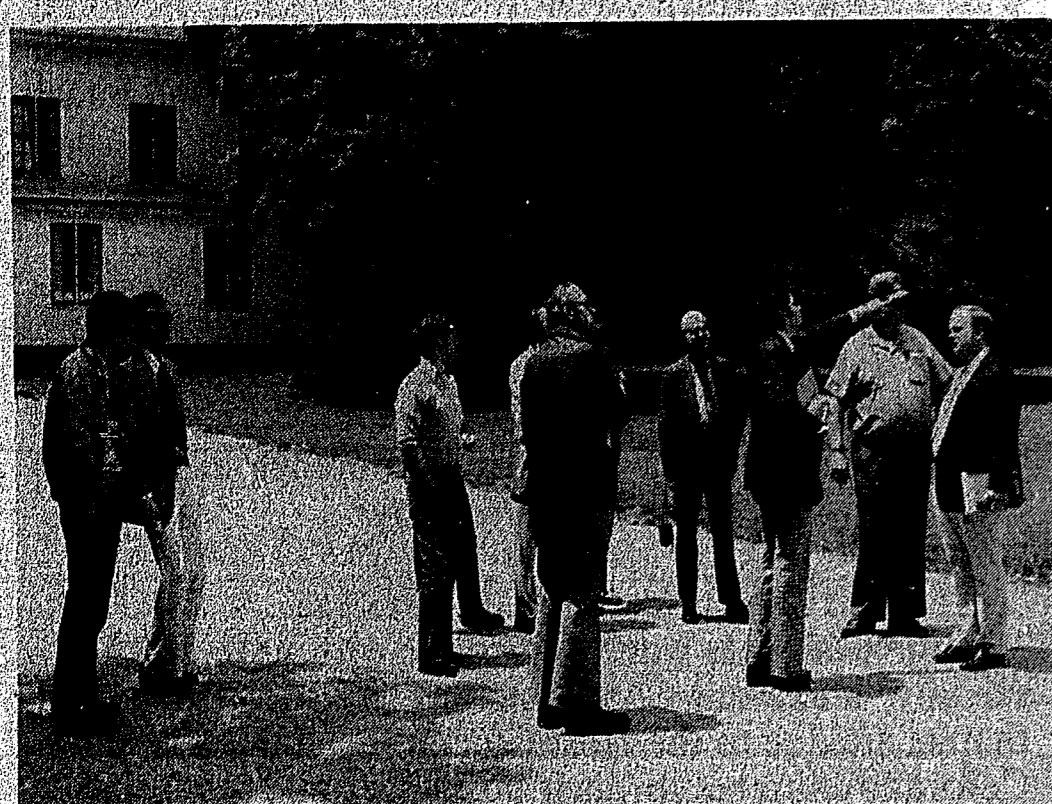




The 1980 Summer Institute visited the Newport Historical Society, site of the first S.D.B. church in America. Thomas Merchant, Tom Sostar, Dennis Palmer, Bill Shobe, Don Chroniger, Jack Hays, Malcolm Salisbury, Gordon Lawton, Dave Gran, Herbert E. Saunders,



Malcolm Salisbury, (right) and Jack Hays, listen to Rev. Gordon Lawton, pastor, describe the history and background of the First SDB Church of Hopkinton in Ashaway, R.I. This church is the oldest of our current active churches.



Students and others participate in the study of SDB History while on a field trip to New England. Pictured: (left to right) Kenneth Burdick (pastor of North Jersey church), Thomas Merchant (historian), Don Chroniger, Thomas Sostar, K. Duane Hurley (executive secretary), Gordon Lawton (pastor of Ashaway church), Jack Hays, David Gran (pastor of Westerly church). Not pictured or in background Bill Shobe, Malcolm Salisbury, Dennis Palmer. Photographer, Dean Herbert Saunders.

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1980 SUMMER INSTITUTE

The 1980 Summer Institute at the Seventh Day Baptist Center on Ministry was held in Plainfield, New Jersey, on June 9-27 with six students and pastors participating. The course of study was in Seventh Day Baptist History and Polity, taught by Dean Herbert E. Saunders and Historian Thomas L. Merchant. Study included lectures and reading, with a comprehensive exam at the end of our course.

Students who participated in the sessions were Bill Shobe, senior student at Conservative Baptist Theological Seminary in Denver, Colorado; Dennis Palmer, senior student at Southwestern Theological Seminary in Ft. Worth, Texas; and Donald Chroniger, junior student at Central Baptist Theological Seminary in Kansas City, Kansas. Pastors who participated in the study were Rev. Jack Hays of Sunshine Mountain, Mississippi, and Rev. Thomas Sostar of Alfred, New York. Also attending was a recent member of the Adams Center Seventh Day Baptist Church, Mr. Malcolm Salisbury.

Highlights of the three week session were field trips to Newport, Rhode Island, and many of the churches that began Seventh Day Baptist history, and Ephrata, Pennsylvania, home of the German Seventh Day Baptist pietist community of the colonial period.

Other participants in the sessions were Executive Vice-President of the Missionary Society, Leon R. Lawton, and Executive Secretary of the General Conference, K. Duane Hurley. Mrs. Barbara Saunders, assisted by her parents Mr. and Mrs. Burton Crandall who were visiting, again provided meals for the students. Miss Barbara Snyder, who lived at the Plainfield parsonage, provided hosting for all six of the students at the "hosting house." Many thanks go to all who participated in this important aspect of theological education for Seventh Day Baptists. □

THE SABBATH

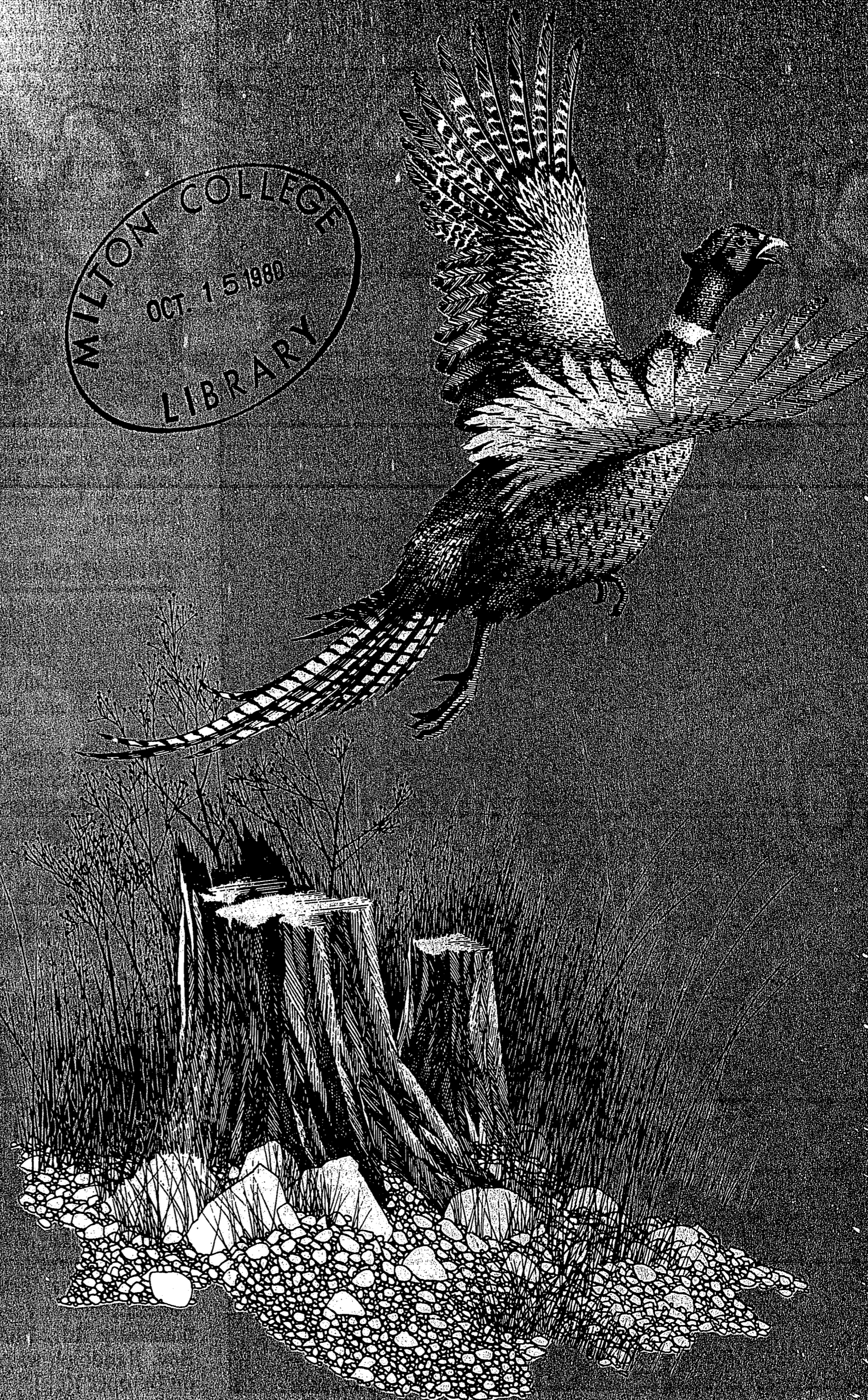
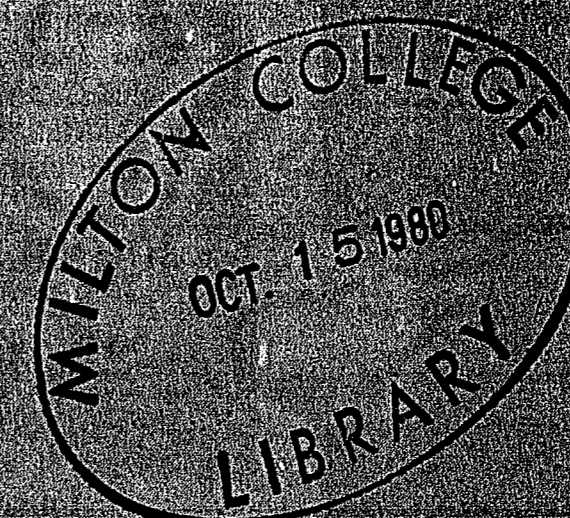
OUR 136th YEAR

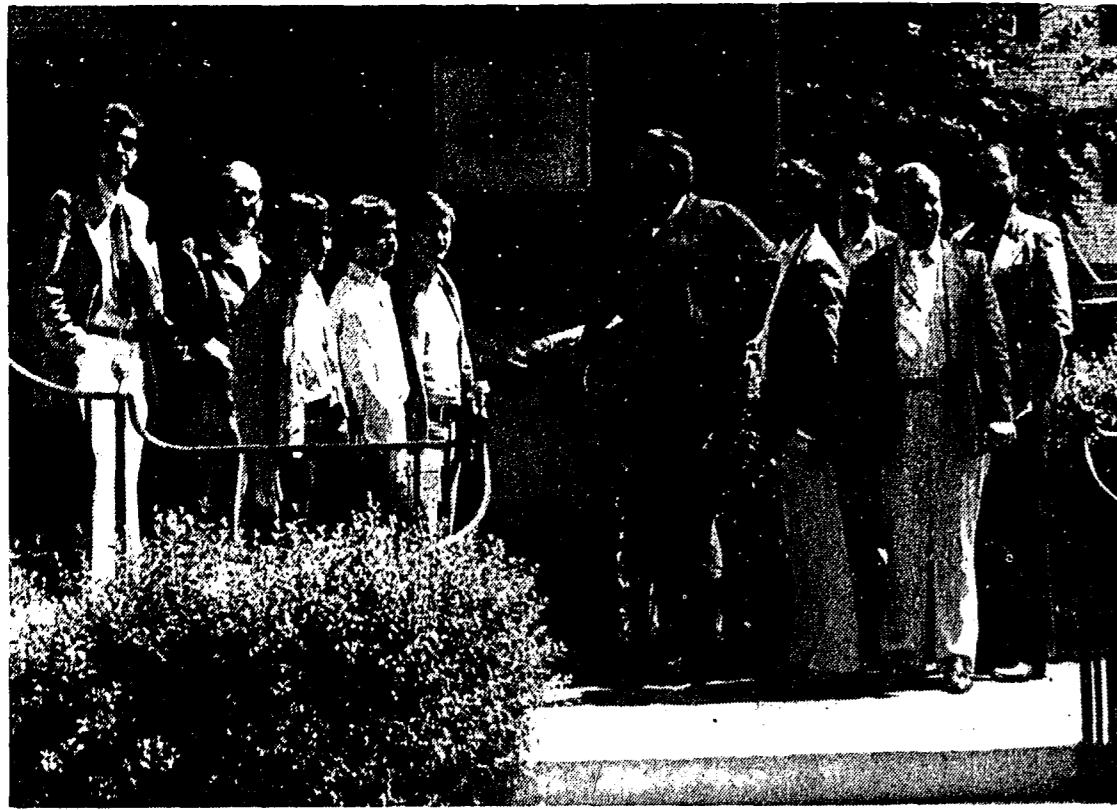
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OCTOBER



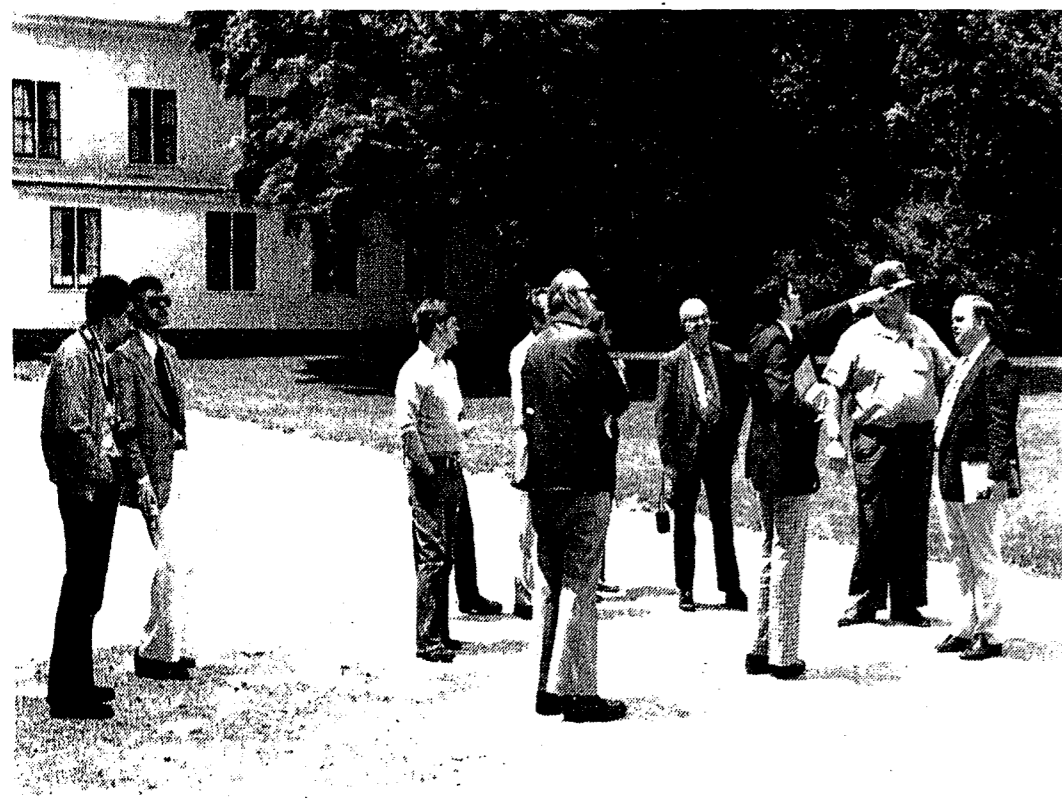


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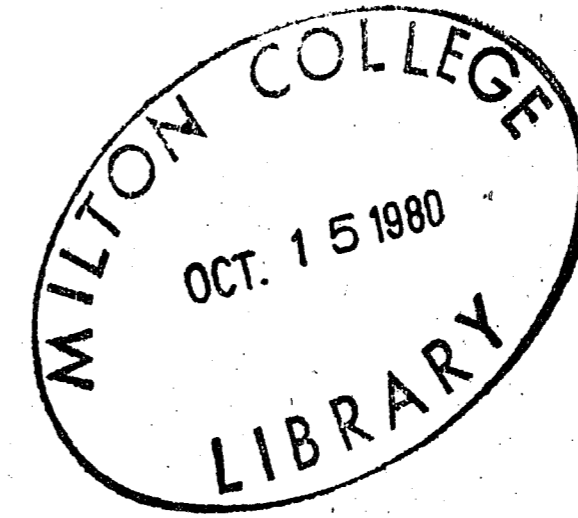
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Photographs of Conference taken by Phil Burrows, Milton, WI.

