, "We Christians meet on Sunday, come worship with us tomorrow." Instead, the Bible says: "The next Sabbath day came almost the whole city together to hear the word of God" (Acts 13:42-44).

9. The habit of calling Saturday "Sabbath" meaning REST DAY was so strong among Christians that the term Sabbath "up to the Eleventh Century never meant Sunday but always Saturday."
10. Saturday was the only REST DAY known by Christians for almost 300 years. Eventually Christians quibbled over the way to observe Sabbath: Feast in the Eastern Churches; Fast in the Western Churches!
11. Jesus warned that false ideas and false prophets would enter the Church (Matt. 24:11; Acts 20:29,30). With a gain in power, the Worship practices mingled with Christianity: Gentile converts directed their prayers toward the East, the rising of the Sun God; Christians called for the “Healing Sun,” whom they depicted driving the Sun Chariot across the sky (third century mosaic excavated at Rome). The Sun became the symbol for Christ and the Sun God’s birthday, December 25, was adopted. It was inevitable that Sunday services honoring the Sun God would be continued to honor Christ, associated with the Sun God in so many ways.
12. About 150 A.D., Justin, a converted pagan who did much to fuse Christianity and paganism, provided the first indisputable reference to regular Sunday services (Apol. 1:67). There are earlier references used by supporters of Sunday sacredness. These earlier texts, however, either cannot be accurately dated — Didache 14:11, or do not specify Sunday — Pliny X, 96, 7, or they were tampered with — Ignatius, Magn. 9.1. There are three versions of Ignatius’ letters. The Middle Version is commonly quoted, but the Longest Version, rarely quoted, says: “Keep the Sabbath in a Spiritual Manner, and after the Sabbath, keep the Lord’s Day as a Festival.”
13. The term “Lord’s Day” is the name that Sun Worshippers gave to the first day of the week “In recognition of the Sun’s Day as THE LORDLY DAY (kyriake hemera), the beginning of the planetary week.”
14. Justin, like other Church Fathers, was skilled at justifying pagan practices too popular to be eliminated. He wrote: “We all hold this common gathering on Sunday as if it is the first day on which God transforming darkness and matter made the universe, and Jesus Christ... rose from the dead.” (Apol. 1:67). Note that Justin’s first reason with the pagan reason for honoring Sun’s day.
15. About 150 A.D. there were Christians who worshiped on any day of the week.
16. Sunday, however, was a WORK day, not a REST day, and was not associated with the Fourth Commandment. By the third century the way, Worship services were probably held early in the morning, “For the early Christian, Sunday was a regular day of work, just as any other day... it is inferred that the Emperor Edict (Constantine’s) that the tendency towards Sabbatarianism arose in the fourth and fifth centuries. In Antioch (in Ps. 47) and Chrysostom (Homily 10 on Genesis) we have the first theologians to defend the Sunday relaxation from work on the basis of the Fourth Commandment... Not until the Sixth Century Symbol of Orleans (canon 26) is a manual labor forbidden.”
17. The diary kept just before the Sabbath, 147. Edict, dated March 7, 321, forbade all but farm labor on “The Venerable Day of the Lord.”
18. Emperor Constantine brought tragic changes to the Church. In A.D. 313 he added Christianity to the Empire’s legal religions, granted tax support, and opened the way to Government supervision. In 325 the Emperor convened over 300 Bishops to settle Church disputes. By punishing the “loseover,” the Asians, with exile and later restoring them to their Bishoprics, Constantine caused bloody Church struggles. Leaders of the Trinitarian and Arius factions appealed to Constantine and subsequent Emperors for support. The Emperors, who were also the Emperor’s priests, were the pragmatists of judging Christian doctrine. They used their magistrates and soldiers to enthrone and destrate bishops. In A.D. 312 the Emperor Constantine and Arius, dergy and laity were bound in chains, imprisoned, beaten so badly they died, were deprived of possessions, sent to the mines, or beheaded. The Emperors were exposed to the fire! More fortunate was Trinitarian leader, Ariansus, who was five times exiled (or escaped attacking soldiers) and five times was restored to his Church. Constantine, and Emperor Constantine was not baptized until dying, and both were baptized by Arian Bishops.
19. The vicious struggle between Trinitarians and Arians was ended, opened up to regular Sunday services. Emperors Gratian and Theodosius, both Trinitarians. Beginning in 382, they outlawed the Sun Cults which were at height of popularity — over 400 temples in Rome alone. They deprived the Cults of tax support, confiscated their properties, forbade their sacrifices, and transferred the Vestal Virgin’s salaries to the Postal Service. The Pagans, along with Arians and other “heretics” were driven underground. During those violent sixty-nine years between 313 when Christianity was made legal, and 382 where the Emperor’s Christianity became the ONLY legal religion, (with the exception of Judaism which was officially harassed) the Church turned from winning converts by persuasion to forcing conversion by civil pressure.
20. The Church Council of Laodicea, held late in the fourth century reflected the effect of over fifty years of Sunday Law enforcement and Emperor domination. It was a “Holy Saturday” (and when he was Emperor) which threatened excommunication for idleness on Sabbath, and suggested, if possible, REST on Lord’s Day. This decision was one segment that removed the Sabbath and were NOT resting on Sunday. Even hostile leaders were still calling Saturday the Sabbath. In modern usage: The Sabbath was considered a day of rest and for work, wouldn’t have been in charge, if they hadn’t observed Sabbath. If they refused to rest, wouldn’t have been in charge, if they hadn’t observed Sabbath; and associated Sabbath with Christianity. Gentile converts directed their prayers to the East, the rising of the Sun God; Christians called for the “Healing Sun,” whom they depicted driving the Sun Chariot across the sky (third century mosaic excavated at Rome). The Sun became the symbol for Christ and the Sun God’s birthday, December 25, was adopted. It was inevitable that Sunday services honoring the Sun God would be continued to honor Christ, associated with the Sun God in so many ways.
21. The Fourth Century Reflection on Sabbath, the very word sums up the period. The Pagans, along with Arians and other “heretics” were driven underground. During those violent sixty-nine years between 313 when Christianity was made legal, and 382 where the Emperor’s Christianity became the ONLY legal religion, (with the exception of Judaism which was officially harassed) the Church turned from winning converts by persuasion to forcing conversion by civil pressure.
22. Christ’s true followers faced a dilemma. If they observed the Biblical seventh day they risked being mistaken for Jews and persecuted. If they refused to rest on Sunday they would be punished. But all enforced a Sunday REST, but Constantine had initiated Anti-Jewish legislation with his 315 Edict threatening “deserved punishment” for conversion to “this abominable religion.” Jews were soon denied civil rights and were mistreated for Christ and the Sun God’s birthday, December 25, was adopted. It was inevitable that Sunday services honoring the Sun God would be continued to honor Christ, associated with the Sun God in so many ways.
23. Some Christian leaders, not unlike our own, thought of the Fourth Commandment as a golden rule. They thought it was a command God gave to the Church, not the Emperor’s Dinner Constantine’s decision was one segment that removed the Sabbath and were NOT resting on Sunday. Even hostile leaders were still calling Saturday the Sabbath. In modern usage: The Sabbath was considered a day of rest and for work, wouldn’t have been in charge, if they hadn’t observed Sabbath. If they refused to rest, wouldn’t have been in charge, if they hadn’t observed Sabbath; and associated Sabbath with Christianity. Gentile converts directed their prayers to the East, the rising of the Sun God; Christians called for the “Healing Sun,” whom they depicted driving the Sun Chariot across the sky (third century mosaic excavated at Rome). The Sun became the symbol for Christ and the Sun God’s birthday, December 25, was adopted. It was inevitable that Sunday services honoring the Sun God would be continued to honor Christ, associated with the Sun God in so many ways.

