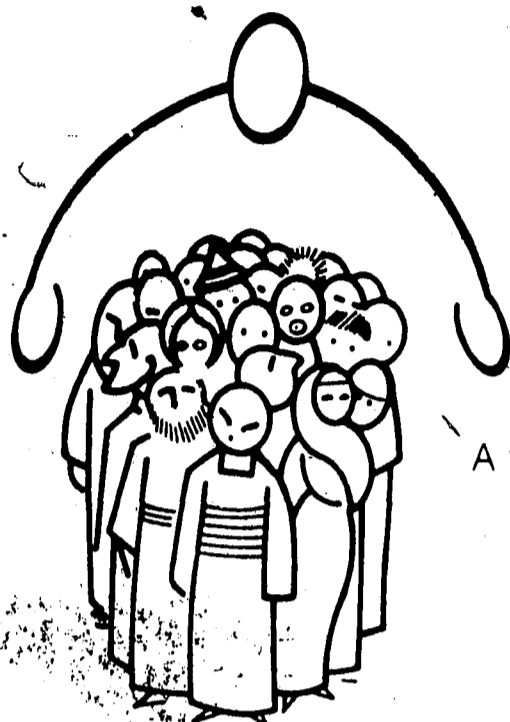


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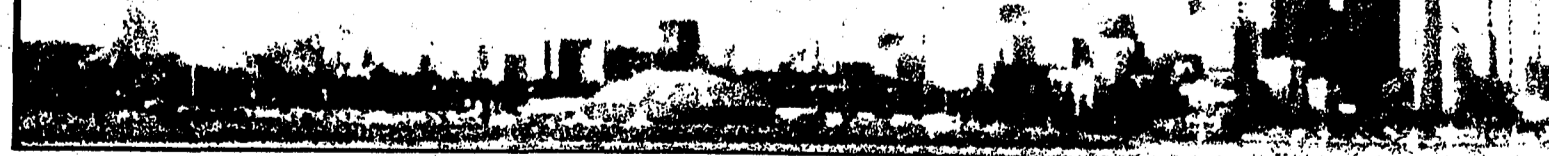
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not that we loved God,
but that he loved us
and sent his Son
as an atoning sacrifice
for our sins.
Dear friends,
since God so loved us,
we ought also
to love one
another.

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The Sabbath Recorder

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Sabbath Renewal Day Reminder

Attention: Pastors, Lay leaders, Youth leaders, Sabbath School superintendents

Soon it will be May, time for Sabbath Renewal Day. The Sabbath Promotion Committee of the American Sabbath Tract Society will be sending out packets containing bulletin covers, ideas for children's worship, youth worship and children's message, a responsive reading, and sermon outlines.

"Pleasing God in our Sabbath Observance" is the theme for this year. The committee also suggests that churches and groups use the resource packets and Sabbath Welcoming booklets sent out in 1978. Churches having no further use of the cassette tapes sent out in 1979 might share their tapes with nearby new groups or lone Sabbathkeepers, or send them back to ASTS for that purpose. Churches which record their services should consider sending a tape of their Sabbath Renewal Day service to ASTS for possible use by lone Sabbathkeepers and new Seventh Day Baptist groups, fellowships and churches. □

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GALAXIES AND NEIGHBORS



by Byron S. Lamson

Traveling at speeds up to sixty-five thousand miles per hour, Voyager I swept past Jupiter, largest planet of our solar system, sending back pictures of incredible clearness. We were fascinated by the 25,000-mile long "red spot" on the surface of the giant planet. Scientists were surprised to discover pictures of a relatively small ring around the planet which had never been observed before. Now, for another eighteen months, Voyager I will be winging its way toward Saturn, another "near" neighbor in our solar system. Then, the 400-million dollar space lab will head on out toward more distant stars and galaxies.

The milky-way of our galaxy is 100,000 light years in length. There are many other star systems or galaxies. The two-hundred-inch Mt. Palomar telescope reaches out about two billion light years (186,000 miles per second). Beyond that, they depend on radio astronomy. There seems to be no end to the universe, which, according to most astronomers, is flying outward in all directions at incredible rates of speed.

Increasingly, astronomers affirm

their faith in the existence of life on other galaxies. To them, it is incredible that the tiny planet earth would be the only spot where intelligent life is located. Perhaps as an expression of this faith, Voyager I carries a golden record that will play greetings "out there" in sixty languages.

We are "out there." But how about the "man at my gate"? Simon Peter saw the crippled man at the Temple door. Jesus had an eye for the thirty-eight-year-old paralytic. He ministered to the blind Bartimeuses, the publicans, and sinners. He was called "the friend of sinners," perhaps the finest title. It is recorded of him, "He went about doing good and healing."