The Sabbath Recorder

October 1980
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The Sabbath Recorder (ISSN 0036-214X) is published monthly for \$6.00 per year in the United States; \$6.50 foreign, by the American Sabbath Tract Society, 510 Watchung Avenue, P.O. Box 868, Plainfield, NJ 07061. Second-class postage paid at Plainfield, NJ. POSTMASTER: Send address changes to *The Sabbath Recorder*, P.O. Box 868, Plainfield, NJ 07061.

This is the 136th year of publication for *The Sabbath Recorder*, the first issue being published June 13, 1844. Member of the Associated Church Press and the Evangelical Press Association. *The Sabbath Recorder* does not necessarily endorse signed articles.

JOHN D. BEVIS, EDITOR
P.O. Box 2133
Florence, AL 35630

PATRICIA CRUZAN, ART DIRECTOR

Contributing Editors

Mary G. Clare, Rev. Charles H. Graffius, Linda D. Harris, K.D. Hurley, Rev. Leon R. Lawton, Jane Mackintosh, Rev. Herbert E. Saunders.

SPECIAL ISSUES AVAILABLE

Several thousand additional copies of the August special issue of the *Sabbath Recorder* are available. This issue was especially designed as a tool for outreach and sharing. Place your order now.

25 copies - \$6.00
50 copies - \$8.00
100 copies - \$15.00

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P.O. Box 868
Plainfield, NJ 07061.

RECORDER REACTIONS

I am renewing my subscription. I remember reading the *Sabbath Recorder* in the early 1900's in my grandfather's home near Carthage, MO. Later I have received it in my own home for many years.

-Mrs. Herbert L. Lippincott
Battle Creek, MI

HAPPY BIRTHDAY!

Special birthday greetings from the *Sabbath Recorder* family to the Rev. Elizabeth Fitz Randolph of the Lakeside Nursing Home, 1229 Trumansburg Rd., Ithaca, NY 14850. Rev. Randolph was 90 years of age on October 10. □ -Editor

The Sabbath Recorder

"PLEASING GOD IN EVERY WAY" CONFERENCE 1980



Gladys (Mrs. Robert) Randolph of the Denver church thrilled our hearts and inspired our worship services with her mastery of the organ.

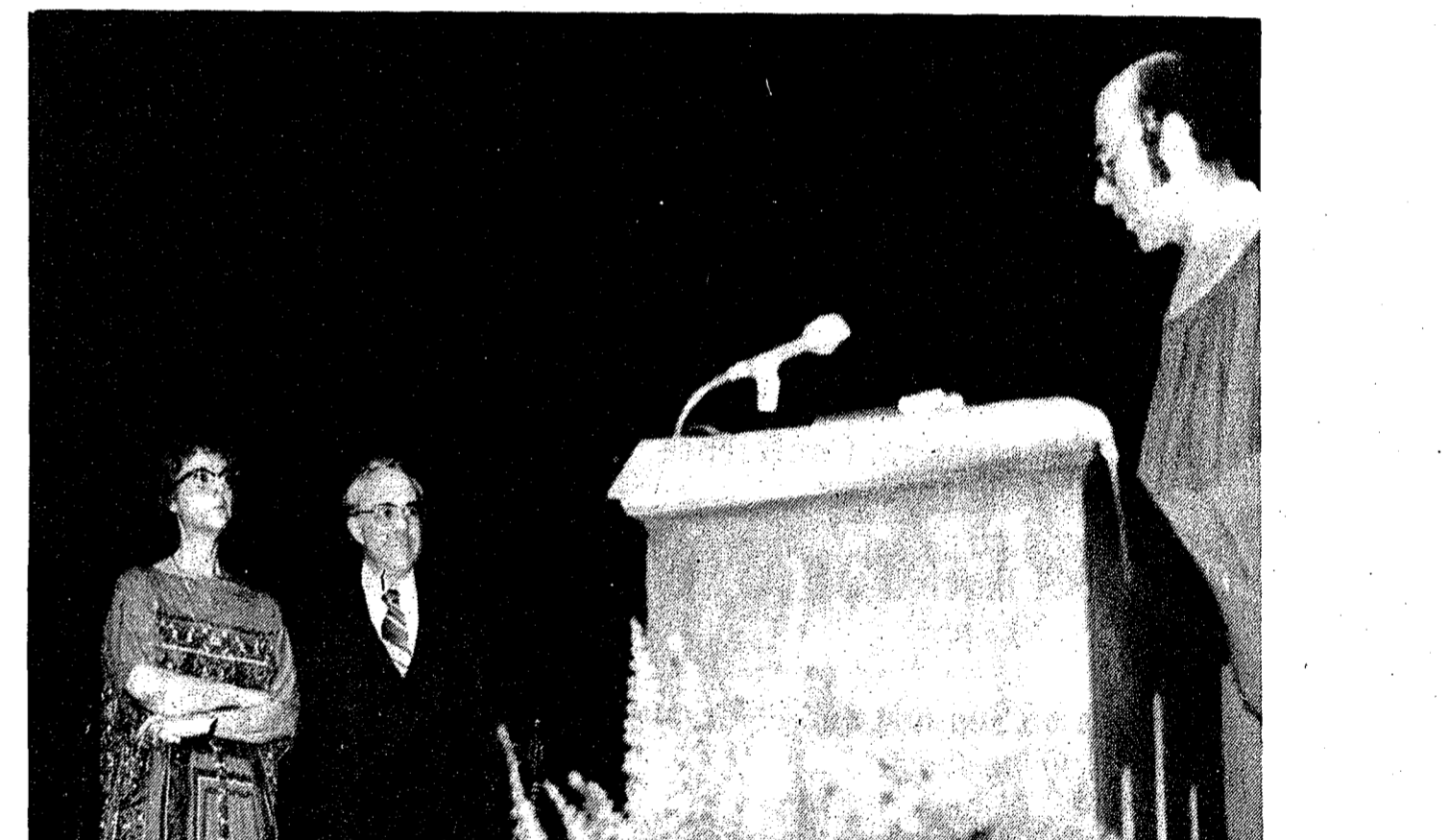
Sister Esmada R. Comrie represented the Jamaican SDB Conference. She is recording secretary of the Conference and a member of the Higgintown church.



Rev. Edgar Wheeler of the Denver church leading in a service of worship.



Dr. K.D. Hurley extends the official welcome to the delegates of the new Centralia, WA, SDB Church. Left to right: Dr. Hurley, Miss Sarah Becker, Ida Babcock, Pastor Wayne Babcock.



Rev. Russell Johnson making a special presentation to President and Mrs. Duane Davis on behalf of the Verona, NY, church, President Davis' home church.



Dick and Mary Shepard of the Columbus, OH, church shared how God has blessed as they are faithful stewards of their funds.

October 1980

Nominations Report

Officers of the General Conference

President
Charles H. Graffius

President-Elect
Dorothy Parrott

Second Vice-President
Carroll D. Van Horn

Third Vice-President
Norman K. Burdick

Recording Secretary
Linda Harris

Assistant Recording Secretary
Barbara Green

Corresponding Secretary
K.D. Hurley

Denominational Treasurer
Gordon L. Sanford

Assistant Denominational Treasurer
Wilma Sanford

Treasurer of General Conference
William R. (Bob) Austin

Assistant Treasurer of General Conference
Jean McAllister

General Council of the General Conference

Term expiring 1983
George S. Stillman
Dorothy Parrott

Trustees of the General Conference

Terms expiring 1983
Ruth Bachman
Denison D. Barber
Victor W. Skaggs

Committee on Support and Retirement

Term expiring 1983
Donald G. Rudert

Committee on Obituaries

Nellie P. Barbur
Maleta Curtis
Oma Seager
Doris Van Horn
Frankie Davis

Christian Social Action Committee

Term expiring 1983
Mary Green
Elizabeth M. North
Kenneth B. Van Horn

Committee on Faith and Order

Term expiring 1983
John Rau
Stephen Thorngate, II

Council On Ministry

Term expiring 1983
Rev. Ernest K. Bee
Rev. Edgar Wheeler

Council On Ecumenical Affairs

Term expiring 1985
Susan D. Bond

American Bible Society Representative

C. Harmon Dickinson

Baptist Men's Council, North American Baptist Men's Fellowship

Ernest F. Bond

Member Executive Committee, North American Baptist Women's Union

Mrs. Paul J. Owen

Member General Committee, North American Baptist Men's Fellowship

Ernest K. Bee
K.D. Hurley
Jennings F. Randolph

Member Executive Committee, Baptist World Alliance

K.D. Hurley

Friends of Baptist World Alliance Committee

Dorothy J. Parrott

Baptist Joint Committee On Public Affairs Representatives

Leland E. Davis
K.D. Hurley
Dorothy J. Parrott

Seventh Day Baptist Memorial Fund Trustees

Term expiring 1983
Frederik J. Bakker
Donald M. Graffius
Owen H. Probasco

Women's Society Officers

President
Mrs. Paul J. Owen (Floy)

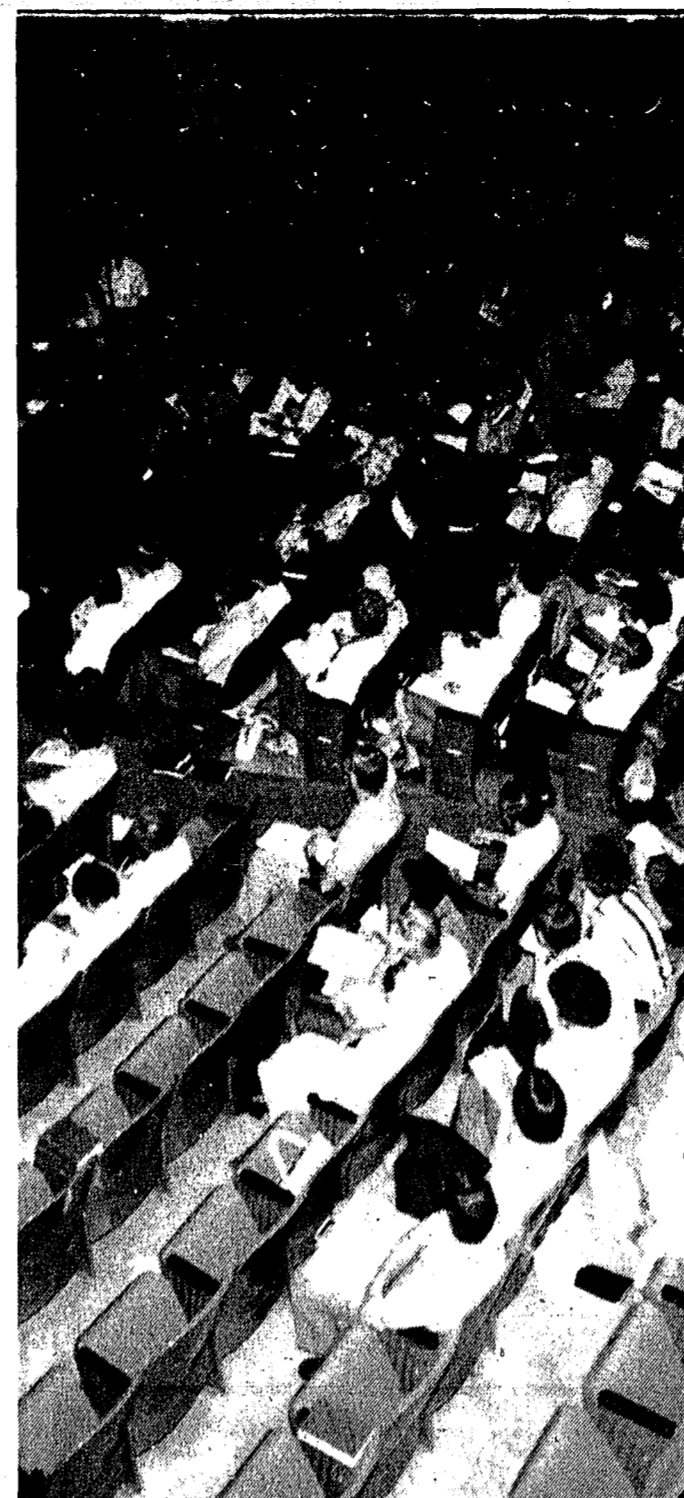
Vice-President
Mrs. Victor H. Burdick (Beth)

Recording Secretary
Mrs. John Crump (Louise)

Corresponding Secretary
Mrs. Estelle Abbebe

Treasurer
Mrs. Richard P. Ashcraft (Pat)

Editor
Mrs. Douglas Mackintosh (Jane) □



Why Conference?

by Rev. Don Sanford

WELCOME to the 168th annual session of the Seventh Day Baptist General Conference. Actually it was nearly 180 years ago that steps were taken leading to the formal organization of our General Conference.

It was at a Yearly Meeting of seven churches in Rhode Island, Connecticut, New York, and New Jersey that Elder Henry Clarke, in 1801, proposed that the several churches "unite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said Union missionaries, at the expense of the several churches which may fall in with the proposition." As a result of this resolution, seventy brethren and eight sisters representing seven churches met at Hopkinton, September 10, 1802, for the first session.

A year later, the powers and duties of Conference were established in four particulars:

1. The Conference shall be composed of as many messengers as the churches see fit to send; but the voting shall be by churches, each church having from one to four votes, according to membership.

2. The Conference, in itself, shall be self-governing, but its relation to the churches shall be advisory and

helpful, and to the world, missionary.

3. The financial relations of the churches to the Conference are voluntary; but the church where Conference sits will be expected to see "that the members of said Conference are provided with places to lodge and victuals, whilst there."

4. The public proceedings shall be printed for the inspection of all; and this bill or constitution is subject to alteration by the Conference. But when any material change is thought necessary, previous notice must be given by Conference to the churches, or by the churches to Conference.

During the years some changes have been made in such things as delegate numbers, and more formal organization evolved. Yet many of those same basic concerns are still held by our Conference. Even the matter of hosting with the provision for lodging and "victuals" was followed for many years. In fact, it was not too long ago that it was reported that a certain minister—now deceased—used to go annually to Conference with one shirt and one dollar and never changed either while there. Times have changed, yet we who are guests in Colorado, do give our thanks for your provisions of lodging and "victuals" while here. □

-Reprinted from the *Conference Crier*
August 11, 1980

CSA Report to General Conference 1980

SDB United Relief Fund disbursements: \$1,000 Fire damage, Alfred Station, NY, parsonage; \$500 Replenish Missionary Society India Relief Fund; \$600 National Association of Evangelicals World Relief Corporation—for Cambodian relief.

Harold and Beverley Snyder (Alfred, NY) were delegates to a Conference on Alcohol and Other Drug Abuse in Indianapolis, sponsored by a grant from the SDB Memorial Fund.

The Christian Social Action Keyworker list has been updated, and a copy of the Keyworker job description sent to each Keyworker.

As part of a denomination-wide

endeavor, our committee's job description and standard operating procedures have been updated.

We commend those of our churches which have been active in the sponsorship of Southeast Asia refugees.

We promoted One Great Hour of Sharing again this year, which is fund-raising for Church World Service. We thank Leon Lawton, SDB delegate to Church World Service, for helping to update their mailing list to our churches.

In an effort to involve the Keyworkers more fully in the realm of Christian social action, we recommend that "Report for the Capital" be sent to the Keyworkers, rather than

to the pastors.

We suggested to the Audiovisual Department of the Tract Society that a slide set on world hunger be purchased from Baptist World Alliance for \$10. Our committee would promote its use were it bought.

Our committee has a set of tapes (cassette) of the speeches made at a seminar on the family, held in Orlando, Florida, last year. These tapes are available for use upon request.

We are concerned that support be given to conscientious objectors, if and when a draft into military service resumes. □

-Alan Crouch, chairman



"We love because
God first loved us."

1 John 4:19

**WOMEN'S LUNCHEON
AT CONFERENCE**

The Women's Board luncheon and annual meeting was held on Tuesday at noon of Conference week. Ada Davis, outgoing president, presided.

