HERE'S SOMETHING EVERYONE
SHOULD KNOW ABOUT!

SEVENTH DAY BAPTISTS IN EUROPE AND
AMERICA, THE FIRST TWO VOLUMES, WILL
SOON BE OUT OF PRINT. If you would like to own
the three-volume set of Seventh Day Baptist history or
if your church library needs a set now is the time to
order. We have about fifty complete sets remaining —
when these are gone only volume three will be available.
Don't be disappointed order today: $27.00 for the three
volumes.

Also available on a very limited basis is CHINA LETTERS
by Dr. Rosa Palmberg. This story of SDB missions in
China will not be reprinted, final close-out price is $2.50.

A FREE PEOPLE IN SEARCH OF A FREE LAND —
by Rev. Don Sanford is a current interpretation of the
SDB movement westward. Price $5.00.

Also available from the Publishing House for your church
needs: "God of the Sabbath" songsheets, "Bearing the
Fruit" songsheets, Baptism certificates, License To
Preach certificates, Offering envelopes, Transfer of
Membership forms (for clerk use).

NO LONGER AVAILABLE:
Steps in Growth — by Rev. John Peil and Sabbath
History I: Before the Beginning of Modern Denominations
by A. J. C. Bond.

Order from:
Seventh Day Baptist Publishing House
P.O. Box 868
Plainfield, NJ 07061
THE SYNDROME

I plowed and harrowed up the fields in spring,
While God was busy making sparrows sing,
I planted carrots, corn and wheat with care-
While God was listening to some other's prayer.
I irrigated, cultivated too,
While God was with the summer camping crew.
I harvested these crops myself and sold,
While God was turning leaves from green to gold.

God saved some friends from lives of greed and lust,
While I stored treasures worthless as the dust.
I harvested these crops myself and sold,
While God was turning leaves from green to gold.

God sent me earthly and eternal joys.
While I give thanks, new strength my soul employs.
I irrigated, cultivated too,
While God was with the summer camping crew.
I harvested these crops myself and sold,
While God was turning leaves from green to gold.

THE WAY OF LIFE

New life which blossoms in the spring may be
Compared to life with Christ who blooms in souls.
That dedicate their lives to Christian goals.
They find God's grace abounding in degree
And strive to build a witness on the earth
Which spreads Christ's teachings as the wind spreads seeds.
The Holy Spirit blesses these good deeds
Through human harvests giving souls rebirth.

With thankful hearts those bow in fervent prayer
Who've found the Way of life which gives to days
A meaning and a worth that leads to praise
For gifts from God whose grace is everywhere.
With songs of joy and acts of Christian love
Their thanks is shown through serving God above.

- Timothy L. Bond
September 1978
FEATURES

3  Let Us Give Thanks  Timothy L. Bond
4  in Everything Give Thanks  Edward A. Hassen
6  Rain of Heaven  Rev. Russell Haver
10  Bear Each Other's Burdens  Laura Lee Martin
11  From Bad to Better  Adam Cross
12  Television and the Family  Bernice M. Day
14  When I Am Old  E. Hope Bevis
16  The Fight for Food  Velma Mason
20  Growing a New Church  Ruth A. Peg

DEPARTMENTS

19  Board of Christian Education  Matt Clark
9  Cabinet on Ministry  Rev. Herbert L. Saunders
29  Children's Page  Linda Harris
21  Church in Action
30  Editorial  John D. Bevis
26  Missionary Society  Rev. Leon R. Lawson
27  Our World Mission Report
18  Women's Society  Middlesex Randolph
25  World Religious News
28  Births
24  Marriages & Obituaries

The Sabbath Recorder

November 1978
Volume 30  No. 11
Whole No. 6,486

A SEVENTH DAY BAPTIST PUBLICATION
Published monthly by the American Sabbath Tract Society, 510 Watchung Avenue, Box 861, Plainfield, N.J. 07061. Printed in the U.S.A. First issue June 13, 1844. Second class postage paid at Plainfield, New Jersey. Subscriptions: United States $6.00; Foreign $6.50. Single copies 50 cents. Special rates for students, retired Seventh Day Baptist ministers and service persons. Member of the Associated Church Press and the Evangelical Press Association. The Sabbath Recorder does not necessarily endorse or sign signed articles. Address all correspondence to: The Sabbath Recorder, P.O. Box 861, Plainfield, N.J. 07061.

JOHN D. BEVIS, EDITOR

CONTRIBUTING EDITORS

ADVISORY COMMITTEE

THEME SECTION

The theme section in this issue was prepared by the Conference Committee on Christian Social Action which is located in the Daytona Beach, FL. area.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

The owners of the Sabbath Recorder hereby certify in accord with postal regulations the following information: That the editor is John D. Bevis, 510 Watchung Avenue, Plainfield, NJ 07061; the publisher is the Seventh Day Baptist Publishing House, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, NJ 07061; the owner is the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, NJ 07061; that there are no known bondholders, mortgagees or other security holders and that the average number of copies of each issue of this publication sold or distributed through the mails during the twelve months preceding this filing (dated September 20, 1978) is 1,494. The actual number of copies of a single issue mailed nearest to the filing date is 1,428.

The Sabbath Recorder

November 1978

LET US GIVE THANKS

A FAMILY THANKSGIVING PRAYER

For little boys who play with wooden toys,
For little girls with lots of silken curls,
For teeth cepting from gums while as pearls,
We give thanks for these grandparents.
When late-night feeding's cries our time employs,
With dirty diapers overflowing piles,
Yes, we know where to turn when all else fails.
We give You thanks, O God, for parents' joys.

For moms and dads who love both girls and boys,
For Christian parents standing up for good
And knowing when to use a stick of wood,
We give You thanks, O God, for children's joys.
For families free to worship God and pray,
We praise You, Lord, on this Thanksgiving Day.
- Timothy L. Bond
September 1978

THE I SYNDROME

Plowed and harrowed up the fields in spring,
While God was busy making sparrows sing,
I planted carrots, corn and wheat with care,
While God was listening to some other's prayer.
I irrigated, cultivated too,
While God was with the summer camping crew.
I harvested these crops myself and sold,
While God was turning leaves from green to gold.

God saved some friends from lives of greed and lust,
While I stored treasures worthless as the dust.
God opened up the book of life to me,
While I lay earth upon its knee.
God sends me earthly and eternal joys,
While I give thanks, new strength in my soul employs.

-Timothy L. Bond
August 1978

THE WAY OF LIFE

New life which blossoms in the spring may be
Compared to life with Christ who blooms in souls.
That dedicate their lives to Christian goals,
They find God, his grace abounding in degree
And strive to build a witness on the earth.
Which spreads Christ's teachings as the winds spread seeds.
The Holy Spirit blesses these good deeds.
Through human harvests giving souls rebirth.

With thankful hearts those bow in fervent prayer
Who've found the Way of life which gives to days
A meaning and a worth that leads to praise.
For gifts from God whose grace is everywhere.
With songs of joy and acts of Christian love,
Their thanks is shown through serving God above.

-Timothy L. Bond
September 1978
IN EVERYTHING GIVE THANKS  

by Edward A. Hansen  
Denver, CO

O n Thanksgiving Day, in millions of homes across America, families bow their heads for a brief moment, expressing joyous thanksgiving and praise to God for the abundance of His blessings given them. In addition, for most Christians these expressions of praise and thanksgiving are a regular part of their prayer lives. However, in most cases we tend to overlook, instead of focusing on giving genuine thanksgiving and praise to God for our trials and troubles.

Why should we be thankful for difficulties in our lives? Why would anyone utilizing even an ounce of human logic be thankful for a situation which brings anxiety and perhaps even sorrow and heartache? Furthermore, isn't it ludicrous to thank God for such difficulties when Christ promised us the "abundant life"?

There can be no doubt that we have been conditioned to believe that the positive aspects of life are ours because God has at least had "a hand" in creating that blessing, whereas those situations we find burdensome are separated from Him. And there is some logic to this; for if we ascribe our trials and troubles even indirectly to God, it then becomes easy to question Him for allowing such difficulties and even to blame Him for them. From here it becomes easier still to question the validity of His Word and His eternal claims and promises.

The apostle Paul wrote, "Be thankful, whatever the circumstances may be. For this is the will of God for you in Christ Jesus" (1 Thess. 5:18 Phillips). In Acts 16:1 Paul removes a spirit ofclairvoyance from a young girl. As a result, he and Silas were dragged before the authorities, declared guilty of a trumped-up charge without a trial, stripped, beaten severely with rods, and thrown into prison with their feet securely fastened in stocks. Now, there isn't much doubt as to how most of us would have reacted in this situation — negatively, to put it politely; and it is not too presumptuous to think God would react negatively to such an attitude. But Paul and Silas were thankful! They knew that no matter how wide and deep their pain, suffering and humiliation, God's grace was wider and deeper still. As a result, they were praying and singing praises to God, obviously thankful. As a result, a spirit had no use for them at all came to have a personal relationship with Jesus Christ. Who would have thought it possible? Evidently Paul and Silas did; they knew they could be thankful because somehow God would utilize their circumstances and create something good from it.