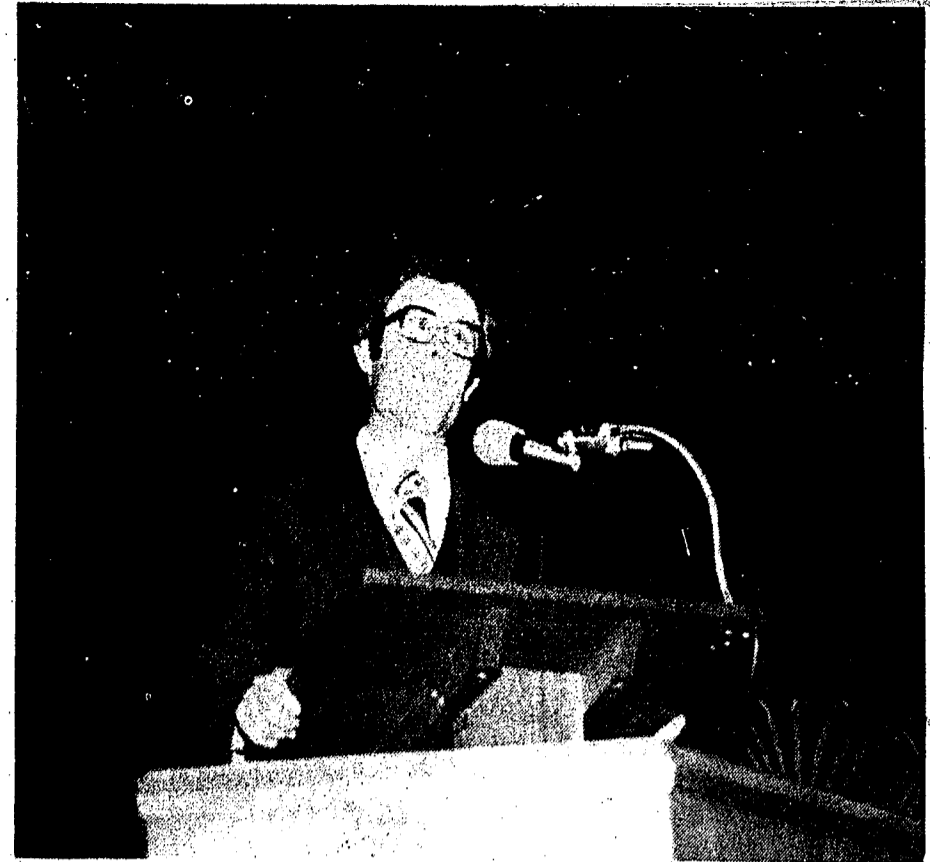
Jesus started a stream of healing influence that has endured across the centuries. John Wesley, at eighty-two went from house to house, soliciting gifts for the poor. It was winter and the snow was above the tops of his shoes, but the healing love Christ drove him on.

Last year *Time* magazine devoted nearly two pages to the Bishop of Spokane. He drives a dented 150,000

mile car, keeps his thermostat at 40, lives in a four-room cottage, raises a vegetable garden—all for the charity fund of his diocese. He sold his brick residence and gem-studded crozier and cross and gave the proceeds to his "poor fund."

People have empty stomachs, but there are also cavities of mind and heart and spirit. It is estimated that there are 100 million without-Christ prodigals on our streets. They speak our languages, shop at the same markets, read the same books and magazines. Immersed in a stream of things, they increasingly ignore the deeper hungers within.

These prodigals are in a "far country" mentally and spiritually. Geographically, they are next door. How about the coffee break, the over-the-fence neighborliness, the flowers from our garden, cookies from a hot oven? It doesn't take 400 million dollars and a golden record of sixty languages. Sometimes a telephone call of friendly visitation brings the reply, "Your call came just at the right time. Your prayer over the phone helped me all day." □



Rev. John Rau is pastor of the First and Second Brookfield, N.Y., SDB Churches.

FOOD THAT FILLS THE BILL

by John A. Rau
General Conference, August 9, 1979

Introduction

A message on witnessing seems to have some built-in problems to it. The first problem is the scope of the topic. Steve Crouch and I were talking about the fact that witnessing is more worthy of a seminar than a sermon. The second problem is that sermons on witnessing always seem to arouse certain feelings. One emotion is usually fear of doing it. When I was in Light Bearers for Christ, I can vividly remember walking up and down the length of Daytona Beach during Easter vacation desperately trying to work up the nerve to talk to some stranger about the Lord. When I finally cornered a couple of young fellows sitting on a bench and started to bring up the Lord, they suddenly felt the urgent need to leave.

Another emotion that is usually experienced is guilt from not doing it. Paul Little relates in his book, *How To Give Away Your Faith*, that every so often while he was in college that the guilt would surge up within him to the point that he would go out and trap some poor victim. After quoting every evangelistic text he could think of, his victim would eagerly depart being none the better for his ordeal. Paul Little would walk away with a satisfied feeling and say to himself, "Ah well, the godly in Christ Jesus will be persecuted!" It's my purpose to try to alleviate any unnecessary feelings of fear and guilt by clearing up some misunderstandings about what witnessing is. To do that, we want to consider some practical steps in four basic areas.

I. The Message.

One of the biggest reasons why people don't want to witness is because they feel they don't know what to say. It's so important to realize that we have to know what we're talking about. Now, there are all sorts of outlines and systems out today to help us formulate a simple gospel presentation. I'll share with you a system that I've devised that has helped me, and it's based on the Romans Road" outline.

A. God's Plan. This asks the question of, "Is there something better?" Romans 5:1b tells us that we can have peace with God, so that we can share with our friend that there is indeed something better for us. The question then comes as to whether your friend really has true peace in his life.

B. Our Sin. This answers the question of, "Why don't I have it?" Romans 3:23 tells us that the reason we don't have peace in our lives is because of sin. Sin is simply coming short of what God wants us to be, and deep down, what we want to be. There is not a single one of us who hasn't come short of God's glory, and because of that, we are separated from the presence of God. We choose to sin because God loved us so much that He gave us the capacity to choose between loving Him and hating Him. But if we choose to go our own way, there is a penalty. Romans 6:23a tells us that the "pay-check" for sin is death. The picture would seem pretty hopeless if we didn't go on to the next step.