Updated reports were shared from thirty-two societies including one from the Netherlands and one from Jamaica. There were thirty-two banners made and brought to Conference by the ladies. These were displayed in the auditorium during the week.

Floy Owen, representing the Los Angeles church and soon to be president, encouraged the ladies to speak up for their societies and the Lord. She also stressed the need to set goals.

The theme for the women for the coming year is taken from Ephesians 4:3: "Endeavoring to keep the unity of the Spirit in the bond of peace."

A budget summary was given by Jane Bottoms, treasurer. The Colorado ladies will continue work on the "Histories of our Societies" book, headed by Madeline Fitz Randolph.

Later in the week the following were elected as new officers of the Women's Board: President, Floy Owens; Vice-President, Beth Burdick; Recording Secretary, Louise Crump; Corresponding Secretary, Estelle Abbebe; Treasurer, Pat Ashcraft; and Editor, Jane Mackintosh. □

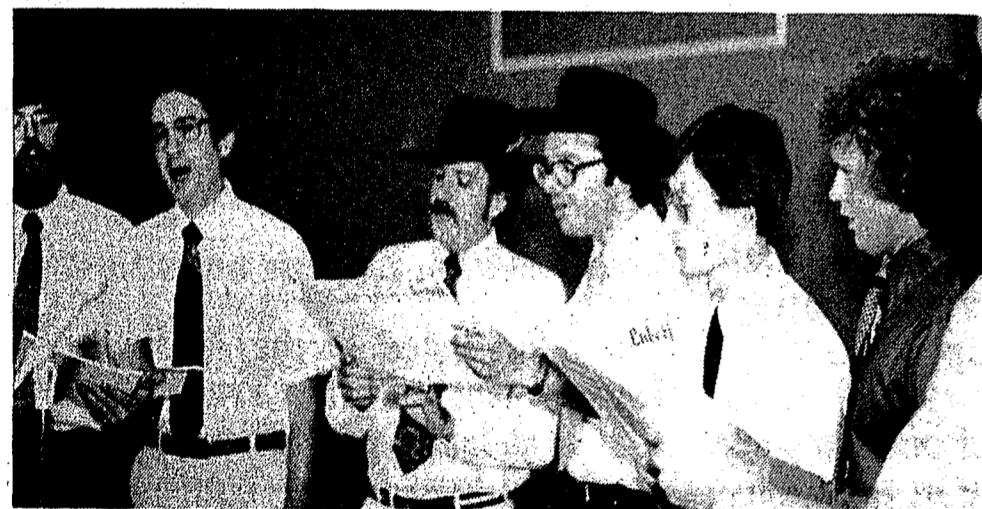
-Ida Babcock



"Pleasing God in Every Way" was the theme of the banners brought to Conference by the various Women's Societies across the country.



Floy Owen, new president of the Women's Board, is given the official gavel by President Ada Davis.



A men's chorus serenaded the women with 'sentimental' songs.



...the ladies respond



The Women's Luncheon was a time of fellowship as well as business.

Back by popular request... **THE LIGHTER** SIDE OF CONFERENCE



"As incoming President I want you to stay on the job, K.D.—in fact I have my ways to insure that you do!"



"Yes, I have observed that Conference is an ideal place to meet one's mate. In fact I understand cupid is quite active here."



"Just one more sip before the meeting begins...I brought this homemade juice all the way from Westerly..."



"Choices—Choices—now where is the fried egg-plant?"

"Now son, if you will just listen to your mother's advice you'll be wiser and better for it..."



"Climbing the hill from the auditorium is getting to me—"

Photos by Phil Burrows—captions by the editor.

COSAR Reports

What is the Committee on Support and Retirement? We are a committee elected by General Conference to administer, advise and recommend action in regard to aid and support of our ministers and denominational workers, both active and retired. Principal areas of concern are providing an adequate and workable retirement plan, related insurance benefits and assisting churches in suggesting guidelines for minimum ministers' salaries.

What have we accomplished lately and what are our future plans? The members of COSAR are very dedicated and concerned. We want our dedicated ministers and denominational workers adequately supported and feel that you want the same.

In 1975-76 a study was made of our retirement program. The results were startling. Not only were we not meeting our current responsibility, but we found that funding for past years' services was deficient by approximately \$500,000. We became alarmed and brought the findings to General Council and to the denomination. The churches through General Conference asked COSAR to help resolve the problem. Conference gave COSAR the job of finding an adequate retirement plan and to implement it.

After careful study, we presented a plan to the churches. With unanimous approval of churches we implemented and started the current retirement plan in January 1979. The present plan is a funded plan.

The problem of dealing with a past service liability of \$500,000 still remained. However, we recommended to General Council that we meet the deficit by the following means:

-Contributions from churches over the next 10 years for those 55 to 65 will generate \$50,000. A portion of current contributions going to past service costs from ministers under 50 years of age will generate an additional \$150,000.

Thus, individuals and churches must raise the remainder of \$300,000. We

want to raise this amount over the next three years, by a major gift campaign called Pastor's Retirement Offering Project (PROP). What are we asking you to do?

First: Pray about this project and ask the Lord for guidance.

Second: Then think about the pastor and your church and determine if it's worth your support.

Third: If you agree you have been blessed and you want to support your pastor, then we're asking you to give. Not a regular gift, but a gift considerably larger than you have given before. If you have received nothing of value, you are certainly under no obligation to give in return. But, if your pastor, your church, your Lord have helped shape your life and put you where you are today, then give accordingly.

Fourth: "How much should I give?" and "What is expected of me?" Each of us has to follow his own conscience or better yet ask the Holy Spirit to lead you. One suggestion might be to pledge 1 percent of your annual income over the next three years. What would this do? Let's take an average income of \$15,000/yr. That would be \$150/year x 3 years = \$450. Assume 1,000 wage earners for our denomination, that would be \$450,000 raised over three years.

Just think what would happen if everyone in our denomination: children, parents, brothers and sisters all gave 1 percent of their income for this cause. Do you realize we could probably raise the whole amount in one year?

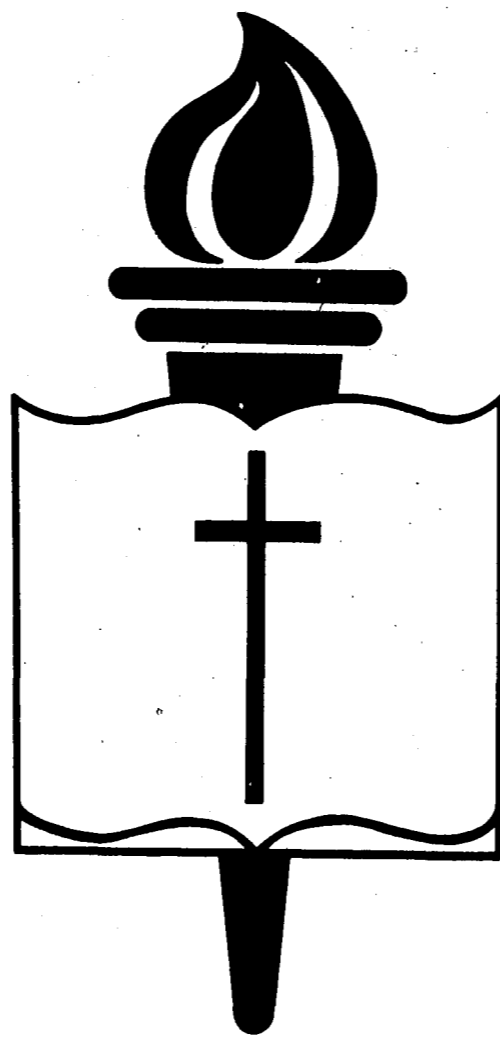
Five: What is expected of me? God wants our best. Can we do less than give our best to him? Let's support our pastor NOW, by making our pledges. Better yet, make your contribution a weekly, monthly, or yearly contribution. And each time you send in your contribution, stop and pray for your pastor and church and recall the blessings God gives you each day. □

-Clayton Pinder



Evalois St. John explains to a young visitor the old Mill Yard clock in the S.D.B. Historical Society museum.

"A
Virtuous
Woman"



by Albert N. Rogers

Evalois St. John was five years old when her father Devalois moved his family from Leonardville, N.Y., to Plainfield, N.J. The family often visited back in New York state but Evalois spent almost her entire life in New Jersey.

Long Sabbath afternoon walks with her father instilled in Eva a love of nature and of storytelling. Active in the Plainfield church which she joined in her teens, she prepared for a career in religious education at Montclair Normal School. She also studied in New York City and worked for a time on the staff of the Presbyterian Church at Hudson, N.Y. Later she was a teacher and supervisor at Crescent Avenue Presbyterian Church in Plainfield. She wrote several plays and pageants which were presented there and in her own church.

In 1921 Miss St. John became editor of *The Sabbath Visitor* and a proofreader in The Recorder Press of the American Sabbath Tract Society. She was closely associated with the Rev. Theodore L. Gardiner and the Rev. Herbert C. Van Horn, editors of *The Sabbath Recorder*. In 1937 she became assistant to Dr. Corliss F. Randolph, librarian of the Seventh Day Baptist Historical Society. This

was to be her life work until her retirement in 1969. Upon Dr. Randolph's death in 1954 she succeeded him as librarian, and after her retirement her interest was still centered in that lifework.

As a faithful steward of the Seventh Day Baptist archives, as a gracious hostess of the library, and as a resourceful scholar Evalois St. John served her denomination with selfless devotion. Her loyalty was intense. She took pride in opening the treasures of the library collection to members from distant points and visitors of special interests. Colleagues regarded her as spritely when she moved rapidly from her desk to vaults on the second or third floors and to periodical files in the basement.

Papers prepared on the basis of Miss St. John's research reflect the breadth of her interest: *The Spirit of 1676—Sabbathkeepers in the 17th Century*; *Letters of Three 17th Century Writers*: Francis Bampfield, Edward Stennett and Samuel Hubbard; *The Beginnings of General Conference, 1696*; *David Dunn—Instrument in God's Hand*; *Prophet Voices of the Past* (John James, Samuel Hubbard, Edward Stennett, Abram Herbert Lewis); *God Spoke: People Were Changed* given at the 1940 General

Conference, Battle Creek, Mich., and *The Church's Responsibility to Youth*.

Miss St. John also prepared papers for ministers conference programs, and research needed by General Conference officials besides many on local church and genealogical topics. In later years she was active in studies at the Center for Ministry in the Seventh Day Baptist Building.

In 1967 the Women's Board of General Conference awarded Miss St. John its annual recognition "Robe of Achievement" and two years later she was honored by the Conference president on her retirement after long and worthy service.

Through much of her adult life Miss St. John made a home for her invalid sister Nellie in Plainfield. In her declining years she was cared for by her niece Janette L. Rogers and her husband the Rev. Albert N. Rogers, moving with them to Alfred Station, N.Y., in 1975. Survivors include nieces and nephews in each of whom Miss St. John was keenly interested.

"Give her the fruit of her hands, and let her works praise her in the gates" (Prov. 31:31). □

baptist world alliance

thank you!

for helping us grow, sharing our excitement as we meet the challenge of Christ's ministry in today's world.



1905-1980, 75 years of ministry

OFFICIAL
SEVENTH DAY BAPTIST
LOGO

Adopted at
General Conference 1980

**ABS Offering
Sabbath
Oct. 18, 1980**

Since its founding 164 years ago, the American Bible Society has offered the peoples of the world more than three billion opportunities to read at least some portion of God's Word. Starting out with a distribution of 6,410 Bibles in 1816, the ABS has through the years steadily increased its ministry of sharing the Scriptures to reach its current annual distribution rate of more than 250 million Bibles, New Testaments, Portions and Selections.

In many overseas areas there were extremely encouraging increases in the number of people reached with God's Word. For example: a 490 percent increase in distribution was experienced throughout Angola due in large measure to the introduction of New Reader Scriptures; a 211 percent increase in Cameroun where there is a great thirst for the Word of God caused by revival movements throughout the country; and a 298 percent increase in North Africa made possible by a wide acceptance of the new Today's Arabic Version of the Scriptures.

Some of the most troubled areas of Asia also reported significant increases. Syria's distribution was up 115 percent due also to the demand for Selections in the new common language Arabic translation, and circulation in Pakistan rose 99.7 percent as a result of mass distribution campaigns carried out by teams of Bible Society workers.

During 1979 the United Bible Societies, of which ABS is a member, were able to supply the people of Cuba with 10,000 copies of the newly released Spanish "Version Popular" Bible, *Dios Habla Hoy*, with the full approval of the Cuban government.

The year 1979 will also be remembered as the year in which the Word of God became more easily available to the Chinese people in the people's Republic of China. After receiving a Bible sent to him from the Bible Society in Hong Kong, one reader from Beijing (Peking) wrote: "I spent two nights to read through the New Testament. If one learns the Bible from one's childhood, one's heart will be pure and clean. We will not have so many sinners on earth. From now on I will read the Bible in detail. I have decided to read one chapter every day. I hope that I shall be a Christian soon."

Following are some of the highlights of the Bible work made possible through your gifts in 1979.

Europe

The most significant developments in Bible work during 1979 occurred in Eastern Europe. In February the Moscow Patriarchate published 50,000 Bibles which were distributed throughout the diocese of the Orthodox Church. More than 100,000 copies of a new edition of the New Testament and Psalms were printed in Bucharest, Romania, with the entire production being distributed before the end of the year. Thirty thousand copies of a new Czech translation of the Bible were printed in Czechoslovakia during 1979 with more than two-thirds of them distributed to the churches before the close of the year.

In Yugoslavia 15,000 copies of the four Gospels in Slovenian were published and distributed throughout the churches. In all, 362,050 Scriptures were circulated throughout Eastern Europe in 1979 by the Bible Societies, a 59 percent increase over the distribution in 1978. These successes contributed to an overall increase of 27.5 percent in the distribution of New Testaments throughout all of Europe and a 17.7 percent increase in the circulation of complete Bibles.

The United States

The American Bible Society distributed 108,882,672 Scriptures in the United States during 1979. Among the larger provisions of Scriptures throughout the year were a quarter of a million Scriptures for distribution by the Recreational Department of Parks Services, Washington, D.C., and another quarter of a million Scriptures to the Evangelical Children's Day Parade for Spanish-speaking children in Chicago, Illinois. More than 260,000 Scripture Portions were distributed by the Alabama Baptist Convention in a campaign to reach every home in the state with some part of God's Word. Similar mass distribution efforts were carried on throughout the year in almost every area of the nation. God's Word was shared on beaches, recreational areas, and at country and state fairs; in hospitals, nursing homes and other institutions; and to people of all ages and in all circumstances of life wherever they might be found.

Translations

Twenty-seven languages were added in 1979 to the list of languages and dialects in which at least one book of the Bible has been published. In two of these languages the first publication was the entire New Testament. The number of languages in which at least one book of the Bible has been published as of December 1979 was 1,685.

New Reader Scriptures

By the end of 1979 New Reader Scripture Selections had been published in 228 languages. Translation of these booklets had been completed in 315 languages and was proceeding in an additional 84 languages. New Reader Scriptures accounted for almost 10 percent of the distribution throughout Latin America; 15 percent of the Scriptures distributed throughout Asia and 18 percent of the Scriptures in Africa.

Volunteers

The number of dedicated Christians who are devoting both time and effort

to the Bible cause rose to over 35,000 Volunteers in 1979. More than 13,000 of these Volunteers are Church Representatives who actively promote American Bible Society Scriptures and programs in their local churches. Over 2,900 Volunteers maintain Scripture Courtesy Centers in their homes or business establishments where ABS Scriptures can be purchased by the general public.

The Thanks of Millions!

The tremendous advances achieved for the Bible cause during 1979 were made possible because of gifts received from organizations such as the Seventh Day Baptist General Conference. We convey the heartfelt thanks of millions of people around the world who, because of you, are discovering for the first time the saving knowledge of Jesus Christ, as revealed in the Scriptures.

This past year the Seventh Day Baptist General Conference contributed \$1,171, or approximately \$0.227 per member. Contributions from churches and agencies of the Seventh Day Baptist General Con-

ference for the past twelve years are as follows:

1968	\$ 465	1974	\$ 685
1969	713	1975	489
1970	727	1976	449
1971	1,273	1977	1,179
1972	640	1978	941
1973	385	1979	1,171

If the per capita income were increased to just \$0.25 per member in 1980, income from the Seventh Day Baptist General Conference would reach \$1,300. This increase in support is needed to make possible not only programs such as those outlined above, but also the distribution of God's Word in over 150 countries throughout the world.