Thankful For Trials

"Moreover, we know that to those who love God, who are called according to His plan, everything that happens fits into a pattern for good" (Romans 8:28 Phillips). Paul, who suffered greatly, spoke from personal experience when he wrote this verse. We need to grasp what Paul knew: If we truly love God, if we truly realize that "...by His own wish He made us His own sons, through the Word of Truth" (James 1:18 Phillips), then it is imperative for us to accept the fact that God can and does create good out of our trials and troubles. At this point we must also realize that this "pattern for good" is from His perspective. What God knows is that "the abundant life" often differs with what we think it is to be. In addition, God, in His infinite wisdom, knows that this "abundant life" is sometimes nurtured through times of difficulty. In the first chapter of James we read, "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character, men of integrity with no weak spots." (Phillips) In Romans five we read, "...we can be full of joy here and now even in our trials and troubles. These very things will give us patient endurance; this in turn will develop a mature character, and a character of this sort produces a steady hope, a hope that will never disappoint us." The sooner we accept these verses at face value, and stop interpreting our own human logic, the sooner we can realize that our trials and troubles can be used by God in molding us into the very image and likeness of Jesus Christ.

On July 30, 1967 a young woman took a very deep dive off of a raft into the waters of the Chesapeake Bay. However, the water at that point was very shallow. As a result, she suffered a broken neck. As Joni Eareckson continued to be isolated and helpless, the seeon we can realize that our trials and troubles can be used by God in molding us into the very image and likeness of Jesus Christ.

...and you will find you have become men of mature character, men of integrity with no weak spots."

On July 30, 1967 a young woman took a very deep dive off of a raft into the waters of the Chesapeake Bay. However, the water at that point was very shallow. As a result, she suffered a broken neck. As Joni Eareckson continued to be isolated and helpless, she really began to experience that this verse of Romans 5 became a reality to her. Hers was a desperate situation in which she had no reason to be thankful, yet she knew that there was a hand of God on her life. The very image of Jesus Christ was manifesting itself in her life. Hers was a desperate situation. She might have been expected to react negatively to such an attitude. But Joni's faith was not in a general, abstract God. She knew that this was a reality, a God who could be trusted with her life. She had told me to do. And in the hours that followed I discovered more strength than I'd ever known before. This was the only mountain-top experience. Above and around me the world was filled with joy and love and beauty. For the first time I felt truly free, even as the fortunes of my life seemed shattered for life. She would be thankful.

"With those words came the greatest joy of all — the final release, turning it all over to God as my brother Harold had told me to do. And in the hours that followed I discovered more strength than I'd ever known before. This was the only mountain-top experience. Above and around me the world was filled with joy and love and beauty. For the first time I felt truly free, even as the fortunes of my life seemed shattered for life."
OBSERVATION

observing the Feast of Tabernacles. "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, 'If any man thirst, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From His innermost being shall flow rivers of living water.' But this,' the apostle John by inspiration comments, "He spoke of the Spirit, whom those who believe in Him were to receive" (John 7:37-39). Are you a believer in the Lord Jesus Christ? Is He your Lord and Savior? Do you acknowledge your total inability to save yourself? Do you belong to the Lord Jesus? Then, on the authority of our Savior, on the authority of the Word of God, I declare to you, you are immersed in God's Spirit. "You are...in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, He does not belong to Him...for all who are being led by the Spirit of God, these are the sons of God." (Rom. 8:9, 14). Permit me to repeat, "the Scriptures teach us that when 'the spirit of life in Christ Jesus' contacts our dead spirits, they spring to life, just as on that awe-inspiring day when Jesus raised Lazarus from the sealed tomb of His friend, Lazarus. When the stone door was rolled aside, all the silence of death was shattered at the cry, "Lazarus! Come forth!!"

"The living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate..."

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate..."

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

The best seed ever developed will be wasteful without rain. All the effort of sowing will be so much effort to no purpose without the sovereignly bestowed "rain of heaven," the blessed Spirit of God. We may devise the most sophisticated, appropriately appropriate seed. Seed that is true to the Word of God. Seed that we have made as likely to germinate as possible — and we ought to! We may scatter it everywhere — all around the world by every means known to man — and we ought to. We may hope and pray for a fruitful harvest. We may plan and prepare, enlarge our barns and purchase the latest and best harvesting equipment — and we ought to! We may train our field hands, knowing the special abilities of our various workers, and each may be assigned to his or her area of labor — and we ought to! But unless there is rain, in large enough quantity, early and late, no seed will germinate, no field will be cultivated, no harvest will be gathered.

The best seed ever developed will be wasteful without rain. The living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

But one day, the grace and mercy of God were revealed! "I have surely seen the affliction of my people." And with "a mighty hand and an outstretched arm," God brought forth His people — His chosen ones — the redeemed of Yahweh.

"For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden. But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning even to the end of the year" (Deut. 11:10-12).

But the precious "rain of heaven" was not to be presumed upon. It would come in due season in contrast with the continuing obedience of the people of God: "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul, that I will give the rain for your land in its season, the early and the late rain, that you may gather the sown seed, and the harvest of the land, the rain of heaven ceased. The thirsty earth buckled and cracked. No fruit — no harvest — no life. Deadness. Decay. Dust.

The rigors of slavery in a strange land, once friendly but now oppressive, were compounded by the land, once friendly but now oppressive, was made hostile to the people whose sun had seemed to set.

The Sabbath Recorder

November 1978

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective. We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...

The key to blessings

We may witness and preach, we may distribute through the media or by personal contact, we may publish and broadcast, and yet, there is something very necessary to make our witness effective.

If the living water does not flow — if the rain of heaven does not fall — there is nothing that can compensate...
The condition for the continuing ministry of the Holy Spirit, taught both in the Old and New Testaments, is always obedience!

The Sabbath Recorder

November 1978

YOUR GIFT TO OUR WORLD MISSION OR THE COUNCIL ON MINISTRY SCHOLARSHIP FUND WILL HELP PREPARE THESE STUDENTS FOR MINISTRY.
CHRISTIAN CONCERNS

If you give to charity, give with all your heart; if you are a leader, exert yourself to lead; if you are helping others in distress, do it cheerfully. Love in all sincerity, loathing evil and clinging to the good.

-Romans 12:8-9 (New English Bible)

BEARING EACH OTHER'S BURDENS

by Laura Lee Martin
New Enterprise, PA

Over the past few years, our denomination, through the Christian Social Action Committee, has focused on the needs of the hungry of the world. As part of one of the richest nations, we must face the Lord's words in Luke 12:48: "To whom much is given, much is required."

Perhaps one of the most well-known ways to give to the poor of the world is through large organizations such as CARE, Meals for Millions Foundation, Save the Children, and World Vision International. We must recognize that those who are starving and dying may want food for their stomachs before food for their souls. Christ taught constantly the need for ministry to the continuing presence of the poor. He "saw the hungry and gave something to eat."

Most well known is the ministry of worldwide organizations during times of flood, earthquakes, famine, war, and drought. These do take priority and direct physical help in forms of refugee aid, food, medical supplies, shelter, and clothing. Money and supplies need to be channeled through organized efforts to do the most good at these times.

But, on the long-term basis we must consider the negative side of continuous direct aid—rising costs for supplies and shipping, lack of initiative, self-esteem and growing political problems in underdeveloped countries. For these and other reasons, these organizations are focusing more and more on education in self-help of the impoverished. Financial aid not only goes to food and clothing, but to clinics with medical help and family-planning assistance. Education of nationals is not only basic hygiene and nutrition, but also medicine helps prevent rampant malnutrition, disease and death.

Rebuilding destroyed villages, building of irrigation systems and wells, and education in modern agricultural methods help reclaim lands and provides sources of income and nutrition within the area, without future "handouts."

Loans are given that are repaid by income generated through projects set up in new industries, farming, and helped by newly-paved roads and constructed bridges partially financed by donated funds. In this way, money is recycled for community development.

Above all, the long-term effect on the children must be remembered. Through direct and indirect food and medical supplies, children's health and therefore, mental abilities will be improved. They can help make a better tomorrow for their offspring.

Not only will they be healthier, but they will have initiative and enthusiasm rather than despondency and hate toward those that "have" when they "have not."

We as individuals, and even we as a nation cannot feed or clothe the world. But if each one of us channels his energies and money toward helping another in self-sustenance, how much more can be accomplished.\(^1\)

\(^1\)For more information on the ministry of these and other organizations, contact SDB Christian Social Action Committee.

November 1978

The Sabbatical Recorder

What do a Philippine woman, African refugees, American prisoners, and a Philippine village have in common? All have been assisted this year by money from the Seventh Day Baptist United Relief Fund.

Last January we learned that the wife of a Philippines Seventh Day Baptist pastor was scheduled for kidney surgery. Mrs. David Yangco was sent $100 from the United Relief Fund. We— the Christian Social Action Committee— are responsible for organizing the Fund as such situations arise.

This May we learned that exploratory surgery found cancer in Mrs. Yangco's kidney. Specific prayer was requested, so our involvement in human need carries us beyond a gift of money. Nor was this to be our only opportunity to assist SDB's in this continent.

In July we received a disaster bulletin from Church World Service. Some disasters occur over a period of time, such as the armed conflicts in Ethiopia, Somalia and the Sudan (countries in the part of Africa that sticks out into the Indian Ocean — the so-called "Horn" of Africa). The disaster bulletin appealed for $100,000 to aid refugees from the battles, and persons displaced — forced to leave their homes, in some cases because the homes have been destroyed.

We, as individuals, and even we as a nation cannot feed or clothe the world. But if each one of us channels his energies and money toward helping another in self-sustenance, how much more can be accomplished.\(^1\)

Prison Fellowship is the name of his effort to bring Christ to our nation's prisons. Some prisoners are brought to Washington, D.C., for a leader of the SDB's in the Philippines. We mistakenly thought that it was he and his family who lived in Talisay and were left homeless, but at least he would use the donation where it can do the most good.