C. Christ's Way. This answers the question of "How do I get it?" We have already seen that we deserve death, but Romans 6:23b tells us that God has a beautiful gift for us. Now a gift is something that you don't deserve. It's given out of love and generosity, and as soon as it is given on the basis of merit, it's no longer a gift. The gift that God has for us is eternal life with Him. Romans 5:8 tells us that we can receive that gift because Christ died on the Cross for each and every one of us. He took on all of our sin and our punishment that we deserved, and our debt of sin has been completely paid in full. But, the next step is to *personally* receive that gift. I can hold out a gift to you forever, but if you don't take it, it's not going to do you a bit of good. Romans 10:9 makes it clear that each of us needs to personally ask Jesus into our hearts and lives. Jesus is no gate-crasher, and He won't take your life unless you let Him.

Scripture tells us that we are ambassadors for Jesus Christ. Now, in order to be a good ambassador, you have to know what your government's position is to effectively communicate to those around you. It therefore behooves us as representatives of the Most High King to *know our message!*

II. The Means.

We have a message to tell to a lost and dying world. There are two aspects to the way we communicate that message.

A. The Witness of Our Life (Acts 2:42-47). The significant thing we want to see in this Scripture is all of the activities that the disciples were involved in, and in the

very last verse we see that they gained favor with all of the people. Those people saw something very different and positive in the lives of the Christians, so that they wanted what the Christians had.

B. The Witness of Our Word (1 Peter 3:15). After enough observation, people are going to want to know what it is that we have that makes us different. It's here that our message comes in. Peter tells us that we should never shrink away from the opportunity to tell someone just what, or rather *who* we have in our lives.

One thing we must always remember: These two aspects can never be separated! To have a completely effective witness, you can't have one without the other. Some will say, "Well, I witness in my life so that I don't have to witness with my words!" I have found that the times I don't want to talk to people about the Lord are the times that I'm not living for the Lord. I have a saying: "If your not 'fessin' with your lips, then you're probably not livin' with your life!" Others might say, "Well, my faith is personal. I don't go around sharing it with every person that comes along!" It's so true that faith *is* personal, but faith is never private. If your faith isn't good enough to share with others then it's probably not good for you.

III. The Method.

In talking about this area of witnessing, we want to ask ourselves two basic and simple questions.

A. What *doesn't* work? I have found that for the majority of people the one type of witnessing that doesn't seem to work is what I call *Cold-Turkey Evangelism*. This consists of three popular techniques:

1. Door-knocking. This consists of going into a neighborhood and approaching people that are completely unknown to you to try to find out if they're saved or not, and if they aren't, you try to get them saved. More often than not, this can result in a door politely, but vigorously slammed in your face. In one instance, I went door-knocking, and out of fifteen houses, I was let into one house, and they were already Christians! In most of my endeavors, the fruits of my labors have been a migraine and nausea.

2. Tract-giving. Now, before I get into trouble with the Tract Society, I want to say that I think there is a definite place for tracts. But, I think that place is in the life of the believer. Tracts have a wonderful way of setting forth the gospel in a systematic and simple way. So, I suggest to you that you take advantage of them to help crystalize your message. As far as handing them out in massive doses to unbelievers, I have my reservations. This is certainly one of the easiest ways to witness, but I can remember walking along Daytona Beach and finding ninety percent of the distributed tracts distributed on the ground or in the trash can.

3. Street-stopping. This technique consists of standing out on some street corner and looking for some unsuspecting soul to come along. When he does, then you knock him to the ground with your three hundred pound Schofield Reference Witnessing Bible with the imitation black leather cover, and as you pick him up, you ask him, "Brother, are you saved?"

Now, I want to make it very clear that I'm not saying these methods aren't valid. I think for a person that God has blessed with an evangelistic gift and ministry, these can be very valid. There are some people who just seem to be able to attract the lost and lead them to Christ. But, for most of us who are not gifted in evangelism, these techniques can be very frustrating and bear little fruit.

B. What *does* work? I have found that there is an easier, more fulfilling way to witness and that is through what has been called *Friendship Evangelism*.

1. Why does it work?

a. Because it is Biblical. Friendship has to do with relationships, and just about the whole of Scripture has something to say about our relationship to God and our relationship to people. We can also see that in Acts 8 that as persecution broke out and the Christians were scattered, they began to tell the people that came their way about the Lord. So then, we see that friendship evangelism has a Biblical basis and pattern.

b. Because it is natural. The idea of friendship evangelism is that you have a field to work with the people around you. You don't necessarily have to go out into unknown territories; you can talk to your neighbors, to your fellow-employees, to your fellow students, and so on.

c. It is personal. Witnessing can either be done with great love and concern, or it can be done with real insensitivity. Some have a door-to-door salesman approach with the attitude of seeing how many spiritual scalps they can get this week. Howard Hendricks relates the story of the Christian young lady who had a fellow-student of hers picked out for conversion. She did everything she could—took her to meetings, church, whatever she could do. Then finally she got the other girl up to her room, and in mid-sentence, the girl looked up at the Christian and asked, "Do you love me for me, or for my soul?"