The American Bible Society looks forward to working with you and your colleagues in the coming years. Only through the continual support of organizations such as yours can we meet the responsibility we share of providing the Scriptures to the peoples of the world. □

-Arthur C. Borden
Secretary, Church Relations

Fraternal Delegates Welcomed

sister Seventh Day Baptist Conferences were: Mrs. E. R. Comrie of Jamaica, Elder and Mrs. J. A. Nieuwstraten of The Netherlands, and Rev. L. Sawi Thanga of Burma.

Fraternal guests from other denominations or organizations were: Elder and Mrs. Robert Coulter, Church of God, Seventh Day; Elder and Mrs. Calvin Burrell, Church of God, Seventh Day; Mr. and Mrs. William Hahn of the American

Bible Society; Rev. Martha Dennis and Mr. Dennis, American Baptist Churches of the Rocky Mountain Region; Pastor C. Ver Straten, Baptist General Conference, and Elder and Mrs. Charles D. Watson representing the General Conference of Seventh-day Adventists.

Messages were also shared from some ten who were unable to be present. □

-Dorothy Parrott

Seventeen fraternal delegates and visitors were hosted at the dinner hour on Tuesday of Conference week by the Council on Ecumenical Affairs.

Messages shared by those present and others who sent greetings enriched the fellowship. It was interesting to note that guests coming from different parts of the country found that their paths had crossed on other occasions. Even though we were of differing persuasions we were all of one accord in that we are disciples of Christ.

Guests included members of the Ecumenical Interests Committee, members of the General Council, and fraternal visitors and delegates who were later presented to the Conference in the evening session.

Fraternal delegates representing



The fraternal delegates were hosted at a dinner meeting.

"We can be mirrors that brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like Him."
2 Corinthians 3:18

Nearly twenty years ago, one man had a dream about a program that would give young people an opportunity to experience what it means to trust God in all things, to serve Him unconditionally in any situation, and to give churches the opportunity to participate in the teaching and training of these young people, while benefiting from the talents they had to offer. Jack Hays shared these ideas with a young woman who was later to become his wife, and Linda presented these ideas to the Women's Board in Milton, Wisconsin, and a dream was born.

This summer many of us had the opportunity to see, at a very special time of reunion and sharing, how that dream has grown and matured since 1963. Over one hundred excited people, including former SCSC workers, staff, spouses and family members gathered together at Genesee Park in the Colorado Mountains to celebrate, reminisce, and dream dreams for their own future, and the future of SCSC. We met on the lawn at Loretto Heights, hopped on-to rented buses and in that marvelous SCSC tradition, sang and talked our way up the mountain. When we arrived at the pavilion, on top of Genesee Mountain, we discovered to our delight and pleasure, a wonderful picnic being prepared for us by Leo's Catering Service.

A very special time of sharing was done as each year was called out and the former SCSC team members came forward to tell who they were, where they had trained, and where they had served. It was exciting to see how many had served more than one year, and to see how many were now married couples with ministries within our denomination, and how God has used each one of these young people in very special ways. It is also gratifying to see that SCSC is one step in the spiritual growth of each person (whether worker, staff or family member) that was present. It was a beautiful picture in motion to see a small idea bud, blossom and grow, but we know for sure that it is not yet in full bloom, and we wait with great anticipation to see what SCSC is yet to become.

We sat down to a delicious banquet and a time of renewing old friendships and discovering new ones. Then, as is the custom with SCSC workers when they gather together, there were many many games of volleyball. Some of the people sat and shared, some viewed with awe the scenery of God's wonderful creation, some wrote or slept, and there was even a brief orientation meeting with the SCSC Committee and the new Women's Board officers.

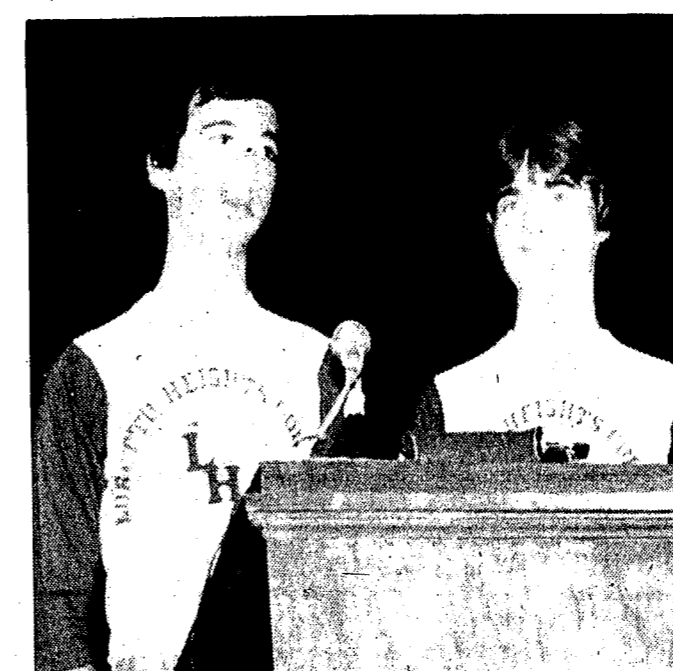
Then came that most special time of all, singing God's praises and forming that familiar circle that has come to mean so much to SCSC workers, and we had such a large circle it took a softball diamond to hold us all. How greatly God is to be praised in what He has done in our lives.

The dream of a reunion started as just that, a dream, at General Conference 1979. As the dream was shared with the SCSC Committee, and with others, it began to grow. Shirley Davis and Michele Wheeler caught the vision, and did the planning, and the work in sending out the invitations, finding a location, planning for buses and for a banquet. Sheila Stabel heard of this dream and became excited and wanted to be a part of this vision, so Sheila and David Stabel provided the means to make this dream come true.

Former workers, staff and families felt the enthusiasm and were motivated to make the trip to Conference so they could be a part of this special time together. God calls us to dream big dreams, but He also calls us to make those dreams become a reality. He also calls us to be His Body, and to recognize that it takes many parts of the Body to bring a dream to fruition. All who attended the reunion wait and watch with great anticipation to see what God yet has in store for the future of SCSC and the larger body of Christ called the Seventh Day Baptists. May each of us be willing to dream dreams, to hear God's voice and to do His Will. □

-Gerry VanDyke
 SCSC Training Coordinator

Reflecting on a Dream



WHO ARE WE?

Text: Acts 2:38-47

Each of us is often asked "What church do you belong to?" and we, of course, answer Seventh Day Baptist. I usually emphasize the "Baptist" to avoid possible misunderstanding. Often there is a slight pause and then, "Seventh Day Baptist, I'm not sure I know of Seventh Day Baptists. Who are they?" Usually, I will answer "Sabbath-keeping Baptists," which seems a succinct explanation. Most people know that there are those who keep the seventh-day Sabbath and almost everyone knows something of Baptists.

This would appear to be a positive answer to a routine question but there are frequently negative connotations to this answer, to both parts of it. First, it is not uncommon to find that the name Seventh Day, or Sabbath-keeping, for many people carries overtones of legalism, of separatism, and even of religious superiority. Secondly, for many people Baptist is associated with words like Hardshell or Southern or derogatory terms like primitive, dogmatic, racist, ignorant, etc., even though these would not reasonably apply to the vast majority of Baptists.

In spite of these drawbacks, "Sabbath-keeping Baptists" may be as good an answer as most for an off-the-cuff explanation. But—if there is time and opportunity for a real explanation, for a sit-down discussion, then WHO ARE WE?

Seventh Day Baptists are a worldwide Protestant group with beginnings in England in the early 1600's and with the first church in America established in 1671. Our form of church government we share with

many. Our doctrines we share with a few. Our heritage we share with none.

Church Government

Seventh Day Baptists are decidedly congregational with independent, autonomous churches. Our General Conference is a conference of churches voluntarily associating for fellowship and for those benefits which a headquarters organization can provide. These benefits include the publishing of a general church paper and educational and evangelistic materials. It facilitates dealing with mission enterprises, interdenominational affairs, public relations and with government. The headquarters organization also strives to provide motivation and a measure of guidance to churches and individuals but the General Conference with its boards and agencies is there to serve, not to wield authority.

We are very much a democracy and have the great weaknesses of a democracy and the strengths of a democracy. We recognize that there are more efficient forms of church government but we place very high values on the independence of our own congregations. We believe that freedom can be compatible with function.

Polity

Seventh Day Baptists, in the view of some observers, conform to Baptist concepts and polity better than many other Baptist groups. These concepts are not all clearly defined and like many concepts are always in process of development and refinement.

Freedom of religion is one of the foremost of these concepts. The first Baptist church in America was established in 1635 in Rhode Island by Roger Williams. He had been banished from Massachusetts that year because of his religious views. Nothing is more conducive to a belief in freedom of religion than being a persecuted minority. However, success and growth to over 35,000,000 members have not changed that very fundamental viewpoint of Baptists. Throughout their history Baptists have actively supported freedom of religion, not only for themselves, but for all groups. Baptist spokesmen have challenged many restrictive laws and customs and have strongly influenced government to avoid all forms of religious restraint.

If religious freedom for churches is a sound concept, how about the same freedoms for individuals within those churches? Seventh Day Baptists firmly support this view and state unequivocally that they "cherish liberty of thought as an essential condition for the guidance of the Holy Spirit." This is not just a theory or concept but it is a guiding principle and the practice of Seventh Day Baptist churches.

This, of course, has led to a wide range of doctrinal positions ranging from extreme conservatism to marked liberalism. The right and the duty of members to study and to establish their own position on all spiritual matters had led many to in-depth study and to strong convictions. It is not surprising, however, to find that many persons fail to exercise their privilege of study and of self-determination. Some, therefore, have a cultural heritage rather than a faith, a feeling rather than a conviction, and some lack that commitment which stabilizes them against the stresses of circumstances.

We recognize that, as in any denomination, some persons are Seventh Day Baptists due to an accident of birth, but we still hold that individual freedom, coupled with the opportunity and the stimulus for Scriptural study, and with the leading of the Holy Spirit, is preferable to a memorized catechism.

"Seventh Day Baptists see themselves as a part of God's picture, adding our ray of light to the accumulated light of God's people in all ages."

These views on religious freedom have led to strong opposition to any merger of government with the church. Baptists maintain an office in Washington, D.C., which works actively to preserve the separation of church and state. There is a constant flow of legislation which seeks to divert tax money to various agencies of various churches. "Eternal vigilance," to a considerable degree by Baptists, helps to keep a respectable distance between government and churches.

Ecumenicism

Kinship with other religious groups relates to the view one holds of his own position relative to the proclamation of the gospel. It appears to be almost a necessity that any church group assumes that it has been chosen by God for a divinely appointed mission. Many feel that they have been chosen to be outside the regular fold of Christians, set apart by God as a select and special group. These denominations feel that they are "the church," that they have "the truth," and that they are God's only authorized representatives. Various denominational names are associated with this separatist concept of chosenness.

Other groups feel that God has chosen them within the circle of all His chosen ones, within the fellowship of "the saints in light." They are chosen, not for special honor or privilege, but for a special mission. Seventh Day Baptists see themselves as commissioned by the Lord to focus attention on a specific part of His will for mankind. Not set apart from their brethren but as part of

the household of God to give a special witness to God's Sabbath. Like a painting with a ray of sun piercing the clouds to brighten a portion of the landscape, Seventh Day Baptists see themselves as a part of God's picture, adding our ray of light to the accumulated light of God's people in all ages.

We, therefore, can fellowship, we can worship, we can praise with God's people, with spiritual people of any name. But—we also hold convictions that would make organic union very difficult while those same convictions make spiritual union very real and joyful.

Doctrines

No spokesman and no prepared statement could give an adequate outline or summary of Seventh Day Baptist doctrine. Freedom of thought and of conscience leads to a wide spectrum of belief and of theological position on the part of individuals. Seventh Day Baptist doctrine is the sum of the doctrines of our people and they would be most difficult to catalogue. They are not set or static but rather our theology is a growing, changing, maturing body of spiritual thought. Under the leading of God's Spirit this changes year after year even as growing Christians change year after year. Thank God that this is so. His revelation never ceases. His Word never ceases to relate to contemporary needs and experiences. Probably the majority of people prefer a set body of church doctrine but we can be truthful for those who appreciate the continuing search for infinite truth.

(Continued on page 28)



This message was preached at the Denver SDB Church, August 2, 1980.



PERRY CAIN

**METHODIST
THEOLOGICAL
SEMINARY
IN OHIO**

**DELAWARE,
OHIO**



JEANNE WILHELM

**EASTERN
BAPTIST
THEOLOGICAL
SEMINARY**

**PHILADELPHIA,
PENNSYLVANIA**



WILLIAM SHOBE

**CONSERVATIVE
BAPTIST
THEOLOGICAL
SEMINARY**

**DENVER,
COLORADO**



DENNIS PALMER

**SOUTHWESTERN
BAPTIST
THEOLOGICAL
SEMINARY**

**FORT WORTH,
TEXAS**



CLIFFORD BOND

**CANDLER
SCHOOL
OF
THEOLOGY**

**ATLANTA,
GEORGIA**



DONALD CHRONIGER

**CENTRAL
BAPTIST
THEOLOGICAL
SEMINARY**

**KANSAS CITY,
KANSAS**



CARLTON WILSON

**CONSERVATIVE
BAPTIST
THEOLOGICAL
SEMINARY**

**DENVER,
COLORADO**



LEON WHEELER

**CENTRAL
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SEMINARY**

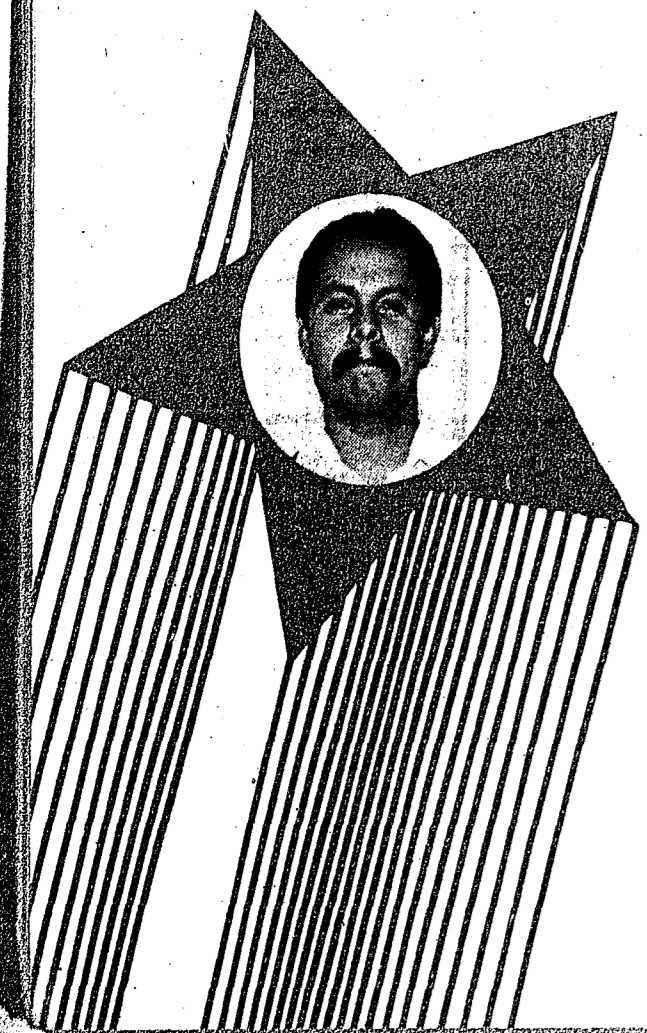
**KANSAS CITY,
KANSAS**



VERNE WRIGHT

**EASTERN
BAPTIST
THEOLOGICAL
SEMINARY**

**PHILADELPHIA,
PENNSYLVANIA**



PETE TARIN

**SPECIAL MINORITIES
MINISTRY STUDENT**

**LATIN AMERICAN
BIBLE COLLEGE
OF CALIFORNIA**

**LA PUENTE,
CALIFORNIA**

SEVENTH DAY BAPTIST CENTER ON MINISTRY — 1980-81 STUDENTS — KEEP THEM IN YOUR PRAYERS

GIVE TO OUR WORLD MISSION AND THE COUNCIL ON MINISTRY SCHOLARSHIP FUND!!