The Baptist World Alliance Relief Fund gave an immediate $5,000. We have sent $500 from our United Relief Fund to help the Baptist World Alliance replenish its funds.

In August we learned of another disaster. A goal is "to match up every Christian prisoner with a Christian family on the outside." Could your family volunteer to be so matched? Could mine? Another goal is to maintain contact with men and women whose time has been served, to help them on the outside to get a job and establish themselves in a local church.

I have preached on caring about prisoners, bases on Jesus' parable continued the saved and the damned in Matthew 25. Why did He have to include those "in prison" among "the least of these" who are served by the saved but ignored by the damned? It troubles me that the saved are surprised when they make it into the Kingdom, and the damned are surprised when they don't.

Fifty dollars went to Prison Fellowship from the United Relief Fund in July. There seem to be opportunities to assist this work for anyone looking for them. Prison Fellowship can be reached at Box 40562, Washington, D.C. 20016.

In August we learned of another emergency in the Philippines. This time it was a fire, which nearly destroyed a village called Talisay. According to copies of Manila newspaper accounts provided by Leon Layton (head of our Missionary Society), 96 of the 100 houses in the village were left in total ruin. At least twenty people, probably more, died, many of them children and teen-agers. As a Seventh Day Baptist family lived in Talisay, and while they apparently not at home at the time of the fire, they presumably lost their house and possessions.

The Baptist World Alliance Relief Fund gave an immediate $5,000. We have sent $500 from our United Relief Fund to help the Baptist World Alliance replenish its funds. We also sent $100 to a Mr. Elpidoro Saulo, a leader of the SDB's in the Philippines. We mistakenly thought that it was he and his family who lived in Talisay and were left homeless, but at least he would use the donation where it can do the most good.

Apparently gasoline leaking from the storage tank of a mining and industrial company caught fire, and flames spread quickly, taking people by surprise. The newspaper reports refer to Talisay as "a burning inferno," whose "terrified residents" hurried to get out of the village. A government relief agency, a Jaycees club, a disaster relief committee, and the Philippine National Red Cross were all giving food and other aid to the survivors. This, along with the financial assistance of Christian relief funds, including our own, is making a bad situation better.

The money in our United Relief Fund comes from people like you.
TELEVISION AND THE FAMILY

by Berrnice M. Davis
Daytona Beach, FL

The pioneer days of vigorous action to promote educational and spiritual development in the home seem to have given way to a society in which we sit passively to be entertained and educated with very little effort on our part. Today there are marvelous advantages and opportunities for enriching life coming into the home just by the flip of a switch. And yet on the part of many people there is a deep concern about the quality of life which is so easily appropriated. In the Seventh Day Baptist "Statements on Christian Social Action," it is urged "that every individual scrutinize the advertising, magazines, books, radio and television with which he comes in contact, and strive to eliminate any which adversely influence people or contribute to human delinquency and moral decay."

This article is concerned particularly with the problem of television. According to Time Magazine CBS admits that there is a problem and acknowledges being part of it. The crying need is for more programming. Many people admit that they disapprove of current fare, but fail to be concerned enough to write a letter of commendation for that which is beneficial and protest for the harmful element. Until the public is more discriminating, less indifferent, programming will not improve. Discriminating viewers do not watch television if they have something better to do. It is a matter of what one is doing with his life.

Even with quality programs, many homes are suffering from too much television. It has been estimated that in such homes, children spend 15,000 hours in front of the tube. Needless to say, homework suffers, creative activities receive little attention, even physical activity which is the essence of childhood is sacrificed to the lure of what's on the screen. Family and friendly conversation has to give up to watching the show. Learning musical skills received little interest when it is so easy just to listen to the good or bad music on the air. One trouble with television is that it takes no effort; yet it is by determined effort that all progress is achieved. The stimulation to the mind and enrichment of vocabulary provided by reading is lost for many people who do not have time for both. Again quoting from Time, "Television is a theft of time."

The National Parent Teacher Association has become increasingly concerned about violence on the screen, so much so that they have put three major networks on notice that they intend to force a reduction of violence by their own non-violent methods. It is estimated that children by the age of 12 may have witnessed 12,000 murders on television. Some argue that violence on TV is a useful outlet for aggressiveness, but there can be little doubt that excessive violence hardens the emotions of children, developing a "so what?" attitude. The PTA remarks with alarm that we are programming a nation of young people to do exactly what they want to do.

Action of the PTA has come down from national to the local groups who have put into operation a system of monitoring programs. They are publishing an annual list of the television shows which they consider the best and the worst for home entertainment. The current list appears in the September 1978 issue of New Jersey Education Association Magazine, rating the TV shows on the basis of overall quality, offensive content and violent content.

The difficulty in pressuring the TV stations to reduce the amount of violence is that they are now substituting programs featuring sex, programs which tend to glorify sexual activity with no mention of the responsibilities that go along with it. Protestors say, "We are not against sex, but want to protect the right of viewers to be free from a perverted presentation of the screen."

The angriest protests against disturbing programs being presented currently are from the religious groups. The Southern Baptist Convention has mailed "Help for Television Viewers" to 50,000 pastors and lay leaders. They suggest ignoring a TV show, and supply postcards pre-addressed to three networks, also survey forms for viewers' use. They are teaching their members a variety of tactics to use in pressuring the networks to clean up their acts.

The National Parent Teacher Association has just released its annual review of television shows. A consideration of the best and worst for home entertainment. The TV shows were rated on the basis of overall quality, offensive content, and violent content.


No good thing will come of my life because my TV offereth me no good time to do the will of God; thus I dwell in the place of the Devil and his angels forever.

THE 23RD CHANNEL

The TV set is my shepherd. My spiritual growth shall want. It maketh me to sit down and do nothing for His name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian. It becometh me to presenteth so many good shows that I must see. It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services and doing nothing for the Kingdom of God.

Yet, though I live to be a hundred, I shall keep on viewing my TV as long as it will work, for it is my closest companion. Its sound and its picture they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God.

The address is P.O. Box 130, Topanga, CA 90290.

Children may acquire their future how-to-behave models from watching television. If parents are concerned about this prospect, what can they do? One method of attack is for parents to sit down and watch new programs with their children, noting how they are affected, then discussing and showing their reactions. Children are easily molded by parents' reactions, can be influenced to be selective and critical of what is unrealistic and improper. Parents by their example can teach children to reject the bad ads and the programs which would be taboo in movie houses. Parents can write to advertisers and broadcasters giving praise for the good and requesting elimination of the bad. Parents should insist on limited viewing time, making TV watching a selection rather than an addiction. Be wary of situation comedies in which the bad is made to appear good.

There are many fascinating and beneficial programs for family enjoyment. Let's omit the tele-garbage. Television need not be our master — we can break free of its bondage if we wish.
The pioneer days of vigorous action to promote educational and spiritual development in the home seem to have given way to a society in which we sit passively to be entertained and educated with very little effort on our part. Today there are marvelous advantages and opportunities for enlacing life coming into the home just by the flip of a switch. And yet on the part of many people there is a deep concern about the quality of life which is so easily appropriated. In the Seventh Day Baptist “Statements on Christian Social Action” it is urged “that every individual scrutinize the advertising, magazines, books, radio and television with which he comes in contact, and strive to eliminate any which adversely influence people or contribute to human delinquency and moral deca.”

This article is concerned particularly with the problem of television. According to Time Magazine CBS advertising man Claude Jenkins said “needless to say, homework suffers.”

The National Parent Teacher Association has become increasingly concerned about violence on the screen, so much so that they have put three major networks on notice that they intend to force a reduction of violence by their own non-violent methods. It is estimated that children of the age of 12 may have witnessed 12,000 murders on television. Some educators argue that violence on TV is a useful outlet for aggressiveness, but there can be little doubt that excessive violence hardens the emotions of children, developing a “so what?” attitude. The PTA remarks with alarm that we are programming a nation of young people to do exactly what they want to do.

Action of the PTA has come down from national to the local groups who have put into operation a system of monitoring programs. They are publishing an annual list of the television shows which they consider the best and the worst for home entertainment. The current list appears in the September 1978 issue of New Jersey Education Association Magazine, rating the TV shows on the basis of overall quality, offensive content and violent content.

The difficulty in pressuring the TV stations to reduce the amount of violence is that they are now substituting programs featuring sex, programs which tend to glorify sexual activity with no mention of the responsibilities that go along with it. Protesters say, “We are not against sex, but want to protect the right of viewers to be free from a perverted presentation on the screen.”

The angriest protests against disgusting programs being presented currently are from the religious groups. The Southern Baptist Convention has mailed “Help for Television Viewers” to 50,000 pastors and lay leaders. They suggest criteria for judging a TV show, and supply postcards pre-addressed to three networks, also survey forms for viewers’ use. They are teaching members a variety of tactics to use in pressuring the networks to clean up their acts.

Perhaps the most determined sponsor-baiter is the National Federation for Decency which is monitoring a study of the top sponsors of sex on TV. Says Rev. Donald Wildmon of the Federation, “Sports and sponsors have the right to say ‘We’re not going to buy your products.’” He says that July 1978 marked a new low on TV when “the most vulgar, obscene, offensive program we have ever seen” came on TV. Indecent immoral situations are often presented as funny. Unfortunately, the entertainment world dictates the attitudes of people in general. And the type of program presented is dictated by ratings received. Concerned parents don’t want to entrap their children’s sexual education to a commercial medium ruled by ratings. It is to the program sponsors more than to the broadcasters that protests need to be addressed. Sponsors are too timid to provide TV fare not sufficiently sensational to get the highest ratings.