2. How does it work? The technique for friendship evangelism can be summarized by three words:

a. Pray—This is where you have to do your homework if you want to be involved in the fruits of witnessing. What do you pray for? First, you can pray that your lifestyle is one that is pleasing to the Lord and that is attractive to a nonbeliever. Second, you can pray for God's timing. God has what James Kennedy calls "the divine appointment" for each person. You want to pick fruit off the tree just at the right moment—not too soon and not too late. So it is with those you witness to. Their hearts need to be just right, and God will do His part if you do yours. Last, pray for their conversion specifically. Don't be afraid to pound God's throne of Grace for that person.

b. Win—The next step is to try to become their friend. It's very important to realize that if you win their friendship and they are not open to the gospel, *DON'T* drop them! That's when people think you're only interested in their spiritual scalps.

(continued on page 11)

CONFERENCE PRESIDENT'S ADDRESS

Adrian, Michigan, 8/11/79
(taken from tape and edited)

To discover the purpose and meaning of life is the most important drive that distinguishes us as human beings, I believe. Every person, when his basic physical needs of food, water, etc., are met, and often even when they have not been met, quickly identifies with the first part of Jesus' quotation from Deuteronomy. "Man does not live by bread alone." Not all would go on with rest of the verse, "But by every word that proceeds out of the mouth of God," but all of us recognize that we have a yearning and a longing to know more about our meaning and purpose. Ancient philosophers have isolated man's theory on life with the questions "Whence?" and "Whither?" and "Why?" even as each person reaches out to the universe with the question we find and the commitment we give greatly determines the course of direction of our lives, and the way that each one of us will take. Also, Robert Frost wrote about that woods he stopped in on a snowy evening, the way the he didn't take, as his horse gave his harness bells a shake.

As Christians we believe that what we believe about life determines our eternal destiny too. What is this "Summa Bonum," this highest good of life, anyway? As people of God, we Seventh Day Baptists must remind ourselves that we have a purpose in life. The Scripture says that we are made for God. Through all the New Testament, especially, we find the image of His Son, Who is the firstborn of every creature. The old statement of belief during the Reformation, you remember, declared, "Man's chief end is to glorify God and enjoy Him forever."

I would like to propose for our 1980 theme, a part of Paul's prayer for Christians from Colossians 1:10, "We are called to live our lives in a manner that is pleasing God in every way."

Today, life is largely determined by the philosophies and the influence that are diametrically opposed to this Christian goal. "Pleasing God in Every Way." We all recognize that even when we have accepted Jesus Christ as the Lord and Savior of our life, have said we want to make Him the captain of our souls, and have yielded ourselves to Him, we still

PLEASING GOD PLEASING GOD PLEASING GOD PLEASING GOD PLEASING GOD PLEASING GOD IN EVERY WAY

have problems with this in our minds.

In July, it was my privilege to baptize seven people. As we stood in the fresh waters of the Skookumchuk River in Centralia, Washington, or Pipe Lake where our church camp is held in Kent, Washington, each one of those seven individuals said, Yes, they had accepted Jesus Christ as Savior and Lord and purposed, with God's Holy Spirit, to walk with Him in all of life. Most of you have made that same purpose in your life. But we all recognize that even when we have fully committed ourselves to Him and to the family of God, as members of the church to be maturing, reproducing, loving disciples, even then the teaching and practice of secular materialism, and humanism influences us far more than we want. Far more than we are willing to admit or even realize. Philosophy centers life around self, and self-pleasing creeps into our personal commitments. It's like the moisture of winter which seeps into the stone walls of old northeastern farmhouse cellar walls. This idea of humanism self-pleasing comes into our Christian experience, too. As Solomon reports, "The little foxes spoil the grapevines."

Try It — You'll Like It

Today our culture clamors for everybody to please himself. You know, from the ad, "Try it, you'll like it," a few years ago, and "Do your own thing," to Debbie Boone crooning that song that she calls a Christian song and says she was thinking about Jesus when she sang, "How could anything be wrong that feels so good?" In all these ways we are assured that every person is only responsible to please himself. If I feel good about it, then it's right. If anything: my choice of lifestyle, my attitudes, my ethics, my morals, which day I go to church,

my actions toward self and toward others, and all the other things, if it is acceptable to me, nobody should object or try to make me feel guilty or do anything else about it just because he or she wants to follow another way. Our rights, our pleasures, become the ruling motivation, the factor that is the final authority in our lives.

Seventh Day Baptists have been talking about the final authority, and we know that many of them say, "That's me." Who do I please? The old joke, "How do you do—I do as I please," becomes our rule for life. The best selling books become "Looking Out for Number One." Thoreau's distant drummer that he spoke of marching to becomes the cadence of: what I think, what I want, what I'm going to do, what pleases me, what feels good, what makes me happy. And God if one still believes in Him as a personal and imminent Being, looks down on all His children with a benign smile saying, "I'm OK, enjoy, enjoy!"

Well, equally wrong is the philosophy that seems to be easy, too, one we pick up quite often. That's what the apostle Paul calls men-pleasing, you remember, affecting all of my life and changing it by what

Rev. Duane L. Davis
Conference President

The Sabbath Recorder

I think is going to suit somebody else. So we hear about "adult" in us trying to make the "child" in us conform to the "parent" in us because somebody else expects all of these things of us; and we want to please everybody. Not only the adolescent seeks for this kind of acceptance in his peers, clothing, habits, and opinions and theology. What's in, right now? What books are you reading? What theologian are you going to quote in your sermons? Hairstyle and clothing fashions, we have to know with Paul, are not wrong in themselves, but to conform for the sake of conformity is dangerous. It's a dangerous place to stand for self-esteem and even more for our relationship to God.