**NEW BOOKS CONTINUE BICENTENNIAL FOCUS ON SEVENTH DAY BAPTIST PIONEER HERITAGE**

**Seventh Day Baptist Historical Society**

Furrows of the Land is first, of course, as the title suggests, the story of the Furrow family, its search for, and battle with land for its very existence. But, as Robert G. Dunbar of Montana State University suggests in his introduction to the book, it is “not only a saga of the westward movement of a family, but also a religious denomination, the Seventh Day Baptists.” Mr. Dunbar continues, “John Furrow was a member of this denomination and he sought not only land in the West, but also association with his fellow believers.”

Furrows of the Land may be ordered from the Milton Historical Society, Milton, W.Va. 53683.

---Tom Merchant

...And a WHITE VEST FOR SAM’L by Albert N. Rogers

The diary kept just before the Civil War by a Seventh Day Baptist woman who lived at Alfred Station lifts the curtains on her long shaded life and that of her contemporaries.

Working hours on end, doing an amazing number of country tasks, offering hospitality to endless relatives and helping neighbors in times of need, Maria Langworthy Whitford wore herself out before her time. But she clutched at culture and was faithful to her church “at the Bridge” (Baker’s Bridge, now Al Stability, N.Y.).

Sam’l, her husband Samuel Whitford, was equally devoted to the Seventh Day Baptist pioneer heritage begun by the Whitford family. A carpenter as well as farmer, he repaired buildings, built his own house, and not infrequently made coffins for neighbors who died. He and Maria visited Whitford relatives and friends at Alamosa Center,
In special ceremonies at the Washington Hilton Hotel on December 6, 1976, United States Senator Jennings Randolph was recognized as "Churchman of the Year" by Religious Heritage of America. Representing Seventh Day Baptists at the presentation were the Rev. and Mrs. Leland Davis of the Washington, D.C., church and Editor and Mrs. John D. Bevis of Plainfield, N.J.

Religious Heritage of America was founded in 1951 and is non-sectarian in its promotion of the principles of America's religious heritage. Each year awards are given to honor and recognize individuals who have contributed significantly to making America a greater nation under God.

In accepting his award Senator Randolph said:

Thank you, Mr. Stone, and appreciation to the trustees and members of the Religious Heritage of America, for this award. Its meaning, to me, is not so much of work done, but of goals and dreams yet to be achieved by all of us.

The next quarter century will be one of the most dynamic, most challenging, and — at the same time — the most turbulent periods in our history. While we look longingly to the past, we also reflect seriously on the state of our society, its current issues and problems, its future prospects and possibilities.

This next quarter-century and beyond will be a time in which we will be required to reexamine our historic legacy, to reevaluate our commitments, and to consider anew our purpose and missions in the world.

Possessing as we do in our mortal hands the power to destroy, we must move to possess in our immortal ideas the power to build. What we do in the immediate years will fix the future more solidly than what we have done over the past 200 years.

It is clear that America began as a nation of God's people doing God's will.

Matthew 21:43 says: "The kingdom of God shall be taken from you, and given to the nation bringing forth the fruits thereof."

Perhaps the fire and religious fervor of our early patriots may never burn as brightly again in our society. But I believe that across this land there is a broad and burning desire to return to that high calling of being God's people — His nation.