Another watchdog of the media is Action for Children’s Television (ACT) formed because of concern with violence on TV. Their group advocates taking children’s TV out of the ratings system and making it a public service area. Under the guidance of ACT the “Family Guide to Children’s Television” is published.

We need guidelines both for program sponsors and for viewers. Sad to say, for broadcasters official guidelines or standards are nonexistent; but the National Association for Better Broadcasting publishes an annual guide to “Family Viewing.” The address is P.O. Box 130, Topanga, CA 90290.

Children may acquire their future how-to-behave models from watching television. If parents are concerned about this prospect, what can they do? One method of attack is for parents to sit down and watch new programs with their children, noting how they are affected, then discussing and showing their reactions. Children are easily molded by parents’ reactions and they can be influenced to be selective and critical of what is unrealistic and improper. Parents by their example can teach children to reject the bad ads and the programs which would be taboo in movie houses. Parents can write to advertisers and broadcasters giving praise for the good and requesting elimination of the bad. Parents should insist on limitation of viewing time, making TV watching a selection rather than an addiction. Be wary of situation comedies in which the bad is made to appear good.

There are many fascinating and beneficial programs for family enjoyment. Let’s omit the tele-garbage. Television need not be our master—we can break free of its bondage if we wish.
When I am old — and O, how soon
Will life’s sweet morning yield to noon,
And noon’s broad, fervid, earnest light
Be shaded in the solemn night.
Till, like a story well-nigh told,
Will seem my life — when I am old.

-C. Mason

“When I Am Old!” — at twenty these are only words of a poem but as one approaches the middle years of life these words take on personal meaning.

As in the years of adolescence, the later years of life are characterized by physical, emotional, and social crises. Generally, old age or “Senescence” as it is more popularly called, is looked upon as a period of decline, although the pace of the decline is highly individualized.

Except for one’s relationship with God, social relations provide the greatest security for individuals, especially the aging. Historically some degree of prestige for the aged seems to have been universal in all societies. In societies where the aging have not possessed deeply entrenched rights, they face indifference, neglect, and actual abuse. This treatment is known in primitive societies and is certainly not unknown in contemporary American culture.

Throughout human history the family has been the safest, the most important, and the longest lasting haven for the aged. Although other supports crumbled and disappeared, the aged could cling to their relatives as their protectors, and find in family relationships opportunities for effective social participation.

With our mobile society, maintenance of traditional family ties has proven increasingly difficult, and many new conditions have been created. The modern family as a primary social unit has to cope with a great increase in the proportion of aged members surviving into their seventh, eighth or ninth decades. Life expectancy has increased from 54.1 years in 1920 to well over 70 years in the 1970s. The total population over 65 years has increased to almost ten percent of the whole.

Despite claims to the contrary, many children do continue to face their responsibility to their elderly parents. However, even a dedicated, affectionate child may find it difficult to make frequent visits to a parent, or parents, who live far away. Transportation, lack of time, and family responsibilities add to these difficulties.

The physical, social, and psychological needs of the aging person can become enormous. Full care of aged family members that extends over months and years may exceed the financial capacity of a normal family. This problem arises particularly when chronic diseases require extended nursing and hospital care. Such care, if attempted by the family alone, can destroy it; damaging all generations.

The fields of nursing, medicine and social work are divided over the question of the responsibility the family has for its aged members, especially in view of the fact that many older persons need not only private family care, but also social care. In spite of this controversy, society is increasingly assuming the responsibility for the care of the aging.

At Conference this year the Christian Social Action Committee was made aware of the dilemma many older persons are facing. In light of this information the following resolution was approved by the delegates at Conference.

“A deep concern for ministry to the aged in need of housing and care when they can no longer maintain their own homes was presented to the committee. Discussion revealed that there are situations that would meet the needs of some that would be unsuitable for others. Realizing the immediacy, the importance, and the need for expertise in considering this concern, and in response to the Fifth Commandment to honor our fathers and mothers, we recommend that the Christian Social Action Committee appoint a committee to study this issue, including the need and feasibility of establishing a retirement and/or nursing home for Seventh Day Baptists, bringing specific proposals to the 1979 General Conference. We would also urge the churches to inform this committee of any existing or proposed programs in their own areas that have proved to be satisfactory.”

This writer is honored to have been asked to serve on the committee to investigate the needs of elderly Seventh Day Baptists. Other members of the committee are: Ruth Horsley, Donald Graffius, Rev. Leon Lawton, and Dr. Ronald Davis. I would encourage Sabbath Recorder readers to correspond with any member of the committee, sharing information that would be helpful in the implementation of the above resolution.

It is evident that concern for ministering to the aged is complex and difficult. It is a concern facing all members of our society, young and old alike. In the last verse of her poem, “When I Am Old,” Ms. Mason reflects “Ere I am old—that time is now... O find my lengthened days consol’d.” As Christians let us resolve to be consoling in our ministry to the aging.

When I Am Old
by E. Hope Bevis
Plainfield, NJ

The Sabbath Recorder

November 1978
are several key issues involved. Basic elements for food production are water and weather. Attempts to improve the use of existing water supplies have often had little success and sometimes have created other problems. In Thailand critics claim that a dam and irrigation project on a tributary of the Mekong River has aided only a few of the farmers who need help. Also the filling of the large reservoir has displaced about 5,000 farmers and taken needed land out of production. In Dinglee, a village in the Philippines, the residents regard their small irrigation system almost reverently. As one woman put it, “That pump is our life.”

Another key controversy in planning food production is the ownership and use of land. In Taiwan land reform has been a great force in developing one of the best agricultural systems in Asia. In Mexico and in the Philippines more and more rural dwellers are becoming landless or are working marginal lands, thereby contributing to ecological deterioration. Yet land reform was introduced in Mexico in the 1920’s and has been an objective of successive governments in the Philippines for more than a decade.

The Green Revolution — the effort to develop better plants and agricultural techniques — has raised production in many regions but also created problems to face. While the new varieties of plants have increased yield, they may be less drought or disease resistant or may be so different from the native varieties that the people reject them. Many of the farmers cannot afford the additional water, fertilizer, and pesticides which the new strains require.

It has been said that the least understood and most controversial effort to alleviate world malnutrition and hunger is direct aid from industrialized nations. Millions of dollars are sent to developing countries in the form of money or food, for emergency relief and dietary supplements, and in the form of technology and training. Do supplemental food shipments to poorer countries really solve the nations’ food problems, or do they encourage aid-dependency by destroying local incentives? Who benefits most from this aid? The rural poor? The urban dweller? Private or government interests? Who makes the decisions that set priorities?

What are the prospects for achieving and maintaining minimal levels of food sufficiency worldwide? And what can we as individuals, as communities, and as nations do to help the world’s hungry? Here are some suggestions for us in our communities, as gleaned from Bread for the World by Arthur Simon:

1. Become better informed. Read books, magazines, newspapers; start a file; learn about and from the hungry or malnourished in your own area. The better informed you are, the more effective you can be.

2. Influence public policy. Discuss hunger issues. Develop a strategy for influencing members of Congress, but do your homework first.

3. Become a citizen advocate. Contact your governmental leaders on such things as grain reserve.

4. Discuss the problem of hunger with your family. It needs to be on the supper agenda.

5. Write a letter to the editor of your local paper. Be brief; choose a specific issue, preferably one reported or commented on editorially.

6. Examine your own pattern of life. Contrast your eating patterns with those of several developing countries.

7. Help form a local group, within your church or civic organizations.

8. Investigate hunger in your area and take steps to help.

9. Form working coalitions with other groups for particular goals.

10. Sponsor events: a public forum, a fund raising dinner, a food day, a fast day, a car wash. Involve the youth and senior citizens.


November 1978
are several key issues involved. Basic elements for food production are water and weather. Attempts to improve the use of existing water supplies have often had little success and sometimes have created other problems. In Thailand critics claim that a dam and irrigation project on a tributary of the Mekong River has aided only a few of the farmers who need help. Also the filling of the large reservoir has displaced about 5,000 farmers and taken needed land out of production. In Dingley, a village in the Philippines, the residents regard their small irrigation system almost reverently. As one woman put it, "That pump is our life."

Another key controversy in planning food production is the ownership and use of land. In Taiwan land reform has been a great force in developing one of the best agricultural systems in Asia. In Mexico and in the Philippines more and more rural dwellers are becoming landless or are working marginal lands, thereby contributing to ecological deterioration. Yet land reform was introduced in Mexico in the 1920’s and has been an objective of successive governments in the Philippines for more than a decade.

The Green Revolution — the effort to develop better plants and agricultural techniques — has raised production in many regions but also created problems to face. While the new varieties of plants have increased yield, they may be less drought or disease resistant or may be so different from the native varieties that the people reject them. Many of the farmers cannot afford the additional water, fertilizer, and pesticides which the new strains require.

It has been said that the least understood and most controversial effort to alleviate world malnutrition and hunger is direct aid from industrialized nations. Millions of dollars are sent to developing countries in the form of money or food, for emergency relief and dietary supplements, and in the form of technology and training. Do supplemental food shipments to poorer countries really solve the nation’s food problems? Could it be that our own eating patterns are so different as to make it difficult for us to understand and most controversial are the alleged effects of this food aid on the world’s food problems. There are several key issues involved. Basic elements for food production are water and weather. Attempts to improve the use of existing water supplies have often had little success and sometimes have created other problems. In Thailand critics claim that a dam and irrigation project on a tributary of the Mekong River has aided only a few of the farmers who need help. Also the filling of the large reservoir has displaced about 5,000 farmers and taken needed land out of production. In Dingley, a village in the Philippines, the residents regard their small irrigation system almost reverently. As one woman put it, "That pump is our life."