Ronald Reagan quotes Mr. Sloan, who was then the head of General Electric, for his idea of a rule of success. (As I was reading that, I thought, "Now some people won't like it if I quote Ronald Reagan." Then, "Oh, I'm talking about pleasing others.") Well, in the article, Mr. Sloan said, "When I asked him what the rule of success is, he said, 'I know of no such rule, but I do know a sure rule for failure: try to please everyone.'" Paul told the Corinthians that he tried to please everyone at all times in First Corinthians 10:33. But if you read that in context, you will see that he was making it clear that we shouldn't go around trying to offend anyone, because he told the Galatians in Chapter 1, verse 10, "Would you say it is men I am trying to please? If I still want to please men, I should not be a servant of Christ."

Contrast these attitudes of self-pleasing or seeking to please everybody with the direction Paul gives in Colossians 1:10, which will be our theme verse. Paul prayed that the disciples in Colossae and you and I would live lives that are worthy of Him, and pleasing the Lord in every way. The King James version says "unto all pleasing." But the thought seems to be that Paul wanted us to realize that God would like to have us make every part of our lives pleasing to Him. One translation on Romans 12:1 challenges us this way, "Worship God by offering your living body as a Holy sacrifice, truly pleasing to God, and thus discover the will of God and know what is good." God is that thing that God wants, is acceptable, or, literally, what pleases Him.

Jesus was able to say in true unity of His spirit, mind and thought, "I always do what pleases the Father," and calls us to be this way. Romans 8:8 warned that people who are only interested in unspiritual things can never be pleasing to God. It's interesting to take the word, *aresko*, which is the word in New Testament Greek, that is translated *pleasing* in this verse, and discover it is also translated being acceptable to God, and what is acceptable to Him.

Pleasing God—by Faith

We need to establish immediately that many people may try to please God. The ancients were trying to appease Him with their sacrifices of their children and other things. There are those in the world today who try to appease Him by their actions or try to earn their way by being sure that God is pleased with them. But there is a difference between this word *aresko*, which means to come to find ourselves acceptable to God by being willing to find His standards. The author of Hebrews said, as he spoke about Enoch of old whose life must have pleased God, because he walked with God, God took him. And then, in Hebrews 11:6, "For without faith it is impossible to please Him, for he who cometh to God must believe that God is, and is the Rewarder of those that seek Him."

So we begin with the Lord and please Him in every way, we begin with our faith in Jesus Christ, we acknowledge our own personal need of Him and that He came in His Son, Jesus Christ, to provide the way for you and me to have eternal life and life abundantly now.

Paul never lost that touch of the Old Testament which declared that man cannot separate himself from his beliefs and his life. Today, many of us want to say that we believe this way but we live this way. We want to please God by our faith, but we want to live this way because that's what feels good. Paul never separated those two because he recognized the Bible teaches that what man says is what man does. What he does is, as Solomon wrote, what he thinks in his heart.

I'd like to give you some New Testament Scriptures to think about quickly on this word *acceptable* or *pleasing* just to have you think a

little along this line with me about our lifestyle as Seventh Day Baptists who want to live lives that are pleasing to Him. Ephesians 5:10 says "Try to discover what the Lord wants of you," or literally, "what is acceptable to the Lord from you." Philippians 4:18, "I've received from Epaphroditus the offering that you sent, the sacrifice that God accepts and finds pleasing." Colossians 3:20, "Be obedient to your parents always, because that is what will please the Lord." First Thess. 2:4, "When we are seeking we are not trying to please men but God," and 2:15, "The people that put the Lord Jesus to death have been acting in a way that cannot please God and makes them the enemies of the whole human race." First Thess. 4:1, "Live the life that God wants," or literally, is acceptable and pleasing to Him. Hebrews 12:28, "Let us worship God in the way that he finds acceptable," 13:16, "Keep doing good works and sharing resources, for these are the sacrifices that please God." Hebrews 13:21, "May God turn all into whatever is pleasing and acceptable to Himself." First John 3:22, "We keep His commandments and live the kind of life He wants."

So our faith and what we declare, our statement of belief and our statement of action, if we are Christians, must coincide. We must take our time to think through and pray and discover ways this year that we can live lives that are pleasing to our Master as individuals, as churches, as the General Conference and its related agencies.

How do we please God in every way? Begin recognizing that each part of our life is a part of our stewardship from God, because He has given us life; not legalism, but seeking to please Him as loving disciples. I have come to discover that one of the most beautiful answers to legalism is the discovery that life is not a list of do's and don'ts, but response to God that may change moment by moment as we respond in our love to Him and yield our lives to His Holy Spirit's power.

How do we please God in every way? We need to think about our own personal commitment. Remember the priorities that Ray Ortland shared in the book that many of us studied from the Power-Pak Library on

(continued on page 27)

The entire universe is filled with music. "All nature sings, and round me rings, The music of the spheres." Where once was thought to be only the silence of space, radio detection equipment has discovered a great variety of awesome and eerie sounds. On our own planet, the wind in the trees is music; and what can be more moving than the wistful cry of the whale, the howl of the wolf, or the cheerful song of a bird? So too, from earliest times, man has expressed himself in ways which involve some element or another of music, be it as simple as two sticks struck rhythmically together.

The evolution of church music is a fascinating study, finding a starting point in Hebrew melody and dance, progressing through the solemn chants of the medieval Catholic church to the age of hymnody, and finally arriving at the present day, with its plurality of forms and expression. Seventh Day Baptists, like many Christian denominations, take pride in their music. As one with an interest in music, I have noted the references, in historical sources, to the quartets and singing schools of an earlier day. I have not overlooked the recordings from Conferences of the past years to be found on my pastor's shelf. In our day too, I am told, we have among us many whose musical talent and experience have brought distinction to both themselves and the church. And many have appreciated the ministry of the Light Bearers for Christ, and other ensembles which have formed within the denomination.