In this 200th year of our existence — a year in which the people of the world have seen and shared the wonder of it all — what better time to seek to make God's will our national goal — and to begin the challenging task of making the next 100 years a time for the lifting up of the human spirit.

Those honored in addition to Senator Randolph included: Churchwoman of the Year — Dr. Claire Randall, General Secretary of the National Council of Churches of Christ in the U.S.A.; and the Very Reverend Francis B. Sayre, Jr., Dean of the Washington Cathedral as Clergyman of the Year. The awards were presented by W. Clement Stone, President of Religious Heritage of America.

Seventh Day Baptists are indeed proud of the integrity and religious faith of Senator Randolph. We feel privileged to join with Religious Heritage of America in recognition of the Senator as "Churchman of the Year."

—John Bevis
**MISSION NOTES**

- **BURMA:** Our second annual District Conference, held at Kanaan village (Chin Hills) from October 13-16, 1976 was well attended. The annual meetings of the Seventh Day Baptist Youth Fellowship and SDB Women's Society also met at Kanaan village. The annual session of the Burma SDB Conference will be held at Tahan from February 23-26, 1977.

- **U.S.A.:** The second COMMITMENT TO GROWTH Training Session was held at Shiloh, N.J., Nov. 28-30 with Consultant John Wimber of the Fuller Evangelistic Association.

- **COMMITMENT TO GROWTH:** leaders, members of the Monitoring/Planning Committee and several observers gained new insights and instruction on ways to follow our Lord in facilitating local church growth. Leaders will be conducting the second workshops in COMMITMENT TO GROWTH during January and February.

- **MALAWI:** The new buildings at Thomas for the medical clinic and staff housing will be completed in the near future.

- **BLANTYRE, MALAWI:** CORRELATION are in order for Pastor and Mrs. Ostram in Lumbata. We rejoice with them on the death of their sixth child, Allane Doris Loice, born October 28, 1976. Both mother and baby are doing just fine.

- **U.S.A.:** Church Growth will come through new groups! Recent letters offer insights on how the Lord is leading. We are trying to get a new SDB group organized here in western Nebraska. None of us are actually members yet. Pray for us.

- **BIBLICAL INSTRUCTION:** The Sabbath School in Kanaan, Burma.

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**PRAYER CORNER**

**A Prayer Reminder for Each Day!**

**February 1977**

Verse for the month: "Pray all the time. Ask God for anything in line with His Spirit's wishes. Plead with Him, reminding Him of your needs, and keep praying earnestly for all Christians everywhere." (Ephesians 6:18 LB)

Pray for:
- 1-SCC workers and projects in 1977
- 2-Rev. Antonio Barrera, Curitiba, Brazil
- 3-COMMITMENT TO GROWTH workshops 2a in many churches this month
- 4-Douglas and Jane Mackintosh, Kingston, Jamaica
- 5-Baptist World Alliance missions
- 6-Rev. E. O. Ferraren, Cebu City, the Philippines
- 7-Women's Board meeting this evening
- 8-Pastoral students, Guyana, South America
- 9-Pastor David C. Pearson, Plainfield, NJ
- 10-Rev. L. Sawi Thanga, and leaders in Burma SDB Conference
- 11-Leron R. Lawton in his visits to Families in Guyana and Jamaica
- 12-THE SABBATH RECORDER in every S.D.B. home
- 13-Houston, Texas, S.D.B. Fellowship
- 14-Executive Secretary K. D. Hurley, Plainfield, NJ
- 15-Secretary Otsaia B. Manasi, Central Africa Conf. of S.D.B.
- 16-A person, specifically, who has wronged you
- 17-Pastor Larry Bass, New Ashburn, Win.
- 18-COMMITMENT TO GROWTH leaders and Growth Force members
- 19-Your pastor as he leads in worship and praise
- 20-Sabbathkeepers recently contacted in Poland
- 21-Health of Rev. B. John V. Rao, Nellore, India
- 22-Pastoral churches
- 23-Meeno and Audrey Fuller, Blantyre, Malawi, Africa
- 24-SDB's in Randle, Washington
- 25-New missionary candidates and their support
- 26-SABBATH SCHOOL MISSION OFFERING
- 27-Lightbearers for Christ ministries

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**OUR MISSIONARIES**

- **in Malawi, Africa**
  - Meno & Audrey Fuller in a growing medical work
  - Doug & Jane Mackintosh in educational work at Chandall High School

- **in all world fields**
  - Leon R. Lawton in field visits, in planning, oversight and administration (Guyana & Jamaica in 1977)

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**AD TO NATIONAL CONFERENCES**

- **in JAMAICA,** West Indies
  - 26 churches; 2 branch churches

- **in MALAWI, Africa**
  - 36 churches; 42 branch churches

- **in MOZAMBIQUE**
  - 1 church, 4 branches

- **in RHODESIA**
  - 1 church, 4 branches

- **in GUYANA, South America**
  - 4 churches; 2 branches

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**NATIONAL LEADERS**

- Rev. B. John V. Rao
  - in Nellore, India
  - Exec. Secretary, India SDB Conf.
  - Pastor Sam Peters
  - in Georgetown, Guyana, S. America
  - Field Pastor, Guyana SDB Conf.
  - Rev. L. Sawi Thanga
  - in Rangoon, Burma

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**SPECIFIC PROJECTS**

- @ Radio Program-Cebu City, Philippines
- Church Centers-Cebu, Burma and Malawi
- Medical Clinics-Malawi, Togo, Benin
- Students-Guyana, SA; Burma; Jamaica; Malawi; Kenya, Africa; Burundi; South Africa (new in 1977)
- Church Construction Aid (matching funds)-Chin Hills, Burma; Malawi; Jamaica; Guyana, Philippines
- Wells for drinking/irrigation-India
- Field Travel of national workers- Jamaica, Burma, Malawi, Guyana, Philippines

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**MISSIONARY SOCIETY CONFERENCES**

- SEVENTH DAY BAPTIST MISSIONARY SOCIETY
  - 401 Washington Trust Bldg.
  - Westerly, R.I. 02891

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**GIFTS - (tithes & offerings) to the 1977 World Mission budget through . . . makes possible the world wide ministries of . . . through . . .