Another key controversy in planning food production is the ownership and use of land. In Taiwan land reform has been a great force in developing one of the best agricultural systems in Asia. In Mexico and in the Philippines more and more rural dwellers are becoming landless or are working marginal lands, thereby contributing to ecological deterioration. Yet land reform was introduced in Mexico in the 1920’s and has been an objective of successive governments in the Philippines for more than a decade.

The Green Revolution — the effort to develop better plants and agricultural techniques — has raised production in many regions but also created problems to face. While the new varieties of plants have increased yield, they may be less drought or disease resistant or may be so different from the native varieties that the people reject them. Many of the farmers cannot afford the additional water, fertilizer, and pesticides which the new strains require.

It has been said that the least understood and most controversial effort to alleviate world malnutrition and hunger is direct aid from industrialized nations. Millions of dollars are sent to developing countries in the form of money or food, for emergency relief and dietary supplements, and in the form of technology and training. Do supplemental food shipments to poorer countries really solve the nation’s food problems? Could it be that our own eating patterns are so different as to make it difficult for us to understand and most controversial are the alleged effects of this food aid on the world’s food problems. There are several key issues involved. Basic elements for food production are water and weather. Attempts to improve the use of existing water supplies have often had little success and sometimes have created other problems. In Thailand critics claim that a dam and irrigation project on a tributary of the Mekong River has aided only a few of the farmers who need help. Also the filling of the large reservoir has displaced about 5,000 farmers and taken needed land out of production. In Dingley, a village in the Philippines, the residents regard their small irrigation system almost reverently. As one woman put it, "That pump is our life."

Another key controversy in planning food production is the ownership and use of land. In Taiwan land reform has been a great force in developing one of the best agricultural systems in Asia. In Mexico and in the Philippines more and more rural dwellers are becoming landless or are working marginal lands, thereby contributing to ecological deterioration. Yet land reform was introduced in Mexico in the 1920’s and has been an objective of successive governments in the Philippines for more than a decade.

The Green Revolution — the effort to develop better plants and agricultural techniques — has raised production in many regions but also created problems to face. While the new varieties of plants have increased yield, they may be less drought or disease resistant or may be so different from the native varieties that the people reject them. Many of the farmers cannot afford the additional water, fertilizer, and pesticides which the new strains require.

It has been said that the least understood and most controversial effort to alleviate world malnutrition and hunger is direct aid from industrialized nations. Millions of dollars are sent to developing countries in the form of money or food, for emergency relief and dietary supplements, and in the form of technology and training. Do supplemental food shipments to poorer countries really

November 1978
We were enlightened, entertained, and inspired by a program presented by the Kramer sisters from Holland. The text of the program was handed to me by Miss T. Kramer after the program was over. The two took turns in speaking, but began by referring for us a song which is their motto: “Work for the Night Is Coming.” It was sung in Dutch.

DOEN = to do

Annie: I expect the song we sang is well known to you. It reminds me of my childhood. My father had an office and in it hung a little card: DOEN-DOO. It hung on a wall beside a door to another room which always was closed. It was a sliding door which was only opened if Dad was in his office. I could open it only about four inches. I was always irritated by that word DOEN. For I could not do what it wanted. It remained for me the secret door to the secret room. But the Do- of my father has become our motto too. We are not women of many words. Our strength is in our instrument of ten strings. We thank God and praise the Lord first loved us. 

1 John 4:19

The following statement was developed in response to the request to find ways in which church camping can meet the needs of church and society. The intent of the statement being that it may serve as a guide within which strategies and programs for church camps can be developed in the next decade.

Church camping is one viable and effective means for furthering the ministry of the church.

Camp Hanover, located near Richmond, Virginia, is in the tidewater section of the state. It is rich in history as remnants of the corduroy road and bunkers used by Revolutionary soldiers to repulse English invaders are within the borders. There also are furrows where cornfields once were planted and the remains of a farmhouse remind one of a more peaceful life-style. Some of the cabins are called “long houses” and a large very tepee, used for special occasions, recalls a still earlier time in history when red men populated the area.

DOEN = to do

Trijntje: Yet we found another plan for making money. People who hear of our work give us their orders and it is enjoyable, not only our members order, but often orders come from outside even from America! Our needlework is in Sweden, New Zealand and Australia! Elder Jaap Nieuwstra’s mother, a 90-year-old lady, makes curtains of crochetwork. Jan Lek’s mother, Mrs. Lek has also participated in our work. Since she lives in Leiden, over 100 miles from Leeuwarden, it is not possible to meet each other as often as we should like. In the course of the years we have several attractions. One of them was a rose-tree. Many paper roses had been hung on a part of a dead tree. For a little amount you may pull a rose. Each rose held a little note, either a wish or a greeting. We had also paper roses. So we try to make money in every possible way. The fruits of all is that all products of “Sisterhelp” exceed the normal gifts for the mission.

Through its programs, persons are encouraged to discover who they are and why they are responsible for their communities and the world in which God had placed them.

When the camp programs include a healthy balance of privacy and social interaction leading to personal affirmation, an opportunity for personal expression and personal contribution producing social acceptance; and an orderly plan of action; the campers will become secure and have a life enriching experience.

November 1978
Growing a New Church
by Ruth Anne Peil

God is doing wonderful things. He is moving and Seventh Day Baptists are moving with Him. He wants new people to hear about salvation and He wants those already saved to find a deeper, more satisfying relationship with Him. How can we do this?

Several groups of Christians in our country are discovering how God can work through them. They have the courage to step out into a new area to start a new church, to reach new people for Christ, to bring the blessing of the Sabbath to those who have never heard. The newest group of outgoing Seventh Day Baptists is in Southern California. Orange County, just 50 minutes south of the Los Angeles church, had three families to whom God gave the vision of a new church. There are 2 million people in Orange County who need the Sabbath alternative. Many of these have never heard that Jesus died for their sins that they might live.

This part of Orange County is very underchurched. On the average there is only one church for every 5,000 people. Our only question was why shouldn't there be a Seventh Day Baptist church in Orange County. No answer could be found. On July first, Los Angeles started the ball rolling by asking Pastor John Peil to survey the area using principles learned in Church Growth and church planting experiences of other Christians. Was a church needed in the area? Were there people to whom we could minister? Was there a core group (at least one family) committed to such a work? They also asked that he begin a new Bible study if possible as confirmation that God wanted us in that area. The answers were astounding.

In just three weeks the results of the study were in. All criteria seemed to say yes, start a church. And the confirmation was manifold. Not one, but five Bible study groups sprang up ministering to the needs of men, women and couples. As quickly as possible the entire Pacific Coast Association mobilized via specially-called meetings to support this new work. What began July first as a survey, in just two short months was fast becoming a full-fledged church.

Dedicated families in Orange County were meeting Sabbath nights and all day Sundays to get organized for outreach. Imperative to a growing and solid church are church members who know God's plan for them. So we studied to find our gifts and began exercising them for building up this new body (1 Corinthians 12). "To each is given the manifestation of the Spirit, for the common good" (v. 7), and "since you are eager for the manifestations of the Spirit, strive to excel in building up the church" (Chapter 14, v. 12). We also worked on the foundational writings which bind every church together: a covenant, statement of beliefs, and a commitment to our mission. When a regular public meeting place is secured, plans will be made for public places for the Saturday afternoon meetings, but for the immediate present, they will be held at Sarah Becker's home.

Sabbath morning Pastor Wayne Babcock spoke on the subject, "Walk in Love, as Christ Loved Us." This was the theme for the weekend meetings. After a delicious meal prepared by the ladies of the church, Conference President Bob Austin spoke. He used slides and an overhead projector to present the theme for next year's Conference.

Sunday night the Davenport's, from Forest Lake, MN, joined us and gave a stirring message in word and song. The Sunday morning service was opened with singing led by Walter Loobor. Pastor Taylor spoke on "The Unity of the Body," using Ephesians 4 as his Scripture. The business session decided that the Sabbath Eve mission offering is to be sent to the Philippines. The Sabbath morning offering is to be used for publicity by the two churches. In further action it was decided to arrange a pulpit exchange schedule between the two churches.

NEW AUBURN HOSTS SEMI-ANNUAL MEETINGS

NEW AUBURN, Wl — The Semi-annual Meetings of the New Auburn and Dodge Center churches met in New Auburn September 15-17, 1978. The Sabbath Eve service was led by Dean Loyal Pederson with Moderator Rodney North welcoming our visitors. Pastor David Taylor brought the message, "Love's Faith, Hope and Patience Never Fail."

Sabbath morning Pastor Wayne Babcock spoke on the subject, "Walking in Love, as Christ Loved Us." This was the theme for the weekend meetings. After a delicious meal prepared by the ladies of the church, Conference President Bob Austin spoke. He used slides and an overhead projector to present the theme for next year's Conference.

Saturday night the Davenport's, from Forest Lake, MN, joined us and gave a stirring message in word and song. The Sunday morning service was opened with singing led by Walter Loobor, Pastor Taylor spoke on the subject, "The Unity of the Body," using Ephesians 4 as his Scripture. The business session decided that the Sabbath Eve mission offering is to be sent to the Philippines. The Sabbath morning offering is to be used for publicity by the two churches. In further action it was decided to arrange a pulpit exchange schedule between the two churches.