My purpose in the present writing is to consider music in the SDB church as it relates to the three themes of the Decade of Discipleship: Nurture, Extension, and Ministry. I wish also to propose the consideration of a Department or Office of Music Services, to serve the whole denomination.

Music—Internal Evangelism

Music touches all aspects of church life. In the area of Ministry, it is both fellowship and worship. Singing together around a campfire or more formally in the house of worship, we feel a togetherness with each other and a nearness to God. We are inspired and stimulated by a good choir or soloist. There are also the times when we gather for a concert, and the visiting artists have the

Music in the Decade of Discipleship

by Arthur Rowe

unique chance to express two functions: firstly, providing a very acceptable form of Christian entertainment, and secondly, edifying us in the Lord.

It is in the area of Extension or Evangelism that music has traditionally had a "starring" role (though I fear sometimes it has been seen only as a means to soften up the hearers for the preacher who follows). Music can be legitimately used to state the Christian case, to give opportunity for personal testimony of the validity of that case, and to invite the hearer to personal acceptance of our leader, Jesus Christ.

The music of a church can also serve to put that church's name before the public, and to leave a favorable impression. Surely we need to look no further than the Mormon Tabernacle Choir for an illustration of this. The Mormon church is doubtless well thought of by millions who know little of it beyond its famous choir, which, to my knowledge, does no overt evangelism at all.

The role of music in Nurture, or education, has been called "internal evangelism," since in a very palatable way, principles of faith and doctrine are imparted through repetition and association with melody. There was a time in my life when I professed no firm Christian belief, but because I continued to sing the Christian music I loved, the Holy Spirit was able to draw me back to Christ. The study of music itself within the church prepares us to better fulfill the functions of Ministry and Extension to which we feel called, and, I believe, leads to greater enthusiasm and involvement in our congregations.

A Department of Music

Why should the SDB church consider a Department of Music Services? At present, to my knowledge, most of the functions of church music just discussed are getting little or no support or development from any of the existing Boards or Agencies. In general it appears that musicians in local churches have been left to develop their own programs as best they may. Since many of our churches are numerically small, this must often result in wide fluctuations of quality and effectiveness. We may view this as a manifestation of our penchant for individual expression; but I suspect much benefit would accrue from sharing the knowledge of the more well-organized musicians with those less experienced.

I would like to stress that I would conceive of this Department of Music Services not as a controlling, but as a researching, coordinating agency, bringing together the involvement of the various boards and of individuals throughout the denomination. Top priority for the staff would be to solicit participation from the churches—by personal invitation, surveys, and interviews—and to circulate the results among all interested persons.

No doubt there are many functions which would be appropriate for such a department. I would like to share several which have occurred to me, as a starting point for discussion.

To contribute to the function of Ministry, a newsletter, perhaps eventually a magazine, could be published. It could feature:

1. Profiles of music ministers/choir directors in the local churches, and how their programs are set up.
2. Profiles of music groups and solo artists who have their church home among SDB's.
3. Reviews of recordings and published music, etc.
4. Recommendations of selections for special occasions in the church year, and for special groups, e.g., youth choir, ladies' chorus, etc.
5. Reviews of live performances by Christian artists, with consideration of their suitability for our churches (taking some of the perceived risk out of reaching out to other Christians).
6. Historical features on SDB music specifically, and Christian music generally.

(continued on page 27)

CONFERENCE PRESIDENT'S COLUMN



by Rev. Duane L. Davis

As the New Year rolls around this time, we are all conscious that we are entering a new decade—the 1980's. Most of us take a little time before we can remember to change the date on the top of our letters or school or work papers to the new year's date unconsciously. But this year we will get used to changing two digits, as we go into the '80's, and as we notice the Twentieth Century going into its next-to-last lap of decades.

You may have noticed that the media recently identifies history more and more by decades. Perhaps you saw the *Newsweek* magazine the week our General Council met in Plainfield in November 1979, as it gave a special review of what *Newsweek's* editors call, "The '70's—the Decade That Shook America and the World."

Many of us look back a bit nostalgically at the "good old 50's" (which don't seem as far back to some of us as to our youth who study them)! They seem attractive as we think about the years when America was prospering in peace, for the most part, and was quite content with its expanding materialism. Other parts of the world were developing rapidly, too, and war-torn nations recovered quickly in many ways. Next came the "Troubled '60's," years we identify by the unrest in campus and urban centers, the long dragged-out war of Southeast Asia, the drug scene and the hippie movement, world nationalism rattling swords. They were followed by the "Difficult '70's," now completed. Doonesbury's comic

strip celebrated in a sarcastic fashion, highlights of the '70's through its last month, December 1979, leaving most readers, I venture, with the impression they weren't very spectacular years, after all. Many characterize the '70's as a time of personal turning inward, with a sense of uneasiness and discontent, but a desire of noninvolvement on the part of many. They were the years of Watergate. They will be remembered for their last year with events like Jonestown, Guyana, and the hostages in Iran and the starvation in Cambodia. Yet, we recognize with joy an unprecedented worldwide renewal in the Church of Jesus Christ, with the fastest church growth since the first century of Christianity, especially in Africa, South America, and Indonesia.