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**SEVENTH DAY BAPTIST MISSIONARY SOCIETY**

1. REV. L. SAWI THANGA
2. THE SABBATH RECORDER in every S.D.B. home
3. THE SABBATH RECORDER in every S.D.B. home
4. THE SABBATH RECORDER in every S.D.B. home

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**MISSIONARY SOCIETY ADVICE TO MEMBERS**

- To be effective witnesses for Christ in the world today, we must employ a two fold ministry: proclaiming Christ's salvation through faith in Him, and emulating Christ's ministry of service.
work in the areas of World Hunger, Prison Reform, Abortion Rights, Care for the Elderly, etc.

Dr. Brannon was instrumental in setting up information seminars in five areas of the state on World Hunger, and what the people of our churches of our state for their income as they minister to people through Bible study, worship, and counseling. The chaplains are instrumental in helping the state decide where to place those released from our service institutions.

Frances Clarke, S.D.B. representative to the State Church Women, sent her report on the meetings that organization along with several topics of projects and literature screened primarily with Women's work in our churches. Mrs. Clarke serves as literature chairman for the state Church Women United.

A budget of $900 for the current work of our delegates attending meetings, the annual gift to the NYSCC, with the State Fair Booth, and administration, was agreed upon.

Office changes from last year include the naming of Michael W. Jones of Verona as treasurer to fill the office of Verona as treasurer to fill the place those released from our service the DeRuyter church as a delegate in the state, and Richard Burdick of Verona as treasurer to fill the office of Verona as treasurer to fill the place those released from our service Study, and counseling. Helpful suggestions and a personal feeling for a variety of practical problems in the area of interpersonal relationships. Soft Cover No. 502321, $2.95.


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REAPPRAIS YOUR FAMILY LIFE

REVIVE YOUR SUNDAY SCHOOL

STATEMENT OF COMMITMENT TO GROWTH

SCHEDULE FOR JANUARY TRIP
EAN HERBERT E. SAUNDERS

n. 2-Paint Rock, Alabama
3-Houston, Texas
4-Dallas, Texas
5-Phoenix, Arizona
6-Los Angeles, California
7-9-Riverside, California
10-Monterey, California
11-Peninsula, Oregon
12-Seattle, Washington
13-Round Falls, South Dakota
14-17-Kansas City, Missouri
18-Chicago, Illinois
20-Milwaukee, Wisconsin
work in the areas of World Hunger, Prison Reform, Abortion Rights, Care for the Elderly, etc.

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TWO OF THE FINEST CHRISTIAN BOOKS AVAILABLE TODAY

CHURCH IN ACTION
SUNDAY BAPTIST STATE COUNCIL (NYS)

NEWS FROM THE CHURCHES
SEVENTH DAY BAPTIST STATE COUNCIL (NYS)

The latest activity of the S.D.B. State Council (NYS) was a family retreat held at Camp Arrowhead Awana, near Brandywine, Pennsylvania, November 5-7, 1976. Planning and coordination were under the direction of Alfreda Shippey of the Adams Center church, and Mayola Warner of the Verona church. Their program featured a presentation by Mrs. Dorothy Paton, chairman of the department of the Christian Social Action Committee. She made us all aware of the great need for action by Seventh Day Baptists to enlarge their own sphere of help for the needy persons of the world.

There was a panel discussion on the work and outreach of our State Council which includes ten of the Seventh Day Baptist churches in New York State. The usual retreat activities fostered good fellowship as well as Bible study and worship.

Dr. Warren Brannon, one of our delegates to the N.Y. State Council of Churches, made a presentation of the work of the N.Y.T.S.C.C. (See his report that appears later in this article.)

Plains have been set in motion to have another all-state retreat in November 1977.

At the annual assembly of our organization, held in September, many reports were given by our delegates to various committees of the N.Y. State Council of Churches which showed the importance of our having representatives to contribute to the

work in the areas of World Hunger, Prison Reform, Abortion Rights, Care for the Elderly, etc.

Dr. Brannon was instrumental in setting up information seminars in five areas of the state on World Hunger, and what the people of our state can do about it, in connection with Agricultural Educators, discussing farming and food production and distribution. Dr. Brannon concluded his World Hunger report, saying: "As we Christians must be concerned about our fellowmen and look for solutions, both physical and spiritual." Having been working on the problems of prison reform with the N.Y. State Council of Churches, Dr. Brannon held workshops on Criminal Justice with the Adams Center church, the Central New York Association, and the Allegany Association of Seventh Day Baptists. Just the fact that it costs the U.S. taxpayers over $9,000 a year to care for an inmate without very much real rehabilitation is enough to challenge us to work for prison and criminal justice reform.