CHEHALIS-CENTRALIA, WASHINGTON "MISSION"

Regular weekly Sabbath services are being held now in Chehalis, Washington. The first service was held last Sabbath, September 2, 1978. Those present met with worship and fellowship and to discuss possibilities of meeting each Sabbath. It was decided to meet each week from 3:00 to 5:00 p.m. Invitation is being made for public places for the Sabbath afternoon meetings, but for the immediate present, they will be held at Sarah Becker's home.

The group agreed to continue as a Branch group of the Seattle Area Seventh Day Baptist Church, until such time as they grow large enough to establish their own church.

Those present at the first meeting were from Randle, Centralia, and Chehalis, all in Lewis County, Washington, about half-way between Seattle, Washington, and Portland, Oregon. When a regular public meeting place is secured, plans will be made for more publicity and advertising by newspaper and radio in the area. Many have promised to pray for this new "mission" outreach, will you join with your prayers, too?

"If the world is ever conquered for Christ, it will be by every one doing their own work, filling their own sphere, holding their own post, and saying to Jesus, 'Lord, what wilt thou have me to do.' " - Donald Guthrie

November 1978

-_childrens Woodman

- Pastor Kenneth Christian

CENTRAL CELEBRATES SABBATH WITH SABBATH CELEBRATION

UPPER MARLBORO, MD. — As Seventh Day Baptists, every once in a while it is well for us to pause and examine our distinctive. It is in this way that we will have a right to speak to this century, and our generation. On August 26, 1978, the Central Seventh Day Baptist Church examined its commitment to the Sabbath.

Dean Herbert Saunders, author of the book, The Sabbath: Symbol of Creation and Re-Creation was our featured Sabbath morning speaker. Dean Saunders spoke on the subject, "Taking Delight in Riding the Heights.3Thirty-one persons including the dean's family were in attendance at this service that brought new awareness.

Dean Saunders, of the Council on Ministry, also presented a lecture for the Adult Sabbath School Class on the subject the "Authority of the Sabbath." On the eve after the Sabbath at a church homemade ice cream social, slides were presented sharing the work of the Council.

In preparation for this weekend, nearly 2,000 pieces of literature were distributed, small advertisements were placed in local papers, and people were individually invited. God blessed us at the Central Seventh Day Baptist Church, with a new sense of our Sabbath distinctive, and a commitment to our mission as Seventh Day Baptists.
Scripture Gems
Favorite Bible texts selected by pastors and ministerial students.

Rev. David C. Pearson
Plainfield, N.J.

- "Well, I began telling them the Good News, but just as I was getting started with my sermon, the Holy Spirit fell on them, just as he fell on us at the beginning! Then I thought of the Lord's words when he said said, 'Yes, John baptized with water, but you shall be baptized with the Holy Spirit.'" Acts 11:15, 16; note also Acts 10:44-48.

- Peter had just nicely started his sermon, when the Holy Spirit fell upon his listeners. They began to speak in tongues and praise God. The Holy Spirit had already fallen upon Peter. What happens to sermons and meetings, what happens to persons, when the Blessed Spirit comes and takes up abode in them? They glorify God, reach out expectantly in faith, and, just as I was getting started with my sermon, the Holy Spirit spoke, and may your interruptions never cease." 

COMMITMENT TO GROWTH

- The Chehalis-Centralia SDB branch church has rented the Salvation Army Chapel, 1328 Rose Street, Centralia, WA 98531, and will meet there at 3:00 p.m. each Sabbath, beginning Oct. 14. Small beginnings, but some real encouraging prospects.

- MEMPHIS, TN — Regular Sabbath services are held at the Church of the Nazarene, 2723 Steele St., with Bill Shoffner as the local leader.

- OROVILLE, CA — Rev. and Mrs. Theodore Hibbard have recently relocated to Oroville from the Bay Area and are conducting Sabbath services in their home.

SALEM COLLEGE HAS NEW PRESIDENT

Salem College begins the academic year with a new president. Dr. James C. Starn was chosen to fill the vacancy created by the resignation of President Dallas Bailey. Dr. Starn is a graduate of Wheaton College with a PhD from Stanford. He comes to Salem from Maryville College in St. Louis, MO, where he served as Vice-President for Academic Affairs. Dr. Starn and his wife have two children; they will be living on Terrace Avenue in the home so long associated with Salem College presidents.

This year at Salem College the following Seventh Day Baptist students are enrolled: Barbara Ayers, Tim Ash, Chris Boyd, Jonathan Davis, Tom Goodson, Fredette Bland, Eddie Funder, Kevin Warner, Kim Wheeler, Kim Zinn and Marty Zinn.

NORTH CENTRAL MEETS, PLANS

The North Central Association meetings were held at Dodge Center, Minn., Oct. 6, 7, and 8. The theme of the meetings was "Serving God and His People with Love" from John 13:34, 35. The message Friday evening was given by Pastor David Taylor on the theme "Love and Service Go Hand in Hand.

The Sabbath morning message was given by Tom Merchant, denominational historian, on "Primer on Love." During the afternoon meeting a panel was introduced and they spoke on aspects of the theme which is also the Conference theme: Fruits of the Spirit — Don Rudert; Serve the Lord — Rev. Addison Appel; Spiritual Gifts — Rev. Dale Tregant; Witnessing — Dorothy Parrott; Obedience — Rev. Earl Cruzan; Disciples — Steve Crouch. This was followed by a preview of 1979 Conference year and site, with a look at program priorities, music and youth participation, and host committees responsibilities. During the evening a film "Out there!" was shown, the same film which had been shown to the youth during the afternoon. This was followed by a Peculiar Presentation of Association Churches, assembled by Rev. Dale and Janet Tregant. A show-up time followed for the adults and a hayride for the youth.

Sunday morning the worship service was conducted by Rev. S. Starn followed by the annual business meeting of the Association. Much special music was used throughout the weekend with solos, duets, and the "King's Singers" being heard. All the meals were served at the church by the women of the church and they did a really great job.

Officers for the coming year are President — Loyal Pederson, New Auburn, WI; Vice-President — Don Rudert, White Cloud, MI; Secretary — Jeanette Appel, Albert, WI (3 years); Treasurer — Sam Skaggs, Milton, WI (3 years); Youth Representative on the Executive Committee — Tom Schock, Albion, WI. The North Central Association will be held at New Auburn, WI, in October 1979.

An Association Youth Retreat was held in Dodge Center during the weekend with the youth attending most of the Association programs. The retreat included youth of the Association from Junior High through College age.

- Mabel Cruzan, Sec’y

JOINT COMMUNION SERVICE HELD

MARLBORO. — The annual joint communion with the Shiloh church was much enjoyed followed on Sunday with Camp Fellowship Day at Jersey Oaks. George Cruzan presented denominational concerns one week followed by a fellowship dinner.

Mr. Morton Davis received a "shower" of cards from relatives and friends on his fifty-ninth birthday on September 26, 1978.

- Ella T. Davis

Several enrolled in the Bible course and some 97 names have been followed up with more work yet to do. Pastor Wayne Slabach wrote: "We have learned much from this year’s experience by which we hope to profit in next year’s Fair Booth ministry.

The Sabbath Recorder
November 1978

Dodge Center SDBs were visible at the Dodge County Fair in Kason, MN, held July 12-16. The booth turned out to be an all-church ministry. Nineteen members manned the booth where 205 pieces of literature were distributed, 384 registered for a grocery certificate which was given away.

David C. Pearson
Plainfield, N.J.
GEORGI VINS BEATEN: CONDITION UNCERTAIN

WASHINGTON (BPA) — Georgi Vins, imprisoned Soviet Baptist dissident, was "brutally beaten" on June 10, according to a British group which monitors religious developments in Communist countries.

The Centre for the Study of Religion and Communism at Kenton, England, reported on July 27 that Vins was beaten and placed in an underground isolation cell. The reason for the beating is known.

Vins, 50, has been reported to be in poor health for some time. According to reports from the Soviet Union, his condition had stabilized prior to the beating, but is now unknown. His wife, Nadezda Vins, is "very concerned" about his health condition.

Vins is the leader of the unregistered Reform Baptists in Moscow, and his arrest and imprisonment are a special day of prayer. In 1975 he was sentenced to five years in a labor camp on charges of inciting citizens to commit "illegal acts" — holding unauthorized prayer meetings.

Vins’ term is scheduled to expire in March but, because he faces a five-year term of internal exile, Vins had found a job in the camp hired for his skill as an electrician for which he had professional qualification. He is reported to be ready to accept an invitation to join relations in Canada. The Centre reported on July 6 that Peter Vins, Georgi’s son, was beaten on arrival at a Ukrainian labor camp to serve a one-year sentence for "parasitism."
Verse for the month: "Before anything else existed, there was Christ, with God. He has always been alive and is Himself: God. He created everything there is - nothing exists that He didn’t make. Eternal life is in Him, and this life gives light to all mankind. His life is the light that shines through the darkness - and the darkness can never extinguish it."

-John 1:1-5

**MISSION NOTES**

"Where there is no vision, the people perish"

**PRAYER CORNER**

A Prayer Reminder for Each Day

**DECEMBER 1978**

**PRAYER FOR**

1. — Pastor E. O. Funnelle and the exciting possibilities God has for the Philippines
2. — Rev. Ron H. Barrar, the Auckland, NZ, SDB Church visited Australia and the first SDB Camp Meeting was held. Another such meeting is planned for December 1978. It is hoped it may bring together the growing number of contacts seeking the fellowship and ministry that Seventh Day Baptists can offer.

**PHILIPPINES:** A Buille Writter machine has been provided through funds for the blind held by the Memorial Board. Blind Missionary Demie Barjona is using this and other equipment in his ministry.