The "Unknown" '80's

And now we are entering the '80's. We may call them at this point, "The Unknown '80's." In many ways we begin building the 1980's with a pretty shaky foundation of the 1970's. But there are some secure parts in the foundation, too. Someone has compared our times with Charles Dickens' definition of the years of the French Revolution at the beginning of "A Tale of Two Cities." These also may be called "the best of times and the worst of times."

But I believe it is also a time for expressing our faith as Christians. Ted Engstrom, executive vice-president of World Vision, expressed this faith to our Pacific Coast Association Sabbath morning congregation last year. He said, "I'm optimistic. I've read the last chapter of the Book of Revelation. I know how the world is going to turn out. God is not dead. But I am also realistic and know we face a great time of crisis."

Dr. Engstrom compares our time with the Chinese character for the word *crisis*. You remember, the Chinese language does not have an alphabet of letters, but words are made up of characters or combinations of characters with meaning. The word for *crisis* is made up of a combination of two characters: the word for *danger* and the word for *opportunity*.

We do live in a time of *danger*—for our personal lives and homes and families. There is danger for the local church and denomination and the world situation. But these dangers also give us a *great opportunity!*

As we respond to the 1980's, we recognize the dangers but we also see that followers of the living Jesus Christ can use them for opportunities of service and witness through the power of the Holy Spirit to "please God in every way."

Decade of Discipleship

I believe that it is God's Providence for Seventh Day Baptists that we have launched a movement called "The Decade of Discipleship" for the 1980's. Inspired through the planning of the General Council, then enthusiastically endorsed by the 1979 General Conference, now the Decade of Discipleship depends on our personal response as individuals and in our churches.

Letters from the Conference president were mailed to each Seventh Day Baptist home whose mailing address is current in Plainfield. They contained a card, "My Commitment," encouraging each person to make a covenant with God and with fellow Seventh Day Baptists for the Decade of Discipleship. These commitment cards were shared with many at Associations and churches visited by our leadership teams in October, as well. The card was also reprinted in the December issue of *the Sabbath Recorder*. I sincerely pray that you have seriously and prayerfully considered the covenant commitment and have signed your name to enter this decade of discipleship with your lifestyle developing to "please God in every way."

There has been some good response to these little commitment cards. Several Seventh Day Baptists have answered my letter like personal mail—which was my intention, though thousands were mailed at once. I am grateful for your letters, for your commitments and suggestions. Some churches have sent me a list of all who signed the commitment card in their congregation, and one of our newest churches sent me cards signed by 100 percent of its membership. Others have encouraged people to keep the card as a daily reminder of the Ten-Year covenant they are making to live as Disciples of the Lord Jesus Christ.

Of course, discipleship is more than a decision, though it starts with a decision, and we are calling everyone in 1980 to a Decision to Discipleship. I hope that is the place

(continued on page 30)

**"WORD OF TRUTH"
WITNESSES TO WASHINGTON**
by Rev. Leland E. Davis

The radio ministry, which began in our nation's capital last July, continues to be broadcast under the sponsorship of the Washington Seventh Day Baptist Church. WFAX is a Christian station with 5,000 watts coverage extending out into Maryland as well as northern Virginia.

"Word of Truth" with Russ Havens as speaker is aired every Sabbath morning at 10:15 prior to the opening of Sabbath School. Some members come and listen to the broadcast together in the church sanctuary. Others pick up the program on their car radio as they are traveling to church. Listeners are encouraged to phone in immediately at the close of the broadcast to the local church for further information regarding Seventh Day Baptists. Radio listeners of "Word of Truth" are invited to attend the service of worship which commences at 11:30.

Three months ago a certain man who lives near the church heard the radio message and came out the same morning to the worship service. He has been attending regularly on Sabbath and occasionally shares in the Wednesday evening Bible study group. Since he believes in the Sabbath but had no church home we are glad that he feels very much at home with us.

Recently, a lady from the far southeast sector of the capital city heard the "Word of Truth" messages for three Sabbaths before she began attending our church on Sixteenth Street north of the White House. That particular Sabbath we were showing a gospel film, "Distant Thunder" which we promoted as a free "spot" over WFAX. Hearing the announcement concerning the film, the lady came and brought a friend. Since it takes her over an hour to come on the bus to the church, a member brings her in his car.

While it is still too early to fully evaluate the effectiveness of our radio ministry we know that many persons are listening to these inspiring messages given by Russ Havens. WFAX serves more than 3,000,000 persons. The radio ministry has given our local church much higher visibility and it has strengthened our witness in the outlying communities. Several times during each week, people phone in to the church and say that they have just learned about the Baptists who keep the Bible Sabbath. They readily identify with us and indicate their desire to be a part of us. As we reach out to them in love with understanding we are confident they will respond to the Lord's calling.

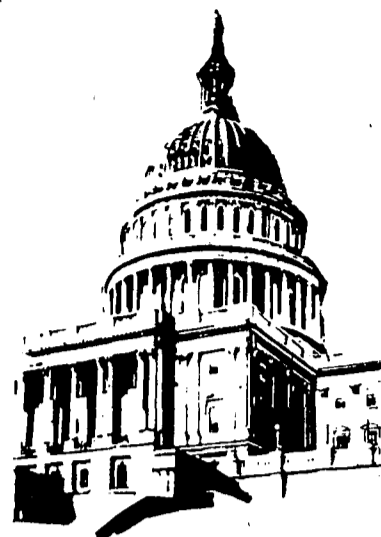
Discovery Group

For these newcomers, the pastor has a Discovery Group which meets during the Sabbath School hour. In this way we discover where they are in their relationship to the Lord and what gift or gifts God has given to them whereby they may minister to us. They in turn discover who we are, what we believe, and where we are going in our endeavor for God.