The Rev. Paul L. Masson, our representative on the Legislative Commission of the N.Y. State Council, attended nearly all of the meetings of that Commission in 1975 and 1976. Primarily, they are responsible for writing up "Legislative Principles" drawn from the opinions of leaders of the Protestant churches of our state, and to use them as a guide in cooperation with the legislators and the governor in Albany, where the Commission meets regularly while the legislature is in session. Thus, members of the Legislative Commission of the State Council are near-by when the lawmakers need to confer with us. All of the areas of need listed above, plus the Drug Problem, Housing, and Personal Freedoms, are concerns of the Legislative Committee. There is no way we can measure the sacrifice that our delegate to the Legislative Commission has made down through the years. We are grateful.

Frances Clarke, S.D.B. representative to the State Church Women United, sent her report on the meetings of that organization along with several samples of projects and literature concerned primarily with Women's Work in our churches. Mrs. Clarke serves as literature chairman for the State Church Women United.

By unanimous vote the New York City Seventh Day Baptist Church was welcomed as a new member of our organization, that church being represented by the Rev. Socrates Thompson and Mr. Leonard Stewart.

A budget of $900 for the current work of our delegates attending meetings, the annual gift to the NYSCC, help with the State Fair Booth, and administration, was agreed upon.

Officer changes from last year include the election of Kenneth W. Davis of Verona as treasurer to replace William Palmer who is moving from the state, and Richard Burdick of a Lay and church as a delegate at large.

"And the Lord said, Who will go for me?" If you want to answer "Lord, I'll go," remember, He is looking for workers and projects for S.C.S.C.

SCHEDULE FOR JANUARY TRIP
DEAN HERBERT E. SAUNDERS

Jan. 2-Paint Rock, Alabama
3-Houston, Texas
4-Dallas, Texas
5-Phoenix, Arizona
6-Los Angeles, California
7-9-Riverside, California
10-Monterey, California
11-Portland, Oregon
12-Seattle, Washington
13-Siouxs Falls, South Dakota
14-17-Kansas City, Missouri
18-Chicago, Illinois
20-Milford, Wisconsin

January 1977
A CHURCH IS BORN

"We who believe are carefully joined together with Christ as part of a beautiful, constantly growing temple for God. And you also are joined with Him and with each other by the Spirit, and are part of this dwelling place of God" (Ephesians 2:21-22).

About seventy-five people shared in joyful celebration on Sabbath morning, December 11, when the Ohio Seventh Day Baptist Fellowship met for its last service of worship.

The group of about twenty from the Columbus area, who have been meeting faithfully every Sabbath for quite some time, had invited friends from near and far to commemorate this solemn and happy occasion.

Representatives came from church, Mt. Vernon, Ohio; Battle Creek, Mich.; Denver, Colo; and Lost Creek, Wash., because these were the churches of which the Ohio people had once been members. Former pastors for the small group, Rev. Francis Saunders and Rev. S. Kenneth Davis, were there to conduct a special Communion service in which the members of the fellowship told how important the group has been in their personal Christian growth.

The dean of the denominational Center on Ministry, Rev. Herbert Saunders, delivered the sermon, and the "mother church" in Battle Creek, which has sponsored the Ohio Fellowship for the past several years, contributed much to the music: They

sent extra hymn books, in addition to those they had previously provided. They sent Wendell Thorngate to conductrouting anthems sung by the whole congregation. And they sent almost their entire group of young people to provide several spiritual numbers.

Having praised God for His goodness, the group was joined in a fellowship dinner and then met together again for the most important event of this significant Sabbath, a part of which was the final official business meeting of the Ohio Fellowship.

They voted to organize into the First Seventh Day Baptist Church of Columbus.

They accepted the covenant they had developed together and sang a song: "There's a Church Within Us, O Lord." They adopted a constitution (simple and flexible). They elected officers. They recognized the ordination of their deacon, Ernest F. Bond (ordained in 1946 by the Lost Creek church). They voted to request membership in the North Central Association of Seventh Day Baptist Churches and in the Seventh Day Baptist General Conference. They each brought their membership letters, previously requested from their home church. Fourteen charter members signed the covenant and the membership book.

Now they were a church. A part of the body of Christ. Better able to make disciples in Columbus.

Rev. Ronald Meade, pastor of the Assembly of God where the group meets every Sabbath (and where these services were held), welcomed the new church to Columbus and to the Northland neighborhood. Dr. K. Duane Hurley, executive secretary of the Seventh Day Baptist General Conference, presented a challenge to the new church, and Rev. Delmer Van Horn, General Conference president, offered a dedication prayer.

Then they all adjourned, invited to continue the Sabbath celebration at the pastor's home about two miles north of the church.

A historical scrapbook prepared for the occasion contains a story by Helen Bond entitled "The Birth of a Church." Most of the members of the Ohio Fellowship had been "Lonely Sabbathkeepers," having moved away from their home churches for employment in central Ohio. About ten years ago two of the families began meeting together for Sabbath worship—the Rev. and Mrs. Arthur Rowe, who lived in Monroe, 100 miles south of Columbus, and the Ernest Bond family, who had been having Sabbath School in their home in Galena, ten miles north of the city. Later they made arrangements to meet in a Methodist church in Mt. Sterling, Ohio, more centrally located between them. Rev. Francis Saunders visited the group often while he was pastor in Lost Creek.

When other families moved to the area they began meeting closer to the city, and the Battle Creek church began sending Pastor Davis down every two months to serve the growing group. Still, however, they remained small in number—mostly former Seventh Day Baptists. Gradually they began to recognize a need to grow—to reach out to others around them—to share their Christian faith and their Sabbath fellowship with others in this large metropolitan area.