I've been looking and thinking at what discipleship is, and what I have discovered is that discipleship is being close to someone—and learning from him. *Discipleship is being close to someone and learning from him.* That breaks all the rules that the church has put down for the last two hundred years. If you are going to disciple people you can't have a church membership program with fifty people sitting out there. We cannot bring them in and give them our little bit of knowledge each week and send them away. We must live with them. We must love them. We must show them our humanness. We must show them who we are. We must be open and accepting and allow them to show us who they are.

Discipleship is what Jesus did. It's amazing that on the day of Pentecost there were twelve in that Upper Room for there were twelve that were very close to our Lord and Savior. Only twelve. He was the Son of God! He probably could have disciplined many, many more, but He chose twelve. And He still had to take time to run away out on a mountain-side someplace to speak to His Heavenly Father to maintain that relationship; the discipleship that the Father had with Him. So one person can't do it all. Jesus picked twelve and the twelve picked some more, and some more, but they all pointed everybody back to God. That's the important part! We can run out and by virtue of our nature, by virtue of our charisma, we can gain a following and have disciples of Gordon and disciples of Dale, and disciples of anybody else, but that's not the point. We find that the Corinthian church had a problem and Paul addressed it. He says "You've got the point wrong. It's not that I am following Paul of Apollos but we're following Jesus, He is our God."

We are talking about the one who calls us to this discipleship. This God who calls us to discipleship: Who is He? What is He like? He's so many things that we could spend a great deal of time talking about who this God is, and with our human minds we would never be able to comprehend Him fully.

Let's content ourselves with looking at four aspects of His character, four things that we can say about God. The four things are these: God Is, God Loves, God Speaks, and God

Judges. We find these four things in this third chapter of Exodus.

God Is

God is the great I AM. He said to Moses "I AM that I AM. I AM the God of Abraham, and of Isaac, and of Jacob." Many people have taken this to mean that God was, and is, and is to come. And this statement does, but that's not the main point. The main point is that it indicates the unsearchableness and the unreachableness of God. He is so great, so mighty, so large and vast that we with our human minds cannot comprehend Him. So we must have faith that He is there—we must have faith that He is what He says He is.

Going to the SDB General Conference seems to be the annual trek that many people take. In 1966 Conference was in California and my father decided that we should see America at the same time. He bought a Golden Eagle pass that permitted us to enter and camp at all the Federal Parks, stuck it on the

windshield of the VW van and we headed out. One place we stopped was Wind Cave, South Dakota. As we went down into the cave and looked around, we were taken down the well-lit, nicely finished crushed rock paths and show stalactites and stalagmites. As we were walking through, I said "What's that down there? That's a nice dark black tunnel, what's down there?" "We don't know," was the reply. We arrived at a point and were shown a line going off into the cavern and told, "There's a group of people exploring out that way. We're not sure how far this cave goes and that line is so that they can get back. They've been out there a week or so. It's a big cave. It's unsearchable, at least right now. We're still looking at it." They've probably x-rayed it by now and found out where every single nook and cranny is, but in this sense God is like Wind Cave. We don't know every nook and cranny and turn and hole or every bit and piece of His character. He's unsearchable and we can never know Him fully. However, please don't let that

stop us from searching to find and know Him.

In some way God Is indicates that He exists. He was, He is the great I AM. He was there at the beginning, He was there to utter "let there be light," and He will be there after this world collapses and a new one takes its place. He will be here when Jesus comes again. His name indicates that He exists. Moses asked God, "Who am I going to tell these folks sent me? I know that you've told me that you're the God of Abraham, Isaac, and Jacob, and I know that you said that I AM what I AM, and I can understand that, but when I get back to those people they are going to want to know who sent me." Moses wanted to know a name. Today we know that names have meanings and when we hear a name it triggers all kinds of images in our minds. For instance, if I was to say "Pepsi" you'd know what I was talking about and you'd be able to distinguish "Pepsi" from "RC." And you would be able to distinguish "Pepsi" and "RC" from "Coke."

Brand names tell us exactly what's in the can, as far as cola is concerned.

Names of God were very important. The Egyptians were Polytheistic; they had many gods. The children of Israel had lived in Egypt for 400 years and they knew who the other gods were. So when Moses, who had been raised in Pharaoh's household and who was an exile, came back and said, "God wants us to do this," the Elders wanted to know who this God was. Was he Ra, the sun god? Who was he? So Moses had a point. He wanted to know who God is. As we look at the name we find that it tells us that God is unsearchable and that He exists.

God Loves

As we look at the passage we discover that God was listening to the children of Israel. They may not have been addressing God. They may not have been saying, "Oh Lord God, the God of Abraham and Isaac and Jacob, the God of our forefathers, please deliver us from these

mean, evil, nasty Egyptians." They may not have been doing that, we don't know. They could have just been saying "This is terrible, my back hurts, they just whipped me I don't know what I'm supposed to be doing." Whether the children of Israel were paying any attention to God or not didn't make any difference, because God hears. God hears us when we call to Him. We don't have to be His child to know that He does hear us. He hears as we call. He listens. God loves—He cares

Not only did God hear that the children of Israel had a problem, but He did something about it. He called Moses on the back side of the desert to go and to do something. He didn't just sit up in heaven or in the bush and say, "Well that's tough, that's life, everybody has to be a slave sometime." No. God cares. He sent Moses—He acted.

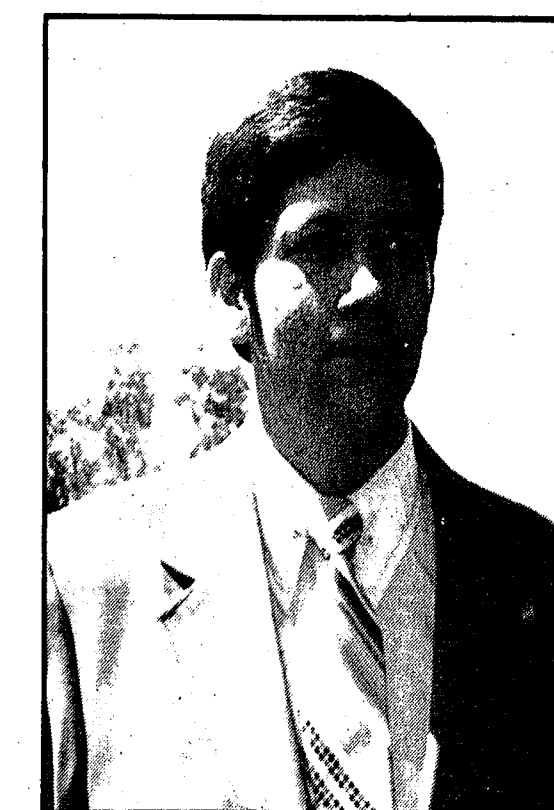
A third indication of God's love is that He delivers those who are His people. God had called these people many years before to be His and had made a promise to their forefather Abraham and He had made that promise again to Jacob. He said "You will be my people," and so as He heard He responded, and He delivered them. Even if we don't go past Exodus chapter 3, we have God's promise that He is going to deliver them.

If you look in verse 12 you'll see Moses had just asked, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" He was saying "Why should I go back there? I'm a wanted criminal!" and God said "I will be with you." God promises each one of us that He will be with us. He says to Moses, "I will be with you," and then gives a very interesting sign. He doesn't say "See this bush? It's burning. This is a sign that it's going to happen." No, He says, "And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain." Quite often God gives us signs that we will only discover after we've obeyed. *Quite often God gives us signs that we'll discover only after we've obeyed.* God didn't say to Moses "OK, the sky is going to turn red and then you'll know that I am powerful." No. God wanted

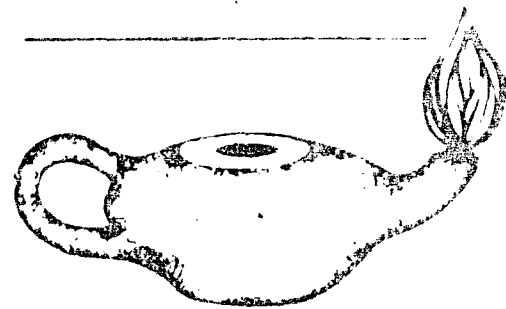
(Continued on page 26)

The God Who Calls Us To Discipleship

Text: Exodus 3:1-22



by Rev. Gordon Lawton



BOARD OF CHRISTIAN EDUCATION

COMPETENT TEACHERS ARE ESSENTIAL TO GOOD SABBATH SCHOOLS

The concept of adequate training of teachers is Biblical. Jesus spent three years teaching His disciples before sending them out to witness to the world. The apostle Paul wrote to Timothy urging him to teach others how to teach so that the Word of God would be passed quickly. Can we, as followers of Jesus Christ, do other than encourage our teachers to want to learn more about the Bible and better ways to teach and provide the opportunity for that learning?

Every school, no matter how small, is able to provide some type of training. The first step is for the Committee for Christian Education, the pastor or the teachers themselves to assess the needs of those presently teaching as well as the needs of perspective teachers. Then a plan can be made for the type of program which best meets those needs.

The program could be as small as one or two persons reading and discussing a good book on Christian Education and/or doing in-depth Bible study of Scriptures being used in the weekly lessons. Or, a school with more teachers could plan monthly meetings to discuss their work, set goals, and determine methods to meet them. The needs of the students and related problems could be considered. Different methods of Bible study could be used as the introduction to each meeting, helping the teachers to learn new ways of teaching their students.

One problem many teachers face is the feeling of aloneness; no one

else has their problems or as much responsibility for so long a time. A solution would be to form a group using DECISION TO DISCIPLE material. The persons in the group become understanding and supportive of each other while learning Bible truths. Those who had not been interested before could become exposed to and involved in church school activities.

Some churches could expand the program to have a community wide seminar where several churches could join for a workshop. Each church could be responsible for one area of study or a leader could be imported for a series of meetings.

The timing of the Teacher Workshop is important. Some teachers enjoy meeting before or after midweek worship services. Others prefer five or six sessions being held on successive weeks; still others would find weekend meetings more convenient. Again, meet the needs of the group. Start the classes at the time announced and continue no matter how small the group. If the sessions are interesting and challenging others will come. Quality, not quantity, is important although the more people involved, the greater the impact will be on the school and church as a whole.

The executive secretary of the Board of Christian Education is always willing to come for Leadership Workshops. Gospel Light and Youth Specialties have professional groups who hold weekend seminars in many regions of the country. Churches which find it difficult to maintain their own sessions should provide

"You then, my son, be strong in the grace that is in Christ Jesus, and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also."

2 Timothy 2:1,2

scholarships to assist their teachers attend these very helpful meetings.

After a specific plan has been determined an enthusiastic leader or director should be appointed. One who can promote the project, making it seem important enough so others will become involved. The best way to recruit participants for the meetings is by direct invitation, explaining the purposes, the time involved and who will be leading the sessions. Church bulletins, inserts, posters and brochures will be helpful to remind those interested and catch the interest of some not contacted otherwise. The date of the sessions should be published long enough ahead so that people would not have conflicting engagements.

Many people not able to be directly involved in teaching in the Sabbath School can help promote the workshops by suggesting names of people who might attend the sessions and making personal visits to them, by helping advertise the event and accepting other responsibilities which relieve teachers of obligations which might prevent them from attending.

The training of Sabbath School Teachers and Youth Leaders is one of the most important programs a church can maintain. It is important that they should be taught Bible understanding as well as knowledge of Christian Education principles. Make Teacher Education events important by giving them ample planning time, plenty of advertising, get the best people involved and budget sufficient amounts to carry out the program to its fullest possible benefit to the most people. □

BOOKS IN THE BOARD OF CHRISTIAN EDUCATION LENDING LIBRARY

To borrow, write to: 15 S. Main St., Alfred, NY 14802

Foster, Virgil E. and Morrison, Eleanor Shelton, *Creative Teaching in the Church*, Prentice-Hall, Inc., Englewood Cliffs, NJ, 1963. A 244 page book which covers the foundation of method, procedures for age groups; preschool through Youth; and a third section dealing with special activities such as creative writing, construction activities, creative drama and others.

Rood, Wayne R., *The Art of Teaching Christianity*, Abingdon Press, 1968. 220 pages which cover the nature of teaching Christianity, preparing to teach, methods of teaching, and evaluation of the teaching.

Rood, Wayne R., *On Nurturing Christians*, Abingdon Press, 1972. 170 pages discussing the changes in philosophy of teaching, the ways children from kindergarten through adults need nurturing and relating thinking to religious experience.

Taylor, Marvin J., *An Introduction to Christian Education*, Abingdon Press, 1966. A book designed for formal study divided into four parts:

- I. Foundations for Christian Education.
- II. The Administration of Christian Education
- III. Programs, Methods and Materials for Christian Education
- IV. Agencies and Organizations.

Curry, Louise H. and Wetzel, *Teaching with Puppets*, Fortress Press. A study of the background of puppetry, how to create them, write puppet plays, and how to stage them.

Larson, Jim, *Making Learning a Joy*, Regal Books. For leaders and teachers of children grades 1-6.

Felske, Norma, *Teaching That Grabs Young Teens*, Victor Books, 1978. Helps for teachers and superintendents.

Stoop, David A., *Ways to Help them Learn*, Regal Books. Teacher's and Leader's success handbook for grades 7-12.

Corbett, Jan, *Creative Youth Leadership*, Judson Press, 1977. For adults who work with youth.



The summer programs designed for youth were highly successful. Those involved (directors and youth alike) had an opportunity for spiritual growth which should be meaningful all their lives. Look for details of the SCSC's summer, the unique experience at James Park Camp and the joys of Camp Paul Hummel in forthcoming *Beacons*.

Two announcements made by the Board of Christian Education at General Conference at Loretto Heights concern the youth:

One, the *BEACON* would no longer be published as a quarterly with a youth editor. Rather than being discontinued, it will be published more frequently.

This is not the first time a change has been made. In the past several years editorship has gone to groups of seminary students, groups of college students, youth in one area and to individuals. In the last few years it has become increasingly difficult to obtain material from youth. The

quarterly issues dropped to two, then one, a year.

In order for the Youth Fellowships to have a more frequent contact with one another a new method is being tried for one year. The Youth Ministries Committee of the Board of Christian Education will edit a monthly news letter. They ask your support in the endeavor. Please send news of your group's projects, send individual poems and articles. Keep your friends aware of your individual activities; personal items will be welcome also.

Together we can build an interest and purpose for our National Youth Fellowship and the magazine.

Announcement two: The Exchange Camper program will be suspended for a year or two. Some of the reasons for the decision include: several camps no longer hold full week Senior High Camp; several youth work and do not wish to go to another camp when elected; some campers do not wish to attend another when the dates are the same as their home camps; the travel expense is so high Associations prefer not to fund the project.

The camp committee will continue to survey the situation and reinstate the Exchange Camper program as soon as feasible. If the youth are really interested in continuing the program they can urge the Associations to return to week long Senior High camps rather than weekend retreats, help fund the travel expense, and interest others to accept the assignment when elected exchange camper. The committee can continue setting up the exchanges but the program will work only when YOU follow the plan. □

ACCESSIONS

PAINT ROCK, AL
John D. Bevis, Pastor

By Testimony:
Georgene (Mrs. George) Rachels

By Letter:
Roselyn (Mrs. William) Vis
William Vis

SALEM, WV
Paul Green, Pastor

By Baptism:
Sandra Kay Smith

Associate:
Lisa Oden

SUNSHINE MOUNTAIN
Chatawa, MS
Ralph Hays, Pastor

By Baptism:
John Morton Ray

By Testimony:
Judy Dianne (Mrs. John M.) Ray

the CHURCH in ACTION

MEMPHIS CHURCH MAKES THE NEWS

The following article appeared in the *Commercial Appeal*, the leading newspaper of Memphis, TN. Written by Michael Clark, it was entitled "Denomination's Size Doesn't Dim Zeal."

-Editor

MEMPHIS, TN—Just because a church is small doesn't mean it has to be inactive. Just because you're young doesn't mean you can't help. Which brings us again to the Seventh Day Baptist church.

If the denomination held a convention and every member came, there would be less than half the annual attendance of the Southern Baptist Convention which draws a tiny fraction of 1 percent of Southern Baptists.

One gets the feeling, however, that Seventh Day Baptists must have a whole lot more than their numerical share of enthusiasm.