**NEW WORKERS:** David and Bettie Pearson have been led by God to return to the work in Africa to reside in Malawi. Since returning in 1976, after over 20 years of service, their replacements have been sought unsuccessfully. Now they plan to return in 1979 when the necessary permits and visas are obtained.

**GIVING NOW AND IN 1979:** Many, who are trusting that during November and December all Seventh Day Baptists will give more than their average has been thus far this year to raise the Our World Mission budget. IF NOT, we will need to cut back according to Conference action! on our ministries in 1979!! Each of YOU who reads this, and those who don't but whom you can speak, will make the decision in your giving now!!!!

**God sent Jesus on earth on a mission. This mission was to tell the "good news" of God's love, to offer forgiveness of sin through the acceptance of the sacrifice which Jesus was to make on the cross. Jesus fulfilled His mission. He gave His life on the cross. There is salvation for those who will accept His sacrifice. The work is not complete. There are thousands who have never accepted the sacrifice of Jesus Christ, yes, thousands who have never heard of God's love. And for all who have heard and accepted there is still the learning and putting into practice the teachings of Jesus Christ.**

Jesus entrusted the completion of the task to His disciples, Matthew 28:19-20. The task is "to go" to people everywhere with the "good news" and when they have accepted it to bring them into baptism as a sign of their commitment and regeneration. It is also to "teach" them to live according to the teachings of Jesus Christ.

I am a disciple. You are a disciple. Each of us as we make our commitment to Jesus Christ is a disciple. The church is the channel through which the commission of our Lord and Savior is fulfilled. The church is me. The church is you. The church is you and me. The church is every one of us as we make our commitment to Jesus Christ.

The church is our church. The church is every local church plus "your local church" and "many others like them" working together to fulfill the commission of Jesus Christ. The Seventh Day Baptist General Conference is the Church. I am part of it.

We may look at the Conference and say "they," even as we may look at the local church and say "they." As a disciple of Jesus I must look at it and say "ME."

I must look at it and say "WE."

I must look at the commission of Jesus Christ and claim it as "my commission." Jesus is talking to me when He says Go! when He says Baptize! when He says Teach!

I fulfill His commission when I do everything I can possibly do in my own personal relationships with others to share the gospel with them, to give them the reason that I am a Christian.

Personal commitment looks beyond my own circle of contacts to involvement with the whole church in mission.

It is God whom I am serving.

My commitment is to Jesus Christ.

My commitment is to His Church.

My commitment is to His Church in the world.

Where I cannot go physically, I can send. What I cannot do myself, I can do by giving of my resources.

It is Christ's Church.

It is my church.

Its mission is Christ's mission. Its mission is also my mission. The mission of the Seventh Day Baptist General Conference is Christ's mission. It is also my mission.

I want it to prosper. It depends upon me, upon my commitment. My thought, my prayers, my time and my financial resources are all involved.

Won't you be involved with me that the vision and mission of Seventh Day Baptists be not dimmed, but may be enlarged and grow to the glory of God and in the building of the Kingdom of Jesus Christ."

**Christ's Mission — My Mission**

Earl Cruzan, Chm.
Stewardship Committee

**November 1978**

The Sabbath Recorder
RAIN OF HEAVEN
(continued from page 8)

Spirit of Jesus is in you — forgiveness will flow out of you — a river of living water!

Some of you God is calling to various missionary services either at home or abroad. You have delayed preparing. You want another way — a career of some other kind. But God has spoken, and you have disregarded His preparations. God calls for repentance and change!

What is it in your life that God’s Spirit has laid bare?

What is it in your local church that God has called you to do, but which goes limping by half-hearted because of sinful disobedience or clinging to the hoped that obedience won’t mean change. God says take up the challenges of a new day!

What is it in your board or agency that is in direct disobedience to God, but which you avoided dealing with because of greater fear of man than fear of God? “Repent!” the Lord of the Church cries, or else I “will remove your lampstand out of its place!”

What is it in this General Conference — this gathered body — that the Holy Spirit is probing? What disobedience is neatly covered by orderly procedure, comforting assurances of steady growth, soothing messages of a triumph that is not the work of God and will not stand the test of time and blend well after each addition. Pour into an 8 inch square cake pan. Bake at 350° for 30 to 40 minutes or until a toothpick inserted in the center of the cake comes out clean.

(Note: This cake may be made with soy flour instead of wheat flour. If you can’t find carob powder, substitute an equal amount of unsweetened cocoa. You may also substitute vanilla for almond extract.)

If you have some experience in baking, you can make this cake all by yourself. If not, ask someone to help you. As you make the cake, notice what happens when you add the vinegar. The acid in the vinegar and the alkaline baking soda react to make the cake rise. This is what the Bible calls “leaven.” Sometimes, in bread, for instance, yeast is used to make the baked food rise. Anything which makes baked food rise is called “leaven.”

One of the Scriptures that you looked up when you were finding ingredients was Matthew 13:33. This verse says that the Kingdom of God is like leaven. How do you think the Kingdom of God is like leaven?

November 1978

WOMEN’S SOCIETY
(continued from page 18)

symbol of unity in Christ all over the world. Therefore it is a special experience to thank you personally for it. When we have our letters, the evening the quilt hangs on the wall and we suggested that Cor Newstraten put it on the bed for outland-

guest-ladies. Do you know her house has elastic walls? A number of you have experience her hospitality and now you can see the symbol of it in the quilt. During the years we had to work for our daily bread we had but few times for our needlework. Now we are very pleased the Lord gives us the mind and the opportunity to use our talents in His service.

You may pray a prayer like this: “Holy Spirit, come into my life and give me power to show the Kingdom of God to the world, but I know that I can only do it through Your power. Help me remember not to try to do things on my own power, but to look to God for guidance and to You, the Holy Spirit, for power. In Jesus’ name, Amen.”

Memory verse: “But when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth.” Acts 1:8 TEV (Younger children may memorize “Be filled with power and...be witnesses.”)

ANSWERS ON PAGE 31

The Sabbath Recorder

Mrs. Ada Davis receives a “surprise gift” from the representatives of the Dutch Women’s Society.

Last month we discovered some of the fruits mentioned in the Bible. This month, we are going to make a cake from ingredients found in the Bible. Look up the Scripture and fill in the ingredient mentioned. The answers are on page 31.

1 1/2 cups of whole wheat (Exodus 29:2)
3 tablespoons carob powder (made from)
1 teaspoon baking soda (Matthew 13:33)
1 teaspoon baking soda (Matthew 5:13)
1/2 cup sugar (Proverbs 24:13)
6 tablespoons oil (2 Kings 4:4)
1 teaspoon almond extract (Jeremiah 1:11)
1 cup cold (John 4:14)
1 tablespoon (Proverbs 10:26)

Preheat the oven to 350°. Mix the dry ingredients together in a bowl. Add the liquid ingredients one at a time and blend well after each addition. Pour into an 8 inch square cake pan. Bake at 350° for 30 to 40 minutes or until a toothpick inserted in the center of the cake comes out clean.

FICK — A daughter, Victoria, to Ewald A. and Marion (Jacob) Fick on August 27, 1978 in Battle Creek, MI.
GRAFFIUS — A son, Steven Allen, was born September 5, 1978, to Jani (Williams) and Larry Grafius of White Cloud, MI.
JOHNSON — A son, Geoffrey Philip to Kenneth and Valerie (Crater) Johnson of Milton, WI, on June 3, 1978.
PELL — A son, John Benjamin, to John and Ruth Anne (Lewis) Pell of Los Angeles, CA, on September 25, 1978.

LETS MAKE A BIBLE CAKE!

by Linda Harris

If you left the baking soda out of the recipe, the cake would not rise. If you left the vinegar out, the cake wouldn’t rise. But, together they release the power that makes the cake rise. The Kingdom of God is a power which can change the world, just like the leaven makes the cake rise.

If you put all the ingredients into the cake pan, but you didn’t stir them together, the cake would not only fall to rise, but you wouldn’t have a cake, either. But just a little baking soda and a little vinegar, if they’re mixed in well, make the whole cake rise. The Kingdom of God only needs to be in one person (you!) to make the difference in the lives of many people. But you have to “mix” with people in order to make a difference in their lives.

What do you think would happen if you made the cake by the recipe, but you forgot to put it in the oven? Would it rise? I’m afraid not. The batter would just sit there and eventually, the reaction between the vinegar and the baking soda would be all gone. All that power would be wasted, just because there was no heat to bake the cake. If you try to make the Kingdom of God work all on your own power, it won’t happen and your efforts will be wasted. But if you ask the Holy Spirit to help you, He will, and the Kingdom of God will be working through you. The Holy Spirit gives us the power to do what God wants us to do.

If you have made the cake by the recipe, but you forgot to put it in the oven? Would it rise? I’m afraid not. The batter would just sit there and eventually, the reaction between the vinegar and the baking soda would be all gone. All that power would be wasted, just because there was no heat to bake the cake. If you try to make the Kingdom of God work all on your own power, it won’t happen and your efforts will be wasted. But if you ask the Holy Spirit to help you, He will, and the Kingdom of God will be working through you. The Holy Spirit gives us the power to do what God wants us to do.

If you left the baking soda out of the recipe, the cake would not rise. If you left the vinegar out, the cake wouldn’t rise. But, together they release the power that makes the cake rise. The Kingdom of God is a power which can change the world, just like the leaven makes the cake rise.