In early 1976, after seeking a working arrangement with several churches in northern Columbus, they found the Assembly of God people very willing to share the use of their church building (strategically located near transportation lines). Then the fellowship called Dale Thorngate of the Washington, D.C., SDB Church to come and serve as pastor while he completed his seminary work at the Methodist Theological School of Ohio. They immersed themselves in the Seventh Day Baptist Commitment to Growth.

In seeking to identify their particular ministry in this metropolitan area of nearly 900,000 people, the four couples on the Growth Force are presently involved in an extensive study of over 100 churches in northern Columbus (nearly one-fifth of the over 600 which serve the metropolis). Their Growth Bible Studies are led by the pastor on Sabbath morning, while another couple works with the children and young people.

The First Seventh Day Baptist Church of Columbus worships together at 10:30 every Sabbath morning with Sabbath School classes for four age groups following. Pastor Thorngate conducts the program and speaks to the first Sabbath of every month. Other weeks the families of the church rotate in leading the service. They invite you to join them for this weekly celebration and study time whenever you are in Ohio. Services are at 4616 Main Street, just off Interstate 71 (Exit 116). The mailing address is 1346 Ironwood Drive, Columbus, OH 43229 (Telephone: 614-343-2638).

"I am not praying for those alone but also for the future believers who will come to Me because of the testimony of these. My prayer for all of them is that they will be of one heart and mind, just as You and I are, Father—that just as You and I are in You and You are in Me and I in You so they will be in Us, and the world will believe You sent Me" (John 17:20-21).

-Janet Thorngate

January 1977

COVENANT

For the glory of God and Christ Jesus, to whom we recognize as head of the Church, in service of our fellowmen and for the blessing of all people we solemnly and joyfully unite to advance in Christian experience through the First Seventh Day Baptist Church of Columbus.

We covenant together:

to give mutual assistance in our Christian life to worship and work together in love and harmony to faithfully study the Scriptures under the guidance of the Holy Spirit to observe and promote the Biblical Sabbath to give according to our ability a cheerful offering of time, talents, and money for the advancement of Christ's Kingdom on earth to support each other and the work of the church in prayer that we may continue to strengthen our Christian faith and grow in the grace of our Lord Jesus Christ.

GROWTH IN THE NORTHWEST

SEATTLE, WA — Seattle Area SDB Church is taking part in the Commitment to Growth plan. John and Mary Beatrice were selected to be trainer/leaders for our Colorado churches. Pastor Leroy Bass of New Auburn, Washington, Wisconsin, chosen for Seattle, came, camped, and shared the first Growth Seminar on November 6 and 7. Our own local Growth Force was joined with representatives from Portland, Oregon, branch church. Pastor Bass will return from Workshop 2 in February.

Arthur Rowe, one of our members residing in Canada, has begun a singing group with his friend Calvin Donnelly. Both have sung in nationally known traveling groups. Donnelly and Rowe presented a concert recently in our church, and were well received by members and friends. The same Sabbath, they also sang for Victory Chapel, a nondenominational Sabbathkeeping congregation at Tacoma, Washington. We appreciate the fellowship that Art and Faye Rowe and Sherry can share with us, when they make the 250 mile round-trip nearly once a month to spend Sabbath with us in Seattle.

Gareth D. Hemminger of Newhall, Calif., completed his second summer as assistant pastor in Seattle. We have greatly appreciated Gary's dedication to the Lord's work. He worked with our SCSC Team, Valerie Crane of Dodge Center, Minn., and Marion Jacob from Daytona Beach, Fla., and Battle Creek, Mich. Gary also directed the Youth Fellowship during the summer as the director for the Junior Camp at Pacific Firs Camp, as well as taking the pastoral responsibilities of the General Conference and the pastor's family vacation. Gary is now finishing his senior year at Los Angeles Bible College with a Bible major. He is youth coordinator for the Pacific Coast Association.

Because our church serves such a large geographical area, we encourage the formation of neighborhood Bible studies for fellowship and for outreach growth. Weekly Bible study groups are meeting this fall at the Dave Inabnit home in Algona, the Art Doll residence in South Seattle, and at the church. About fifteen youths meet each Wednesday evening for Youth Fellowship. Currently they are meeting at the church and studying the newly published, Steps in Growth.

A young adult class has been organized in the Sabbath School with Art and Kay Doll, leaders. This brings us to eight classes plus a nursery in the Sabbath School being led this year by Larry Sanford. Cost attendance averaged fifty for the year 1976. Larry reported at the annual meeting.
ALFRED, N.Y.—A goal of $4,700 for renovation of the Alfred Seventh Day Adventist Church was reached, according to Earl Cruzan, Pastor. The church began to meet in a building on the Alfred campus in 1952. The building was purchased in 1976, and, occasional meetings were held there over the years. In 1979, the church was burned by an arsonist. The present building was dedicated in 1982.

ORGAN FUND GOAL REACHED

The church received funds totaling $4,691.91 for the organ, and, as of last August, when the organ loft was repaired and the organ was cleaned, the goal had been reached.

There were many interesting responses to the church’s request for aid from persons affiliated with the organ through the years. One wrote, “I remember way back when my parents attended worship services and when we played the organ. We used to get up early to listen to the swallows’ morning songs.” Another wrote, “I remember sitting in the pew and listening to the organ.”

After this message we sang many hymns and listened to the Bible reading from John 6:31-35 by Ruth Lek. Sabbath morning we gathered for a breakfast buffet and a fellowship meal. We had coffee and a fellowship meal. We had coffee and a fellowship meal.