Just look at the lone local congregation. It started a little more than two years ago because William and Sandra Shoffner, both lay people, wanted a place to worship. They discovered Seventh Day Baptistism at the public library. They wrote, they called, they became a mission of a Little Rock congregation.

Eventually, they found themselves a place (Fraser Church of the Nazarene) to meet at 2 p.m. every Saturday. Nudged and nurtured by an unusually attentive national church body, they started drawing 10 to 15 people a week.

Now, they have their independence. They have grown strong enough to drop the affiliation with their Little Rock friends, and their attendance has almost doubled to about 25 a week. They are formally applying for membership at the church's General Conference later this year in Denver.

Nudging and nurturing continue, however.

Currently, the Shoffners are hosts to 2 of the 16 young volunteers in the denomination's Summer Christian Service Corps. Deirdre Sanford, 18, is spending her second summer here away from her home in Milton, Wis. Teri Ashcraft, 18, is doing her first tour as a volunteer from Covina, Calif.

After a 10-day training session in Battle Creek, Mich., the young women came here. For the last four weeks, they have been singing at the services, working with young people in the church, doing door-to-door witnessing and whatever else they can to help. They are planning a special service of their own design for Aug. 2.

For Miss Sanford particularly, the second summer's service has been "really neat." Last year, she said, the local congregation seemed "so small, and this time I thought, 'Wow.'"

Miss Ashcraft, who, like Miss Sanford, comes from a relatively large church with 90 to 100 members, has been impressed by another aspect of the local group. "The people here are closer-knit," she said. "They have more of a relationship with each other. They want to grow closer to God together."

Feelings of isolation are not uncommon for Seventh Day Baptists, whose basic difference with other Baptists is over the correct day of worship.

Miss Sanford, whose family ties to Seventh Day Baptists go all the way back to the Mayflower, had to quit the school band because of the many Saturday activities.

Miss Ashcraft was the only Seventh Day Baptist in her high school. "Nobody really knows what Seventh Day Baptists are about," she said. She tells inquirers "just that we worship on the sabbath, we worship on that day because Christ did."

The Shoffners, meanwhile, are hanging in there stronger than ever. They say their booth at the Mid-South Fair last year drew a good bit of attention and that they are drawing new people because of their emphasis on the Bible and winning people to Christ rather than because they worship on Saturday.

"We have a strong Southern Baptist flavor," said Mr. Shoffner, "and that flavor fits in very well with this area of the country."

Added Mrs. Shoffner, they try to attract people merely by showing them "that we represent our Lord and Savior, and we do it with enthusiasm. Amen." □

MILTON EMBARKS ON NEW MINISTRY—CRUZAN TO ENTER EVANGELISTIC OUTREACH

MILTON, WI—Pastor Earl Cruzan, who has served the Milton Seventh Day Baptist Church the past fourteen years has announced his retirement from the pastoral ministry effective April 1, 1981.

"If there's no new pastor at that time, I'm willing to continue for a few months, but April 1 is my target date," Cruzan explained.

Cruzan, who came to Milton in July of 1966, plans to remain active after his retirement by taking part in a southern Wisconsin—northern Illinois Evangelical outreach program. It will be dedicated service with the travel costs underwritten by the Milton SDB Church.

"There comes a time when you have to slow down, but I don't want to quit entirely. I feel there's a very definite need for this type of field work," Cruzan said. "I'd like a retirement that doesn't change our life-style much, but I might get busier than ever," he added.

The proposed outreach program involves contacting people who have inquired about Seventh Day Baptists, calling on parishioners who live far from established SDB churches, providing occasional pastoral leadership, and helping to set up house churches and Bible study groups.

In discussing the program, Cruzan emphasized the importance of meeting people face-to-face. "We've found out it takes personal contacts to accomplish anything; letters and phone calls just don't get you very far. Of course, not every personal contact results in someone becoming a Seventh Day Baptist."

"I trust it could be a very interesting way to continue to keep involved in the ministry," Cruzan explained, "and yet not have all the responsibilities that come with maintaining a pastorate. One of the hardest jobs for a resident pastor to do is to call on nonresident members who live a long ways away. It's very time consuming."

The son of Roy and Stella Cruzan and a native of North Loup, Nebraska, Cruzan attended Yale Divinity School and received his theological degree from Alfred University School of Theology, Alfred, New York. He entered the ministry in 1940 and has filled pastorates in Waterford, Connecticut; Boulder, Colorado; Dodge



The Milton church will sponsor Pastor Earl Cruzan in his dedicated service of outreach in southern Wisconsin and northern Illinois. We pray God's blessings on Pastor and Mrs. Cruzan as they enter a new and exciting ministry for their Lord.

Center, Minnesota; Adams Center, New York; and Westerly, Rhode Island. During his fourteen years in Milton, he has officiated at 116 funerals and 48 weddings.

Cruzan's denominational activities include serving on Commission from 1953-59; acting as president of General Conference in 1958; serving on the Board of Managers, SDB Missionary Society, from 1940-42, 1959-66 and from 1979 to the present; serving on the Evangelism and Home Field Committee of which he is presently chairman; serving as chairman of the Council on Ministry from 1962 to 1974; and serving on and chairing the Stewardship Committee.

He's also been very active in the Milton church's camping program. "I once spent three straight weeks at Camp Wakonda and never slept in my own bed for 21 days," he smiled.

In addition to denominational and camping activities, Cruzan is active in Milton Community Action; Milton Clergy Association, serving as president several years; and Milton Kiwanis Club. He has also served as denominational executive for Seventh Day Baptists on the Wisconsin Conference of Churches most of his years in Wisconsin.

He and his wife, the former Mabel Davis of Bridgeton, New Jersey, have four children: Jonathan of Milton; Barbara (Mrs. Dale Green) of Janesville; E. Wayne of Monterey, California; and Nancy (Mrs. David Lippert) of Lansing, New York.

The Cruzans, who plan to settle in the area, also have ten grandchildren. "We definitely feel like we want to stay in Milton," Cruzan said. "We've enjoyed it. In fact, we've enjoyed every place we've ever lived." □

-Leanne Lippincott

HOMEcoming OBSERVED

ALFRED STATION, NY—It was 149 years ago that our church was organized. It was then known as the Second Alfred SDB Church and the name remained the same for many years, but for official business we changed the name to Alfred Station SDB Church. We are an offspring of the Alfred church and still feel closely allied. Others have joined us during the intervening years from Hartsville, Andover, Independence and elsewhere.

On May 31 we celebrated our annual Homecoming, with the Rev. A.N. Rogers, a former pastor, giving the morning sermon. Another former pastor, the Rev. Elmo F. Randolph, who has served the church in Boulder, CO, for the last fourteen years was ordained by our church forty years ago. Those members of our church fifty or more years were honored by our youth. In the afternoon communications were read and special music was presented by the church choirs and the area Community

Chorus. Our oldest member, Mrs. Grace Spicer, age 95, is in the Hewitt Rest Home, Shinglehouse, PA. Sessions at Camp Harley Sutton for all in our association were: July 1-3, Primary Camp with Craig Mix as director; July 4-6, Family Camp with Rev. and Mrs. A.N. Rogers as directors. At this time it was decided that each of the churches of the association would make a banner to be displayed at Camp Harley Sutton. One was made by our church and presented to the camp.

Other sessions included: July 6-13, Junior High Camp with Amanda Snyder as director; July 13-20, Senior High Camp with Mary Clare directing; July 20-27, Rev. Steven Crouch directed the Junior Camp.

Vacation church school at our church was directed by Pastor Rex Zwiebel, July 28-August 2, for nursery through sixth grade; thirty-seven were enrolled. We are happy to report that the parsonage roof which was damaged by fire has been replaced, and the garage/office building is nearly finished. □

DE SCHAKEL DAS KETTENGLIED THE LINK

HAARLEM, NETHERLANDS—"Praise the Lord!" "For the same Lord is over all" (Romans 10:12). In England, Germany, the Netherlands and Poland we have the same Lord. As Seventh Day Baptists we particularly experience that by keeping the Sabbath like the sanctified day of rest by God.

When we come together on this day to hear or to study God's Word and sing praises to Him, then we know that our brethren and sisters in other countries also do the same about the same time. That's it in Europe. England, Germany, the Netherlands and Poland are lying close together but still too far from one another for meeting regularly each other and praising the Lord together.

Now we have put forward a plan to keep and to strengthen the spiritual tie by publication of a periodical paper in three languages and those languages are English, German and

Dutch. In this are inserted: Meditations, church reports, and when possible news from the World Federation of Seventh Day Baptists.

It is our intention to insert a contribution from each country in each issue. This will be translated into the three languages. We would be very glad to keep up contact in this way four times a year. In the Netherlands it will be edited and arranged by brothers Jan Lek, J. A. Nieuwstraten and Hans Sizeman.

In favor of this plan and execution we need intercession of one and all. May the Lord richly bless this workmanship. Praise the Lord. □

-J.A. Nieuwstraten

Editor's Note: We just received a copy of the new Seventh Day Baptist European publication, *The Link*. We would congratulate the effort to bring our European brethren closer together through the ministry of this new publication. May our Lord bless the efforts of our fellow editors in Europe. □

SABBATH PROCLAIMED TO PRINCIPALS AND STUDENTS

KUMBA, THE UNITED REPUBLIC OF CAMEROUN, WEST AFRICA—Rev. John M. Mpacko, leader of the Seventh Day Baptist Church of Cameroon, has written:

"I would like to share with you this picture that was taken of recent in a town hall here, when there was a come-together of students of various institutions of this Urbantown."

"I had the opportunity given me by the principals of these institutions (to) speak to the students introducing a new idea on the order of worship,

the observation of the true Sabbath of the Bible, and why Sunday, a long deep rooted tradition of worship is not the Sabbath Day as called for in the Fourth Commandment. Saturday, I said, was the true day of worship."

"This message that lasted for 45 minutes sounded strange to most students and teachers that have not heard anything before about the true Sabbath Day. The Holy Spirit helped me defend the Sabbath doctrine. The response was remarkably positive. I distributed a lot of tracts bearing the Sabbath message. I urged the students to carry the message to their parents and relatives."

"Seated around the desk in front of the student body are four principals

of the schools. The arrow indicated my position. I used their microphone standing behind us to preach to them."

"Pray for us as we are gradually opening up for Christ. Also hasten up plans to quickly come to us." □



NEW LIGHT BEARERS MINISTRY FORMED

PAINT ROCK, AL.—Following the announcement, at the 1980 General Conference session, of the "rebirth" of Light Bearers for Christ musical ministry, the new team members made plans to assemble here in early September.

Arthur Rowe, a member of the Seattle church, is the new director of Light Bearers for Christ. He is a former member of the Continental Singers and the Heritage Family. Joining Art in the new team are: Brooke Soper, of Texarkana, Ark.; Doneta Richards, of Marlboro, N.J.; Othneil Murphy, of Jamaica and Los Angeles and Jerry Van Horn, who is returning to the team, of North Loup, Nebr.

The team wishes to express appreciation to the members of the Paint

Rock Seventh Day Baptist Church for their vision and support in inviting us to locate here and in helping us to obtain accommodation. For the next few months we will be immersed in a training program in preparation for beginning our active ministry in January 1981. We are looking forward to working closely with the churches to attain these goals: To communicate what it means to be a Christian, and how one becomes one. To let the public know that Seventh Day Baptists exist! To help to nurture and strengthen the body of Christ.

While Rev. Mynor Soper is continuing as president of Light Bearers for Christ, Inc., the headquarters of the musical team will be at Paint Rock, AL. Pastor John Bevis will serve as team treasurer. Correspondence regarding the team may be sent to: Box 77, Paint Rock, AL 35764. □

—Art Rowe



The new Light Bearers team consists of Jerry Van Horn, Doneta Richards, Brooke Soper, Neil Murphy and Arthur Rowe, director. For concert information write to the Light Bearers, P.O. Box 77, Paint Rock, AL 35764.



A NEW NAME FOR A NEW LOCATION

RARITAN VALLEY, NJ—The North Jersey church has recently completed the purchase of property in Bridgewater Township near Somerville and will be holding services there when requirements are met for a certificate of occupancy. Rev. and Mrs. Kenneth Burdick have moved into the one bedroom apartment in the building. The front section of the building is a large room which will be the sanctuary. Future plans include making classrooms in the basement.

The church name has been officially changed to Raritan Valley Seventh Day Baptist Church to make our name more relevant to the new meeting area. The mailing address is 707 US 202, Bridgewater, NJ 08807.

Rev. and Mrs. Burdick attended an Evangelism Explosion clinic in Dayton, Ohio, September 5-10. This training involved learning to share one's faith by "on-the-job" experience under the guidance of experienced trainers.

The women of the church have been meeting once a month for Bible studies on prayer. The group made a banner which was displayed at General Conference in Denver. □

MARRIAGES

COTTERILL-SORENSEN.—S. Gary Cotterill and Cindy I. Sorensen of Bellevue, WA, were united in marriage at the Seattle Area Seventh Day Baptist Church, Seattle, WA, on June 15, 1980, by their pastor, Duane L. Davis.

DALE-MURPHY.—Danny Eugene Dale and Sandra Gail Murphy were united in marriage June 7, 1980, at the Seventh Day Baptist Church in Fouke, AR by Rev. Floyd Goodson and Dr. Rolfe Wylie.

HALL-WHEELER.—Bruce Howard Hall, son of Rachel Hines and the late Howard W. Hall, and Diane Lynn Wheeler, daughter of Mr. and Mrs. Tom L. Wheeler, were united in marriage on August 30, 1980, at the Broad Oaks United Methodist Church, in Clarksburg, WV. Rev. Richard L. Crickard and Rev. J. Paul Green officiated.

HAMBLETON-VAN HORN.—George N. Hambleton, son of Theodore and Ruby Hambleton of Fontana, California, and Laura J. Van Horn, daughter of Rev. Marion and Erma Van Horn of Daytona Beach, Florida, were united in marriage in the Daytona Beach Seventh Day Baptist Church, July 20, 1980, by the father of the bride, Rev. Marion C. Van Horn.

OBITUARIES

BABCOCK.—Ruby Coon, daughter of Charles H. Coon and Rebecca Smith Coon, was born October 16, 1886 at Walworth, Wisconsin. She died July 22, 1980 at Daytona Beach, Florida. She was baptized at the age of eleven years by Rev. S.L. Maxson and joined the Walworth SDB Church. She later transferred her membership to Battle Creek, MI, and thence to Daytona Beach, FL. She received ordination as a deaconess of the Daytona Beach Seventh Day Baptist Church, March 24, 1956.

She was graduated from Walworth High School, Walworth, Wis.; Battle Creek Sanitarium School of Home Economics in 1909; Stout Institute Domestic Science Course in 1911 (Menomonie, WI).

She was united in marriage with L. Emile Babcock at Battle Creek, MI, in 1915 by Rev. M.B. Kelly. Her husband preceded her in death on July 13, 1955.

In her passing she leaves few who are her senior, but she leaves a host who are the recipients of her gracious, sweet, loving Spirit in the Lord Jesus Christ. We who have known her will always remember her lovely smile as she met us in any and all circumstances.

Nearest of kin to her is a nephew, Leroy E. Babcock, of Valdosta, GA.

Graveside services were held at Shady Rest Cemetery, Holly Hill, FL.

—K.B.V.H.

BOND.—Lucille Davis Bond, daughter of the late Ernest O. and Ruby Fitz Randolph Davis, was born November 3, 1894 in Salem, West Virginia, and died May 2,

1980 in Sunbury, Ohio, following an extended illness.

On June 14, 1916 she married Orville B. Bond who preceded her in death on April 14, 1978. She was a member of the Lost Creek, WV, Seventh Day Baptist Church since 1918 where she served many years as a deaconess, Sabbath School teacher, and church organist. She had in retirement years been active in the Daytona Beach church in Florida.

In 1953 Mr. and Mrs. Bond went to Jamaica to serve at the Crandall High School in Kingston. Mrs. Bond was a graduate of Salem College in 1916 and taught for many years in West Virginia schools. She was active in Farm Women's Clubs and Church Women United.

She is survived by three sons, Ernest F. Bond of Galena, Ohio; Leland W. Bond of Clarksburg, WV; and Thomas C. Bond of Lost Creek, WV. One son, Robert L. Bond of Camp Hill, PA, preceded her in death. She is also survived by a brother, George W. Davis, Lancaster, CA; one sister, Anita (Mrs. Charles) Harris of Shiloh, NJ and Holly Hill, FL; twenty grandchildren and twenty-nine great-grandchildren.