If you put all the ingredients into the cake pan, but you didn’t stir them together, the cake would not only fall to rise, but you wouldn’t have a cake, either. But just a little baking soda and a little vinegar, if they’re mixed in well, make the whole cake rise. The Kingdom of God only needs to be in one person (you!) to make the difference in the lives of many people. But you have to “mix” with people in order to make a difference in their lives.

What do you think would happen if you made the cake by the recipe, but you forgot to put it in the oven? Would it rise? I’m afraid not. The batter would just sit there and eventually, the reaction between the vinegar and the baking soda would be all gone. All that power would be wasted, just because there was no heat to bake the cake. If you try to make the Kingdom of God work all on your own power, it won’t happen and your efforts will be wasted. But if you ask the Holy Spirit to help you, He will, and the Kingdom of God will be working through you. The Holy Spirit gives us the power to do what God wants us to do.

If you have made the cake by the recipe, but you forgot to put it in the oven? Would it rise? I’m afraid not. The batter would just sit there and eventually, the reaction between the vinegar and the baking soda would be all gone. All that power would be wasted, just because there was no heat to bake the cake. If you try to make the Kingdom of God work all on your own power, it won’t happen and your efforts will be wasted. But if you ask the Holy Spirit to help you, He will, and the Kingdom of God will be working through you. The Holy Spirit gives us the power to do what God wants us to do.
Human Rights — A Moral or Political Issue?

The issue of human rights will doubtless be recognized by many as one of the main concerns of the presidency of Jimmy Carter. This is not surprising, for President Carter has again expressed its commitment to live worldwide cause of human rights, these pronouncements causing, at times, strained relations with the government of the United States in particular, on the factors concerned, and rightly so, about this.

We seek to apply the principles of Jesus Christ to a sin-ravaged world. At the recent Baptist World Alliance General Council sessions in Manila (July 13-17, 1978) certain resolutions dealing with this vital concern were issued. Since Seventh Day Baptists have membership in the BWA it seems valuable to share the human rights resolution with our readers.

HUMAN RIGHTS

Bear in mind that Resolutions on matters of world concern, which are directed, in their wording, to localized and specific situations, may be counter-productive in that they provide an arbitrary selection of the area to which they apply, and neglect others, (b) Failure to deal with all the factors in a localized situation,

(c) proving harmful to Baptists and other Christians in the area referred to, the General Council of the Baptist World Alliance, which is representative of Baptists in 81 nations and dependencies of the world, has declared that all nations, and especially those which are signatories of the Helsinki Agreement, should honour and fully implement every article of the Helsinki document, including the matters which deal with the human rights and basic freedoms of all people within their territories.

2. Expresses its concern at reports of Government attitudes and actions in various parts of the world, which are inimical to the legitimate exercise of freedom of conscience, religion, belief and speech;

3. Affirms its opposition to all Government-inspired or permitted instances of detention without trial or charge, all torture and abuse of any person, and all denials of basic liberty to those who make peaceful protest against alleged instances of denials of human rights.

4. Calls on all Governments of the world, regardless of their political emphasis, affiliation, or structure, to take all necessary steps to correct injustices, to liberate unjustly imprisoned persons, and to endeavor to remove from all denials of human rights, especially ensuring that all practices of police or military brutality towards the individual, or withdrawal of proper legal rights of genuine defense before the courts of the land, are denounced and stopped.

5. Urges, in the interests of humanity, and of the integrity of Governments of countries where injustices are alleged, that all present prisoners held on suspicion of ground religious or political or racial, be either brought to fair trial in open courts, or be released without further discrimination against basic human rights.

6. Believes that all Governments which resort to secretive methods of arrest, interrogation, or torture, whether physical or psychological, should be subject to the universal condemnation of all people of good will, until they demonstrate, in ways above reproach, a real recognition of human rights in accordance with the U.N. Declaration of Human Rights.

7. Urges all Baptist people to fulfill their responsibilities of Christian citizenship in support of both Government which respects human rights, and Governments which do not. Emphasis must be maintained on the importance of free and open expression of opinion for citizens whose liberties and rights are being arbitrarily denied.

Certainly we can support these statements and only hope that they can be made in fact as well as in the thinking and action of Baptists around the world as, working together, we seek to make the world a better place in which to live. We believe as the declaration has stated that equal and unalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world. Throughout 1788, which is the thirteenth anniversary of the United Nations Universal Declaration of Human Rights, more and more attention is being focused on this issue.

However, one would almost believe that South Africa is the focal point of the world's attention in an all-out attack against the government of South Africa, the current threat on which is economic sanctions. In a recent reply to these attacks Johan Adler, Deputy Consul General for South Africa wrote: "South Africans know that their society is not perfect. They also know that no other society is. By singling out South Africa as the one threat to world peace, by attacking South Africa on human rights, while there are at least 68 other countries with a worse record of human rights, the United Nations and its affiliated bodies in New York's Freedom House...leaders of this country and the media will lose any influence they may still have on South Africa."

Mr. Adler is correct, injustice exists in man's country including the United States, South Africa, the U.S.S.R. and Cambodia to mention but a few. To see a great task and certainly injustices in the singing out of the "mote" of any one country and focusing all attention on it. We must speak out against injustice but we must also consider the advice of Matthew (7:3) "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

The current focus on South Africa is not based so much on moral considerations as it is on political ones. Since apartheid was defeated in Southeast Asia the Soviets have focused much attention on acquisition of a foothold in that area. However, human rights issues were the driving force there. A reliable source reports that altogether there are 39,000 Cuban soldiers and air advisors in Africa from Ethiopia to Angola. There can be no doubt that this creates real anxiety on all southern Africa and are seeking to use the issue of human rights to mobilize governments unfriendly to them and replace them with puppet states; states that will not then recognize the most basic hones of human rights. We shall see this issue of human rights in South Africa become even more prominent in American politics as we approach the next presidential election.

Certainly this issue is political, not moral, and will be played to the hilt as a way to garner votes among the American electorate.

This danger in regard to South Africa, if ignored by our own political leadership, is emphasized by others in influential positions. Senator Harris, a member of the British Parliament wrote: "If we run and abandon Africa to the Kremlin we shall have suffered a catastrophe from which the free world no longer has the resources or the will to recover." Where is the conscience of America when it comes to the basic human rights of Cambodians? Do we care less about the situation there than in Africa? Little by little news of the mass murders in Cambodia has trickled out to a somewhat reluctant public. The fact is the government of that country has murdered in cold blood. They have also tried to cover up this act.

We are told that the cities have been emptied and that only those who have education or connection with the previous regime has been eliminated. Senator George McGovern is dismayed by his statement urging, if necessary, intervention in order to save humanity from the government that has now taken to concern for human rights. If we are really concerned about humanity, it should be pointed out that Cambodia has more to lose than anyone else.

When one studies history it seems the same: wars, intrigue, corruption, persecution of minorities, abuse of the basic desires of mankind, trouble and unrest. The situation in the world today is probably little changed from other periods of time.

However, we have greater responsibilities because we claim to live in the age of enlightenment, an age of toleration and respect for the rights of others. We must work toward the goal of guaranteeing basic human rights for all people, wherever they live, whatever their religion or the color of their skin. Let us seek a separation of politics from this issue — we are dealing with human lives — men, women, and children.

We can lift this issue to a higher plane of morality if we do not lose sight of the policy and political implications of what we are doing.

The Sabbath Recorder

November 1978

THE SABBATH RECORDER

AS A CHRISTMAS GIFT

Is there someone in your family older or younger who does not get the Sabbath Recorder? Give a subscription for Christmas.

Is there a student away from home who doesn't have our denominational monthly? We offer special rates for this kind of gift.

Has someone moved away from the home church in these days of a mobile population? Keep him in touch with the whole denomination through a gift subscription.

Are there people not yet fully integrated into your church? Tie them closer and give them a broader view of our work. Invest in the cause with several $6 subscriptions.

Give a subscription, give the Sabbath Recorder for Christmas.

Answers to Children's Page

Answers to ingredients:

1/2 cups whole wheat flour

3 tbsp. carob powder (made from bean pods)

1 tsp. baking soda (leaven)

1/2 tsp salt

1/2 cup honey

6 tbsp. oil

1 tsp. almond extract

1 cup cold water

1 tbsp. vinegar

Cookie cuces are fun to make and look just delicious. At Christmas, the mid-year class at the Boulder Seventh Day Baptist Church created a cookie hour during Sabbath School. The children began with a cardboard box that had been cut in the shape of a little house. They spread white ready-made frosting over it, which served as glue. The pieces of all was decorating the house and its parts and!4ing the cardboard cookies. From left to right: Shane Severance, Kevanina Plenett, Stephen Walker.
OUR STAFF HAS BEEN BUSY...

PREPARING NEW TRACTS FOR YOU

Get Acquainted with Seventh Day Baptists
This new tract gives our statement of belief, a brief history, then explains the way we work. There is a short statement regarding each Board.

Four New Sabbath Emphasis Tracts:
How About Lunch?
New Eyes
Resolved
Need a Sabbatical?
These colorful tracts are short and to the point — thought provoking!

Color Reprints of Favorites
Pro and Con
By What Authority?
That Blessed Hope
What the Bible Teaches Regarding the Sabbath
The Seventh Day of the Calendar

Seventh Day Baptist Church Directory — 1978 edition

Our staff has just produced 123,000 colorful, appealing tracts to aid in your witnessing. Place your order today, donations appreciated. Order from: The American Sabbath Tract Society, P.O. Box 868, Plainfield, NJ 07061.

The Sabbath Recorder
P.O. Box 868, Plainfield, N.J. 07061
(Online order: www.sabbathtract.com)