The church began to meet in a building on the Alfred campus in 1952. The building was purchased in 1976, and, occasional meetings were held over the years. In 1979, the church was burned by an arsonist. The present building was dedicated in 1982.

After the service the church offered us various Bible verses through a play. For instance, a scene with a tent and three women was presented, pointing out how God provided food for His people in the desert. Twelve baskets and a few loaves of bread were provided for the 5,000 people as told in John 6. Bro. Stolk from Rotterdam spoke Sunday morning about the renewing of our hearts through Christ. It was a time of sharing, and I speak in behalf of all who were present when I say that God was very near to us and that it was a wonderful experience.

The Amsterdam and Harlem churches had a combined meeting in Harlem, and this too is a good way of walking together. The young people are trying to be Christians, and this was an opportunity for them to learn how we need communication. A game in which each individual received a part of the Pentecostal message was played without communication. The parts were shared with others in order to get the right ones, and this sharing was to be done without speaking or pointing out. In order to be successful, each person had to work together. The young people are trying to be Christians, and this was an opportunity for them to learn how we need communication. A game in which each individual received a part of the Pentecostal message was played without communication. The parts were shared with others in order to get the right ones, and this sharing was to be done without speaking or pointing out. In order to be successful, each person had to work together.

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The church, brought together by its common faith, has been able to support each other in times of need. The church, brought together by its common faith, has been able to support each other in times of need.

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Our hope is made possible by the resurrection of Jesus, but no less important to our hope is the knowledge that His perfect righteousness covers our lives completely. His sacrifice is a fact we remember and meditate on to some extent depending on our own self-improvement and therefore to some extent without real force of mind.

This recognition of righteousness by faith is an assurance without presumption, it is a status that holds no pride and it is a hope that knows no fear. Therefore, we look forward to His coming again, not in fear of the glorious and awesome event, but we wait in hope, in expectation and in anticipation.

There may have been a time when we did not clearly see that the doctrine of the Second Coming of Christ was interpreted as symbolizing an event that had already been done. But, "We have not followed cunningly devised fables, but as it is written,..." (II Peter 3:16). The New Testament writer confirms the historical event of the Christian Church's Second Coming is as objectively true as the experience of the Christmas event. The fact that the day of the Lord will come as suddenly and unexpectedly as a thief. In that day the heavens will disappear in a terrific tearing blast. Hear the word of the angel at Christ's ascension, "Ye men of Galilee, why do you stand there gazing up into heaven. This same Jesus whom you have seen taken up into heaven, will come so in like manner as ye have seen Him go." (Acts 1:11)

He is coming - He cannot deny His own words, He cannot withdraw the daily that His own soul. He cannot deny Himself. He cannot deny His own victory.

Every New Testament writer confirmed the fact that Christ would return. Every New Testament writer confirmed his own conviction that his reunion with his Lord would be the greatest event in their lives, the most glorious event in their lives. We are on course and that our Pilot is completely reliable.

One wishes Sam's had kept a diary. One would like to know how he felt about the white vest Maria had made. We know that after her death he let the farm "go back" or sold it, and enlisted in the Union Army. Without exception, those who were found and edited by Helene Phelan, Almont, N.Y., who provides a very useful appellation of the leadership of the New Testament writers are confirmed in their Lord when they come to write. (p. 65)

One way to preserve history is through the written word. So we have a "day by day" story of the apostles' "blessedness". "and He will unite the redeemed of His own victory. . . ." (John 14:17). This church of believers, called Seventh Day Baptists, dares not impose upon us an interpretation of God's will. They are unwilling to place a doctrinal barrier between Christ and His followers. As members of this church the Bible privately and together, they discover the meaning of the words which serve to strengthen Constantine's REST day. At the same time, these Satanic ideas discourage prayerful study of their prophetic visions and are made holy by the Creator, and kept holy by Jesus, the Savior. What love our Heavenly Father shows us in providing the gift of His Sabbath! What wisdom! For without the Sabbath which provides holy time when all are free to gather together for instruction, worship, and mutual uplifting, the Church would wither. And just as Christ's BODY needs the Sabbath for health, each of us needs the Sabbath for physical, moral and spiritual health.

Jesus said it so well: "The Sabbath was made for man." (Mark 2:27)

24. The Fourth Commandment distinctive is blessed REST from tiring weekly tasks: "Remember to observe the Sabbath as a holy day. Six days a week are for your daily duties and regular work, but the seventh day is a day of Sabbath, a gift God gives to us. On that day you do no work of any kind, nor shall your son, nor your daughter, or slaves -- whether men or women -- or your servants, or maidservants, rest from your work. The Lord made Heaven, earth, and sea, and everything in them, and rested the seventh day; so be blessing the Sabbath day and set it aside for rest" (Exod. 20:8-11). Worship and preaching are NOT what set the Sabbath apart from the other days -- New Testament Christians worshiped together and preached DAILY. (Acts 2:42. Worship and preaching are NOT what set the Sabbath apart from the other days -- New Testament Christians worshiped together and preached DAILY. (Acts 2:42).

We have, indeed, turned the corner!

The patterns of activity and attitude on the part of parents and lay people alike are indicative of new spiritual vitality. The various growth efforts are remarkably unified -- evidence of the Holy Spirit working in it all.

Let us pause as the New Year begins to thank God for His good grace as He leads us into the future.

"If you cannot serve in SSC you can send friend with your contribution." The Sabbath Recorder
WHEN YOU WORSHIP SEEING EYES

"Aunt Margaret, what are we going to talk about today?" asked Betty Anne, as she hurried to meet the smiling young lady who was coming down the flower-bordered path. "See, I have my brand new Bible."