Funeral services were held at the Davis-Weaver Funeral home in Clarksburg with interment in the Brick Church Cemetery in Lost Creek. Rev. Delmer E. Van Horn officiated at the services.

—D.E.V.H.

SEAGER.—Harry Bernard, son of Elder and Mrs. Lely Daniel Seager, was born at Berea, West Virginia, October 7, 1896, and died in Little Rock, Arkansas, on August 21, 1980. He was a fruit grower in Farina, Illinois, a veteran in the Ambulance Corps during World War I, a member of the Masonic Lodge, and a member of the Seventh Day Baptist Church of Little Rock.

He was united in marriage to Arlouine Persels on August 31, 1919. He is survived by his wife, a son Aubrey of Naples, Italy, one grandson, one granddaughter, two great-granddaughters, and a foster daughter, Muriel Matthews of Caseyville, Illinois.

Graveside services were held on August 23, 1980 at Pine Crest Memorial Park, conducted by Rev. Mynor Soper of Texarkana, Arkansas.

—D.M.

SPENCER.—Edna C. (Baldwin), 81, of West Street, Middlefield, Conn., wife of the late Frederick A. Spencer, died at her home on June 24, 1980.

Born in Middletown, she was the daughter of the late Clarence A. and Hattie Baldwin. Edna lived in Middlefield most of her life. She was a faithful member of the Pine Street Gospel Chapel in Middletown. Edna was a living testimony of an ideal wife and mother, who believed in God, the Bible and the seventh-day Sabbath of the Bible. She was also a member of the Middlefield Senior Citizens and the Durham Grange.

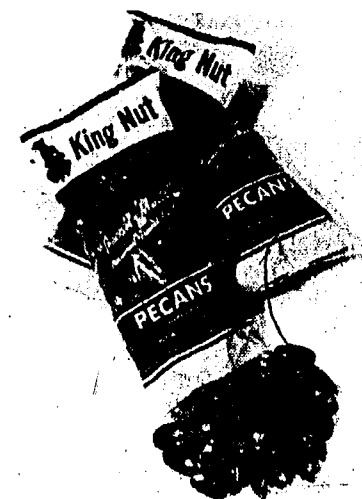
Edna is survived by one son Dr. Frederick A. Spencer, Jr., of Salem, WV; three daughters: Mrs. C. Milton (Caroline) Jennings of Holly Hill, FL; Mrs. Richard L. (Ruth) Stewart of Daytona Beach, FL; and Mrs. Alfred B. (Harriet) Hill of New Smyrna Beach, FL; one sister, Mrs. Lewis A. (Hazel) Wilson of Tylerville, CT; ten grandchildren and five great-grandchildren.

Funeral services were held at the Pine Street Gospel Chapel conducted by her pastor, Robert Harris. A graveside service was conducted by Pastor Harris at the Middlefield Cemetery, Middlefield, CT.

—R.E.H.

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ST. JOHN—Evalois, daughter of Devalois and Alice Crandall St. John, who was born May 11, 1892 at Leonardsville, N.Y., died June 29, 1980 at Hornell, N.Y. She had served Seventh Day Baptists in various capacities most of her life. Two sisters, Mary Alice Loofboro and Nellie C. St. John, and a brother Milton W. St. John died some years ago.

Funeral services were held in Hornell led by the Rev. Rex E. Zwiebel, Alfred Station, N.Y., and at Plainfield, N.J., led by the Rev. Herbert E. Saunders and the Rev. C. Harmon Dickinson. Burial was in the family plot in Hillside Cemetery, at Plainfield. (See article elsewhere in this publication.)

—A.N.R.

THORNGATE.—Paul Gaylord, was born at North Loup, Nebraska, on September 17, 1893, and died August 14, 1980, at Lakewood, Colorado.

On February 27, 1921, he married Lola Lyon, who preceded him in death in January 1980. For a brief period of their married life, they lived in Hastings and North Loup, Nebraska. They then moved to Denver, where they spent the rest of their lives. Following employment with Remington Arms, Paul had worked as custodian in the Denver school system until his retirement.

He is survived by a son, Lloyd Thorngate, of Lakewood, Colo., and several nephews and nieces.

Funeral services were held from the Denver Seventh Day Baptist Church by his pastor, the Rev. Edgar Wheeler. Interment was in Crown Hill Cemetery, Lakewood.

—E.F.W.

The God Who Calls Us to Discipleship

(Continued from page 19)

Moses to obey Him. God wanted Moses to have faith in Him and to trust in Him and He says, "And here is the proof: Because I am going to be with you and nobody is going to hurt you or at least kill you and you'll be able to bring these people out of Egypt, you'll come back here and you will be able to worship. When you get back here this is the sign that it is I that have done it. It's not you, Moses. It's not you and the elders of Israel. It's not Pharaoh who had some bad luck, it's me!" That's what God is saying. God quite often gives us signs in the future. It's almost like a promise. "If you do this then I'll do this. Here's the sign, you bring them out and then you'll worship me here and as you're worshipping me here on this mountain, you'll discover that I am God and that I have sent you." What a wonderful promise. I am sure that there were many times that Moses and Aaron were wondering when this thing was all going to end, but Moses could look forward to God's sign and say "We're going to worship Him on that mountain." God has given us a sign. We are going to fall down and worship Him. We are going to be in His presence and we are going to be able to say, "Worthy is the Lamb!" That's exciting.

God Speaks

God speaks, God commissions, God instructs. He commissions miraculously sometimes. He sometimes speaks from heaven and we find here in Exodus, Chapter 3, that He spoke to Moses out of the bush and said "Moses, I want you to go." As we read through the Word we find Samuel with Eli and God said "Samuel, Samuel." We find that God speaks to other people audibly and tells them what they're supposed to do.

As I was being led by God towards the pastorate one of my problems was God never said "Gordon, I want you to go to seminary and be a pastor." I never saw a vision. I never heard a voice from a bush or an electric range or anything out of the ordinary. God does speak miraculously, but quite often, and even more often than not, God speaks through His word: He speaks

through the Bible. He speaks through the Bible as we listen to Him, as His Holy Spirit calls us to Him, as we read and God shows us things that we never saw before.

People say, "Well, you know I've sung that hymn, I don't need to sing it again," or "I've read that book, I don't need to read it again." Don't always take that attitude towards the Holy Word of God. If we've read it and we think we know it we are guilty of extreme arrogance, because God speaks through these pages and God will tell us new things if we trust in Him.

God also speaks through parents. That's not a very well-accepted idea, in these days of "doing my own thing." God does speak through parents, whether we're 2 or 5 or 15 or 25 or 50. When we're two we'd better obey our parents. When we're 15 we're willing to accept counsel, and when we're 25 and 30 and 40 we need to learn to ask for counsel because our parents have lived longer and they've seen a little more water over the dam. Hopefully they've spent a little more time with God than we have. He can speak through them.

God speaks through the mature Christian friends. Notice I said mature. He can speak through all our Christian friends, and even through non-Christian friends, but specifically God speaks through mature Christian friends: those we know have a close relationship with God. God does speak through the counsel of mature Christian friends.

Lastly God speaks through circumstances. "You know I had three job offers and two of them fell through, so it must be God's will that I take the third one." Maybe. But then again it might be God's will that you take number 4 and you haven't seen it yet. So we can't always depend upon circumstances as closely as we sometimes have.

God is not silent. In His silence He speaks. Now that seems a little backwards. In His silence He speaks. We can always learn His will from the Word but we are expected to obey as we learn. There were a group of people called the Pharisees, and Jesus didn't go running after them. They had the attitude that they didn't need Him. Jesus didn't waste

His time with the Pharisees because they thought they were pure and clean. When we think we've got it all together maybe Jesus isn't going to waste His time with us either.

God speaks to us and we sometimes ignore Him. And because we've ignored Him, God often is silent. There are other reasons for God being silent, but I would say one of the major reasons for people saying "I haven't heard God," is because we've ignored what he has told us to do in the first place. God isn't going to show us the great panorama of our future, at least as a general rule. He wants to lead us one step at a time. He wants us to have faith in Him and as He leads us one step at a time and shows us "do this," we need to do what we are told. When we say "uh-uh, show me what the third step is before I take the first," God usually says "No." He says, "Do you love me? Do you want to obey me? Then do it." If we continue to say "No," then He may just say "Well you know your instructions, you just wait till you do that and we won't show you anything else."

When I was in Jamaica as a child, in Primary One I think was the name of the class (comparable to first grade), we had Mathematics. The teacher had a cloth holder on the wall with pockets containing cards. They were numbered 1 through 12, and at the beginning of the day you'd take one and go back to your seat, copy the addition and the subtraction off on your paper, and you'd try to get the answer. When done, you'd put the card back and you'd take it up and get it corrected. When it was all right then you'd go to the next card. You didn't go and look at cards 4, 5, and 6 until you'd done cards 1, 2, and 3. That's the way God is with us. When He speaks He tells us to "do this" and He expects us to obey. God speaks: we need to learn to obey.

God Judges

People don't hear that. People want to spend all their time talking about the love of God, but I don't see how we can talk about the love of God without talking about the righteousness of God and His judgment. I find that judgment is necessary for love. Love without judgment and punishment is not love but permissiveness. God judges. God

does not bend the law. The penalty that goes with the law must be paid.

God is not like a traffic cop. I try very hard to hold the speedometer at 55 when driving. But it's hard, especially when you're the only one doing 55 and everyone else is zooming by you at 65 plus. You feel like you're a rock in the middle of the road and they're going to run you over if you don't speed up or find another road. We all tend to bend the law a little and we haven't had any tickets for a while. God doesn't bend His law. He says, "Those who sin will die." There is a penalty that must be paid. But praise the Lord, Jesus came, and He took upon Him my guilt and He took upon Him your guilt, and He paid that penalty, so that God's judgment would not be poured out on me. Our sins have been removed from us as far as the East is from the West, and He buried them in the deepest sea. I heard Dr. Basil Jackson the other day comment that this is amazing to him for as he looks at Rev. 21-22, he discovers that the new heaven and the new earth have no ocean. God has spoken to that man saying "Your sins that were buried in the deepest sea, are gone. I don't see them anymore, as a matter of fact, they don't even exist anymore." God judges and He tells us the rules in His book.

God calls each one of us to discipleship. Are we like Moses who begged off, "Well, I really can't go do that." Moses still does not want to accept the commission in chapter four. He says "I'm not a speaker, Lord, send somebody else." And God said "Well all right, but you're going to lose out because you didn't obey." Or are we like Paul who put 100 percent of himself into what he was doing? As Saul of Tarsus he put 100 percent of his being into persecuting the Christians and defending the honor of the great I AM as he understood Him. But when God met him on the Damascus road and turned him around, he put 100 percent of his being into declaring Jesus Christ crucified, risen and coming again. Are we like Elijah, who after having that wonderful experience on Mount Carmel, having spoken with God and asking God to bring down the fire, and burn up the sacrifices that were drenched in water, shown God's power, had the prophets of Baal killed, then shortly runs around in the desert because he's scared of the queen, named Jezebel? He asks God, "Please Lord, kill me now, take me home, I'm ready to go, I've done your big show, and now I want to be with you, I can't take this pressure and this oppression." Are we like that? Do we say "God, nobody loves me anymore"? As

Christians, we should be like that bush, on fire, but with no visible fuel, with no visible supply, no visible ignition. As disciples of Jesus Christ we should be on fire like that bush, because of God dwelling in us.

C. L. Brenner has said, "There is much I do not know about God, but what I do know has changed my life." We can learn about God as we study His word. John McArthur says, "If we cannot minister out of the overflow of our living relationship with God, then it's hypocrisy." I am applying that to each one of us because we are all ministers, we each have different gifts. If you don't have a close relationship with Jesus and it doesn't bubble up and overflow and get shared with others, if we try to force it, it's hypocrisy. So the question is how do we minister? We minister out of our overflow. How do we get an overflow? First we have to get filled. How do we get filled? We study the Word and get close to the Lord and we learn what He has for us. We get to know the one who calls us to discipleship. And when we get to that point then we will be like those bushes.

I hop you will be like that bush that Moses found in the wilderness; on fire not because God has blessed you with a lot of earthly goods, but on fire because you know God. The one who calls us to discipleship is a God of love, a God of judgment, a God who speaks, but most of all, He is a God who is unsearchable, yet wants to know us and wants us to have faith in Him. □

A Day of Fasting and Prayer

(Continued from page 31)

Thus 136 years later as Seventh Day Baptists met in Denver with the theme "Pleasing God in Every Way," the need for pleasing God more in our Sabbath observance and the sharing of this truth have been reemphasized. It should be noted that shortly after this time of fasting and prayer in 1843-44 there was renewed interest in the Sabbath. Seventh Day Baptist membership grew in the following years and peaked around 1900. Two other Sabbath-observing denominations were formed at that time, the Seventh-day Adventist General Conference and the Church of God (Seventh Day).

We urge every Seventh Day Baptist, as well as all sabbatarians, to prayerfully consider this proposal. We know that all things are possible when we sincerely and with faith approach the throne of our Father God. □

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Editor John D. Bevis
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Who Are We?

(Continued from page 15)

The basic, relatively unchanging theological concepts which make us a people, and which are "generally held" by our members, are set forth in broad terms in the "Seventh Day Baptist Statement of Belief." In the main, we hold to the Reformation theology of Scripture alone, faith alone and grace alone. We have avoided, to a large extent, the subtle error of perfectionism which has affected so strongly the teaching of Roman Catholics and some Protestants including the great John Wesley. Protestant Reformation theology holds that the goodness or righteousness produced in our lives, even though it is the product of God's grace, is never the basis of salvation. Never is it the test of our salvation. Our only claim, our only security is Christ's perfect righteousness. At no stage of our spiritual development does that change.

Seventh Day Baptists strongly support the concept which is indicated by the name we share, Baptist. That implies baptism by immersion of believers in Jesus Christ. This excludes infant baptism and any form of baptism except immersion.

We have added our own definitive name, Seventh Day, an unequivocal statement of our adherence to God's seventh-day Sabbath. Over the years our best theological work and our best writing has been in the field of Sabbath philosophy. We have had many outstanding people in various fields of endeavor but currently we need spokesmen in theology to represent our views in religious and literary circles.

Goals of SDB's

It seems likely that every church organization could use the motto, "God expects His changed people to change the world." So with ourselves. It is our goal that God's grace will transform our lives and make us a transforming force throughout the world. This is the purpose of the gospel. This has always been God's plan and God's program in this world. When a group senses a special mission for God, whoever that group may be, they tend to

focus so strongly on their special task that the basic gospel message may be taken for granted. Seventh Day Baptists may have had this oversight at times but at present there is a well-balanced approach to God's total message.

If one is called for a purpose there tends to be a feeling that one has exclusive rights to that mission. That may be true at the beginning of such a chosen role. There are those Seventh Day Baptists who tend to feel that having been chosen first with the message of the Sabbath that we should still be God's primary agency in that role. Even had we been a more effective agency for that purpose, who is to say that God chose us in perpetuity as the sole or even as the primary agency? It would seem clear at this juncture in the history of the world and of the church that we can still be used of God in

"In the main, we hold to the Reformation theology of Scripture alone, faith alone and grace alone... Our only security is Christ's perfect righteousness."

the role and for the purpose for which He called us, not as the sole agency, but sharing the mission with all those who are willing to act for God.

How to achieve our purposes and fulfill our mission for God is a subject for lengthy discussion and deep concern. How to weld independence and autonomy into an efficient and effective force is a most perplexing question. How long have we wished for a Moses or a Paul to lead us to the Promised Land of fulfilled expectations. Possibly Moses wish would be more to the point. "Would to God," he said, "that everyone in Israel was a prophet." Yes—would to God that every Seventh Day Baptist could and would speak effectively for God.

Our Heritage

It is somewhat difficult and it may be inappropriate for a relative

newcomer to the family of Seventh Day Baptists to try to assess the effects of our heritage or even to try to sense that heritage. Surely the feelings of those born into this tradition, nurtured in it—those who have supported it and seen the change decade by decade; those whose senior years are lighted by the glow of the past and the radiant hope of the future—their thoughts and feelings cannot be adequately shared by one with fifteen years' association with Seventh Day Baptists.