"That's fine, Betty Anne!" Aunt Margaret replied seating herself on the soft, green grass. "Suppose you open it to the thirteenth chapter of Matthew and be ready to read aloud the sixteenth verse."

It was Sabbath afternoon and the Blake children were gathered under the big maple tree on the front lawn at Clover Hill Farm, as they were every Sabbath when the weather was favorable. Each weekend brought Aunt Margaret to the farm for a little visit — a visit that meant a great deal to Betty Anne and her brothers, Harold and Jerry — also to their Cousin Nancy who lived on the next farm. Five days a week Aunt Margaret taught children and girls in a big city sixty miles away, so she, too, looked forward to these happy days on the farm. "Well, Betty Anne," she said, when everybody was comfortably settled on the soft, green grass, "I guess we're ready to listen now."

So Betty Anne read, "Blessed are your eyes for they see; and your ears for they hear."

"Jesus said that, didn't He, Aunt Margaret?" she asked. "Yes, Betty Anne," Aunt Margaret replied. "We're going to talk in a little while about some of the things our eyes see, but first let's think of some of the things Jesus saw as He went up and down the country. Who's going to speak first?"

"Oh, I know somebody Jesus saw!" exclaimed Jerry. "One day when He was in Jericho so many people crowded around Him that a man named Zacchaeus couldn't see Him. Zacchaeus wanted to see Him, but he was a little man, so he climbed a sycamore tree. Jesus saw him right away and told him to come down out of the tree because He would like to stay at his house. Zacchaeus was so happy he forgave all his sins. Zacchaeus was glad because Jesus forgave all his sins."

"Jesus said that, didn't He, Aunt Margaret?"

"Yes, indeed he was," said Aunt Margaret. "Now who else do you suppose was glad when Jesus saw them and helped them?"

"The little babies he took in His arms and blessed," said Nancy who had a dear little brother.

"The hungry down in Egypt fed with the loaves and fishes," said Harold, as he thought of the delicious dinner mother had prepared.

"Mary and Martha when He gave their brother back to them, and the lame man, and the man who was blind — oh, lots of people," said Betty Anne. "He was always helping people."

"And now He wants His children to help others," said Aunt Margaret. "There are so many who need our help, but I'm afraid our eyes don't always see them."

"But they're such little things we can do," said Betty Anne. "If we had a lot of money we could help boys and girls all over the world. Our Sabbath School teacher says they need food and clothes and medicine and schools."

"Our pennies wouldn't help much. They are so little."

This was from Nancy.

"If I had a lot of money I'd buy that crippled boy, who's come to live on the farm next to Nancy, a radio," said Jerry. "He's lonesome."

"We could take him some games and books," Harold remarked. "Maybe he could go to Sabbath school in a car. I don't believe anybody's asked him or his sister, and that's such a little thing to do."

Suddenly Aunt Margaret said, "I wonder if you remember the lovely quilt Grandma Blake made when she wasn't much older than you, Betty Anne?"

"Oh, I do!" replied Betty Anne. "It's made of dozens and dozens of gay little pieces of cloth, all carefully sewed together. It's wonderful."

"I know," said Aunt Margaret. "It takes dozens and dozens of little patches to make such a beautiful quilt. Just so, our days are made up to dozens and dozens of little experiences — little patches of time — and the success or failure of our lives depends on how we use them. Don't you think we ought to use some of our experiences for those who are far away, but there's always some one nearby who would love to be remembered with a bit of cheer."

"I wonder if Jesus would say to us, 'blessed are your eyes, for they see. 'How about it, Betty Anne, Nancy, Harold, and Jerry? Shall we promise with Jesus' help to do our best?"

"Oh, yes!" answered four eager voices, and Betty Anne asked, "Don't you have something to help us remember, Aunt Margaret?"

"Indeed I do — this little prayer: 'Dear God, open our eyes that we may see some kindly deed to do for Thee; Help us to scatter day by day a bit of cheer along our way. '"

— Alice Annette Larkin

January 1977
The American Sabbath Tract Society has recently produced a home Bible study course, Guide to Bible Understanding. We feel this is a major step in our publication outreach work as we can now offer a series of studies to those who request additional information about our books and work.

We are indebted to the Rev. John Conord for his vision and work in the preparation of the six-lesson course, This is a truly commendable task on the part of the society, chaired by Mrs. Anna C. North, and also spent much time in reviewing and preparing the lessons for publication.

The course has six lessons. The lesson titles are: 'The Hope of Humanity, Our Lord and Savior, God's Revelation, God's Eternal Gift, Liberty in Christ, and Oneness in Christ.' The lessons are fill-in-the-blank and will be graded with a standardized key. Space is provided for the local church to identify itself. However, we are prepared to operate the course and grade the lessons from our Plainfield offices. As is our custom, all contacts will be immediately shared with the nearest church.

A large supply of enrollment cards are being prepared and we hope that many Seventh Day Baptists will distribute these and enrol people in our home Bible course. Sample lessons and cards have been sent to each church.

Guide to Bible Understanding can play a very important role in our Commitment to Growth as we seek to reach new people with the gospel message. "By all means save some." {¶}

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The Lord said "Who will go?"

and I said, "Lord I'll go, send me."

-Isaiah 6:8

Get application from:
K. Duane Hurley
510 Watchung Ave., Box 868
Plainfield, N.J. 07061

Deadline for workers and projects
April 30, 1977
The Lord said “Who will go?”

Send gift to

Bottoms
118 Ravenwood Dr.
Boulder, CO

Send gift to

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