Some thoughts and feelings do emerge. Seventh Day Baptists are warmed and inspired by the 350 years of loyalty of men and women to this cause and this message. They are proud of the sturdy souls who persevered through adversity to maintain this witness to God. They are proud and they are sustained by their own forefathers, who travelled to new frontiers in America carrying their Bibles and their spiritual traditions. There is joy and pride in singing the music of Seventh Day Baptist composers, of attending colleges originated by Seventh Day Baptist educators in areas of great educational need. There is pride of our polity, especially our concern for individualism and freedom of conscience.

Probably one of the greatest influences on Seventh Day Baptists is the unique experience of "family" among us. Smallness sometimes can be a virtue or at least it can have some advantages. It is a marvellous experience to know personally members in every church in our country and even some overseas. The fellowship, the joy of association, the sharing among our people is a warm satisfying experience. "I'm a part of the family of God" has special meaning for Seventh Day Baptists and it is beautiful.

Our theology may seem rather loose to some who look at us superficially. Our programs are not monstrous. Our institutions do not rival the Vatican. But we have people who love the Lord with all their hearts and who love each other dearly. We take our covenant relationship to each other very seriously with care, concern, and affection for those of our fellowship. "I'm so glad I'm a part of the family of God," the Seventh Day Baptist branch of the family. □

Once there were two farmers. At harvest time, they gathered in their crops. The first farmer said, "My crop is not very big this year. This year was not a good year for growing. I don't think I am going to get very much money for my crops." He took his grain to market, and he was right. He didn't get very much money for his crops. He went from the market, grumbling that he didn't know how he was going to get by this year.

First, he went to the general store to buy groceries. He bought some flour, some beans, and a few other things that would have to last him all winter. Then he bought himself some warm winter clothes. He looked at his money and saw that it was almost gone. So he went right to the bank and put the rest in a savings account so that he would hopefully have enough money to buy seed for next year.

The second farmer said, as he harvested his crops, "God had been very good to me this year. Even though the weather was not the best for growing, my crop is bigger than I expected." And he thanked God for blessing him. He took his grain to the market and was very pleased at how much money he got for it.

"God has been good to me," he said, "and I must give Him back some of what He has given me." Before he did anything else with his money, he took one tenth of the money and set it aside to give to God in church the next week.

Then he went to the general store. He bought some flour and beans, and some winter clothes, like the first farmer. He went to the bank and put in enough money to buy seed next year. He still had some money left over, so he bought a rocking chair. He took it home and sat in it by the fire, reading his Bible.

Why do you think the second farmer could do more with his money than the first farmer? How much money did the second farmer give to God? The Bible tells us to give one tenth of our income back to God (Leviticus 27:30, Deuteronomy 14:22). Our memory verse is 2 Corinthians 9:7: "Each one should give, then, as he has decided, not with regret or out of duty; for God loves the one who gives gladly" (TEV). What attitude does this verse say we should have when we give to God? God doesn't care how much you can give—whether it's

one tenth of your allowance or one tenth of what you earn from a job. But God does care that you want to give.

Below are ten stalks of grain. Color one yellow, for the amount that the second farmer gave to God. Color three blue for the food and clothes he bought. Color three green for next year's seed. Color one brown for the rocking chair. □

focus

MISSION
NOTES

"Where there
is no vision
the people
perish"

● **SOUTH AFRICA:** The Seventh Day Baptist church near Port Elizabeth is yet under construction and received additional help through the SDB World Federation from "missions" funds given by brethren in Germany. They need to complete their roof at an early date and seek the prayers of all in this task! They praise the Lord for a new understanding given in answer to prayer among their pastors.

● **MADISON, WI, USA:** The Fellowship in Madison was recognized by action of General Conference in Denver. Two requests/matters were presented by their members at Conference and resulted in our study of the abortion issue during this Conference year, pending possible action in August 1981, and setting a day of prayer and fasting for communication/acceptance of the Bible Sabbath by Christians of other denominations. This special day has been set for the first day of the SDB Week of Prayer—January 4, 1981. Put it on your calendar!

● **CAMEROUN, WEST AFRICA:** Continued correspondence encourages the early visit by a representative from the Missionary Board to enable them to become fully organized and recognized by their government. It is hoped such a visit can be arranged before the end of 1980.

● **HAWAII, USA:** Initial word has been received by Conference President Charles Graffius of a Sabbath-keeping Baptist group in this state. While correspondence is important, we hope that an early visit can be made to share our fellowship and faith together.

● **JAMAICA, WEST INDIES:** Sister Joyce Samuels, acting principal of Crandall High School indicates a growing number of Seventh Day Baptist students but a larger enrollment is vital this school year. Pray for her and the staff as they seek to minister in a very difficult situation. Remember too our Jamaica brethren in these days of political decision.

● **COLUMBUS, OHIO, USA:** A first step in a planned ministry to retired people has been reached in the purchase of a van to be used for transportation. Let us join in prayer with our brethren in this church as they seek God's leading in this new and needed ministry.

● **PEOPLE'S REPUBLIC OF CHINA:** A letter of greeting came from Shanghai to General Conference and has been shared with our churches (through Pastors and Missionary Keyworkers) in September. James Chang who wrote on behalf of his father, former principal T.M. Chang, again shared in late August that Bibles were being printed in China to be available at an early date. He asks our continued prayers that their witness might count for our Lord.

● **MINORITY MINISTRY, USA:** While several of our local churches are multi-racial in their membership and ministry, as a people we do not have a strategy for a minority ministry. Spanish-speaking people are the most rapidly growing minority in the USA. How to reach these people is a question seeking an answer. Pray for your mission leaders as they seek guidance and direction!

● **MAKAPWA, MALAWI, AFRICA:** Medical Director E.P. Mhura reports "Construction of the new maternity block is almost through. The expenses (paid by grant from the Christian Service Committee and other non-SDB sources) come to K22,700. (US \$28,375.) Praise the Lord for the wonders He has done and will be doing for us! I am sure Makapwa will have a new and beautiful look."

● **OPEN DOORS—Everywhere:** Responses to magazine ads, fair booths, the Guide to Bible Understanding correspondence course, Word of Truth radio programs and ads in the yellow pages and newspapers are bringing many new people into contact with Seventh Day Baptists. Let us rejoice, praise the Lord and be sure we are wise and loving and helpful in our response to such inquiry.

PRAYER

CORNER

A Prayer Reminder
for Each Day!!

NOVEMBER 1980

Verse for the month: "Always keep on praying. No matter what happens, always be thankful, for this is God's will for you who belong to Christ Jesus."

-1 Thess. 5:17,18 LB

PRAY FOR...

1-Rodney Henry and family in their ministry in the Philippines

2-Senior students—C.A. Ferguson and D. McLean—at Jamaica Theo. Seminary

3-New friends I can love and serve for Christ

4-That all Christians may exercise their voting responsibilities

5-Women's Board in Los Angeles, CA and its president, Floy Owen

6-North American Baptist Fellowship meeting, Atlanta, GA

7-LIGHT BEARERS FOR CHRIST—the new team and Arthur Rowe, director

8-Churches searching for new pastors

9-Pastor Wayne Babcock, Centralia, WA

10-Pastor Joel Omare, Kisii, Kenya and his ministry in the SDB churches

11-Africa Committee of the Board, North Loup, NE, Dorothy Lippincott, Chmn.

12-Local church leadership as plans/goals are set for calendar 1981

13-Director of Evangelism and Church Extension, Mynor G. Soper

14-Crandall High School, Kingston, Jamaica and Joyce Samuels, principal

15-New Decision to Discipleship groups in my church

16-Special outreach witness, Upper Marlboro, MD, by Central SDB Church

17-David and Bettie Pearson in their Northern Malawi ministries this month

18-Field Pastor John Camenga and home meetings in the Carolinas

19-Rev. L.S. Thanga and his literature ministries in Burma

20-Our present and needed seminary students/Dean Herbert E. Saunders

21-Rev. John Mpacko and the Seventh Day Baptist witness in the Cameroun

22-Pastor Charles Bond, Shiloh, New Jersey

23-Pastor C. Rex Burdick, Berlin, New York

24-Baptist World Alliance Exec. Committee, Wash., DC, and K.D. Hurley our representative

25-Pastor Sam Peters and the pastors in the churches in Guyana, So. America

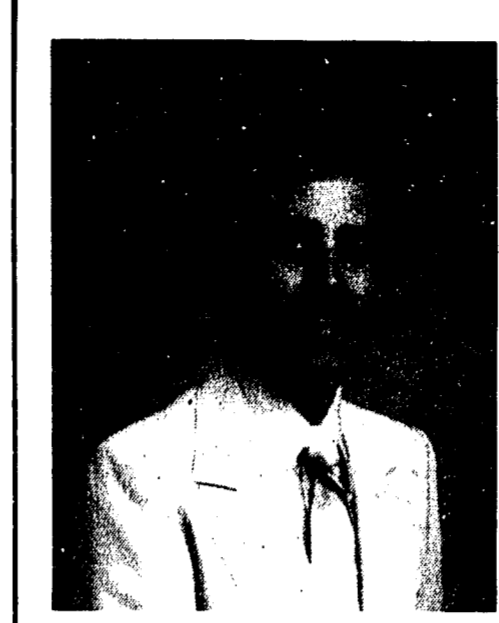
26-Harmon and Ethel Dickinson in their ministry in Plainfield, NJ

27-The evangelistic outreach by our sister churches in Brazil

28-Pastor Earl Cruzan, Milton, Wisconsin

29-Our World Mission giving this month to reach, and exceed, goals we have set

30-Pastor Duane L. Davis, Seattle, Washington



Editorial

A Day of Fasting and Prayer

The Seventh Day Baptist Statement of Belief declares: "We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

We Seventh Day Baptists believe that the Sabbath is a special gift that has been given to mankind. It is our special day with the God who created us and who sent His Son to redeem us. We believe that God rested and "sanctified" this day as a memorial of His creative work.

We further believe that the Sabbath was reestablished as a day of worship by the people of Israel as soon as they left their exile in Egypt. The Sabbath commandment beginning with the word "remember" was given to Moses by God along with the entire decalogue at Mt. Sinai. The Sabbath was a weekly reminder of the love of God to His people as well as a guard against the worship of false gods.

Today we find that the Sabbath is a time for rest, re-creation, and recuperation from the hectic pace of life that we all face. It is a most welcome day—the restorative part of the weekly cycle. Jesus taught (Mark 2:27,28) that it was created to benefit mankind. The point is well made that man needs a Sabbath—the Sabbath does not need man.

Sunday worship came in as a result of Christianity's compromise with pagan Rome. Perhaps we need to be reminded from time to time of the pagan origin of first-day worship. The *Encyclopedia Britannica* records: "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A.D. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

For over 350 years Seventh Day Baptists have sought to preserve and share this long-neglected truth of Sabbath worship. We have sought to do this without being legalistic and without feelings of religious superiority. We believe that there is no Scriptural command or instruction to worship on any other day, and that obedience to God does make a difference. Because we

believe this so strongly we seek to share this wonderful truth with others.

In a letter to Conference President Duane L. Davis, a young couple in Madison, WI, Dean and Susie Fox, shared their concern that we really be earnest in our efforts to share the neglected Sabbath truth. Their letter, which was shared with the General Council, resulted in Conference action, setting Sunday, January 4, 1981 as a day of fasting and prayer by Seventh Day Baptists. This special time will be for us to seek the leading of the Lord as we resolve to more fully share the delights of Sabbath worship with the world. It is a time to ask God, in His will, to intercede on behalf of His holy day.

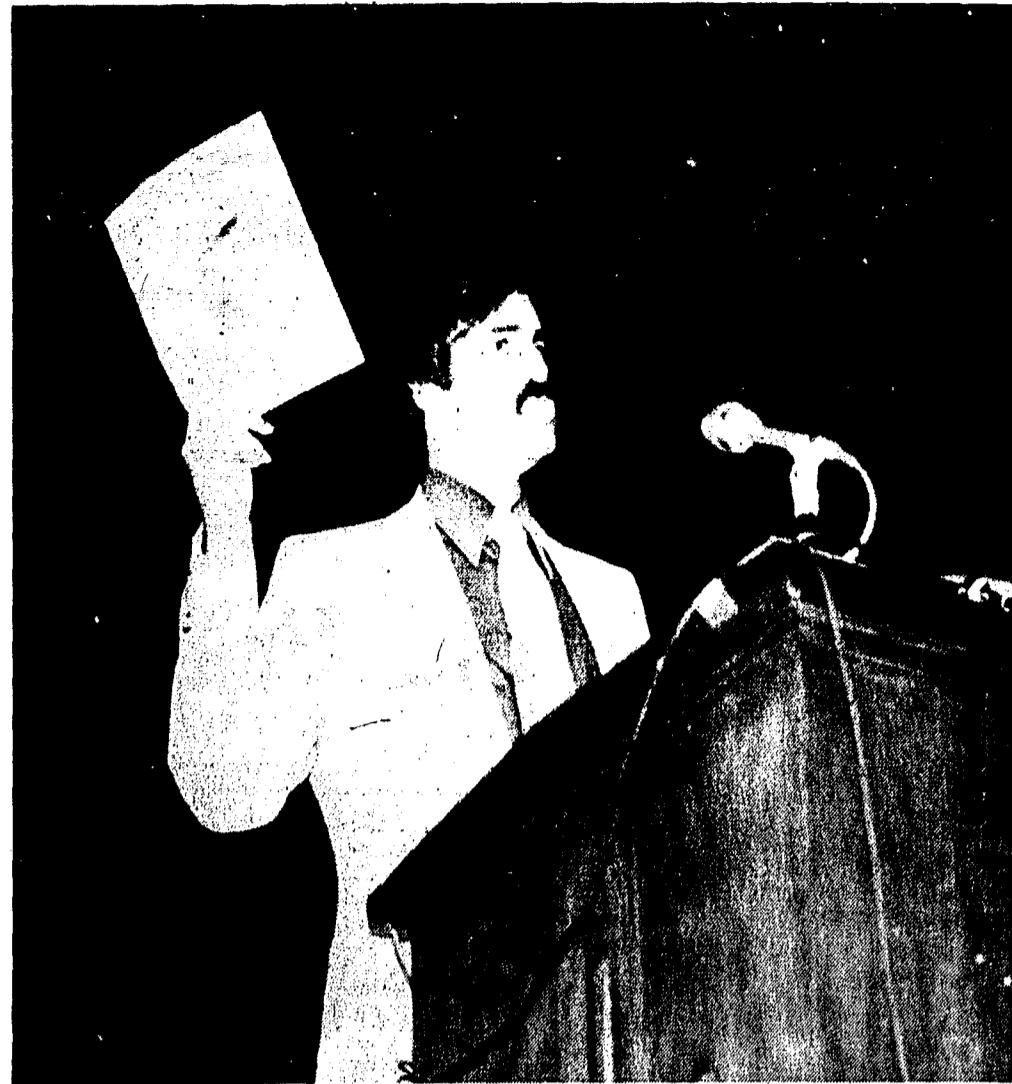
Mr. and Mrs. Fox in their letter reminded us that once before Seventh Day Baptists had set aside a special time of communion with God regarding restoration of the Sabbath.

Seventh Day Baptists in 1843 were concerned with Sabbath promotion and set aside November 1 "as a day of fasting and prayer that God would arise and plead for His holy Sabbath." This plea was renewed in a resolution at the 1844 session of the Seventh Day Baptist General Conference.

"RESOLVED that inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for His holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been known before in this country; therefore, RESOLVED that the first day of the week in January next (1845), be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for His holy Sabbath, and also prepare us by His Holy Spirit for the labor thus devolved upon us.

"RESOLVED that we invite all who love the Sabbath and desire its better observance to unite with us in presenting its interests at the throne of grace."

(Continued on page 27)



Editor Bevis introducing the August issue of the *Sabbath Recorder*. He stated that the *Recorder* goes to a "select group" but that he is still accepting new subscribers!

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Owen Probasco received an award for twenty years' service to the Tract Society presented by Board President George Cruzan. Mr. Probasco of Shiloh, NJ, is also president of the Memorial Fund.



Faith Mission worker Barbara Snyder was recognized for her dedicated work for the Tract Society and Council on Ministry during the past year in Plainfield.

THE SABBATH OUR 136th YEAR
RECORDER
SEVENTH DAY BAPTIST NOVEMBER

1844
1980