As a mother and her two daughters shared in their first session of the Discovery Group indicating their desire to unite with the Washington Seventh Day Baptist



Dial 1220
5000 WATTS



THE
INSPIRATIONAL AND DEVOTIONAL
VOICE
SERVING
VIRGINIA
THE NATION'S CAPITOL
AND MARYLAND

Someone
To Turn To

Church, the mother asked what they could do to help in the Lord's ministry. Happily, the pastor pinpointed areas where persons were needed to serve Him.

Since the "mother" church has born a "daughter" church in the suburbs outside the capital city at Upper Marlboro, Maryland, attendance has doubled and membership has increased markedly. In this new year the budget has increased 47 percent; included in the new budget is a figure of \$2,860 for the continued radio ministry. This is a faith projection, trusting the Lord to enable us to carry the radio ministry throughout 1980. We need your prayers for His full blessing upon this media of ministry in the nation's capital, Virginia, and Maryland.

Last year, the American Sabbath Tract Society provided some "seed" money which enabled us to begin our radio broadcast. Most of the support came from the bequest of a member who died. This year we are counting on the living members and new families who will be added to the church. This calls for a deeper commitment to the risen Lord. We are assured that "the things which are impossible with men are possible with the Lord"! □



Word of Truth Radio Log

ALABAMA—Tuscumbia
WBTG—106 FM
Friday 12:45 p.m.

JAMAICA—Kingston
RJF—AM
Sabbath 12:15 a.m.

MISSOURI—Springfield
KWFC
Friday 5:45 p.m.

TENNESSEE—Memphis
WMOM—1480 AM
Sabbath 10:45 a.m.

WASHINGTON—Chehalis-Centralia
KELA—1470 AM
Sunday 9:45 a.m.

WASHINGTON D.C. AREA
WFAX—1220 AM
Sabbath 10:15 a.m.

The Parable of the Clay Pots

(continued from page 29)

though you can hold beautiful flowers, you cannot hold precious jewels. The flowers that you hold fade and wither away. But the jewels I will hold will last a long time. You thought she would choose you because you were so beautiful. But you forgot that we were both gray when we came out of the oven the first time. You thought you were more beautiful because you had been painted. But as soon as I was painted and put back in the kiln, I became beautiful, too. I feel very honored that the woman chose me to hold her jewels."

Memory verse—"Yet we who have this spiritual treasure are like common clay pots in order to show that the supreme power belongs to God, not to us." 2 Corinthians 4:7 TEV

What was wrong with the way the blue vase felt? What happened to the pot with the lid? Was the blue vase more important than the pot with the lid? How are we like clay pots? What is the spiritual treasure that God puts in us? □

Food That Fills the Bill

(continued from page 5)

c. Seek—Look for every available and natural opportunity to share with that person. That means that we have to be sensitive and open to the little hints that people drop to show that they're ready. For instance, when someone says that they think the world just gets worse and worse all the time, that's a perfect cue for you to agree and share that you have found a personal solution to that problem. Sometimes people will open doors that are big enough for the Jolly Green Giant to go through.

IV. The Motive.

The last area we want to consider is just why we should even bother to witness. There are three basic reasons as I see it.

A. Obedience. In Mark 16:15, Jesus, our Savior and Lord, plainly and flatly tells us to do it. He told us to do it with something very practical in mind—that's how the gospel is going to be spread. But, there is also a positive effect that witnessing can have in our lives. The Christian life has input, but it also has output, or it should. The Dead Sea is dead because it has flow into it, but no flow out of it. Witnessing is part of the output of our lives. If we don't witness to others, we may develop a dandy case of spiritual indigestion.

B. Confidence. As Christians, we have two alternatives; either we believe that God is honest, and will come through with what He says, or we believe that He is a liar. If God is allowed to work in our lives, we know that He can and still will work in the lives of others. In short, we can be confident that God can and will meet any need that anyone has. To emptiness, Jesus says, "I am the bread of life"; to aimlessness, He says, "I am the light of the world"; to fear of death, He says, "I am the resurrection and the life"; to restlessness, He says, "My peace I give to you"; to loneliness, He says, "I am the good shepherd"; to an empty lifestyle, He says, "I am the way"; and to a lack of focus, He says, "I am the truth."

Conclusion

C. Love. I want to end with this the greatest of all motives for witnessing. What can love do for us in witnessing to others? First John 4:18 tells us that perfect love casts out all fear. Love gives us a right kind of focus. When we're not in God's perfect love, we focus on ourselves. Hence, we have all these fears of rejection and hurt. But perfect love gives us a focus on the drastic needs of the people around us. When they reject or hurt us, they're really rejecting God and hurting themselves.

I think the best definition of what witnessing is all about is this: "Evangelism is the process whereby one beggar tells another beggar where to find food." Ladies and gentlemen, we have the greatest thing that one human being can offer another. We have the food that fills the bill—the bread of life and the living water that can feed a hungry, thirsty, and dying world. As it says in 2 Kings 7:9, "This is a day of good news and we are keeping it to ourselves... Let us go at once and report this..." □

MISSION NOTES

focus

"Where there is no vision the people perish"

Verse for the month: "And so we keep on praying for you that our God will make you the kind of children He wants to have—will make you as good as you wish you could be!—rewarding your faith with His power" (2 Thessalonians 1:11 LB).

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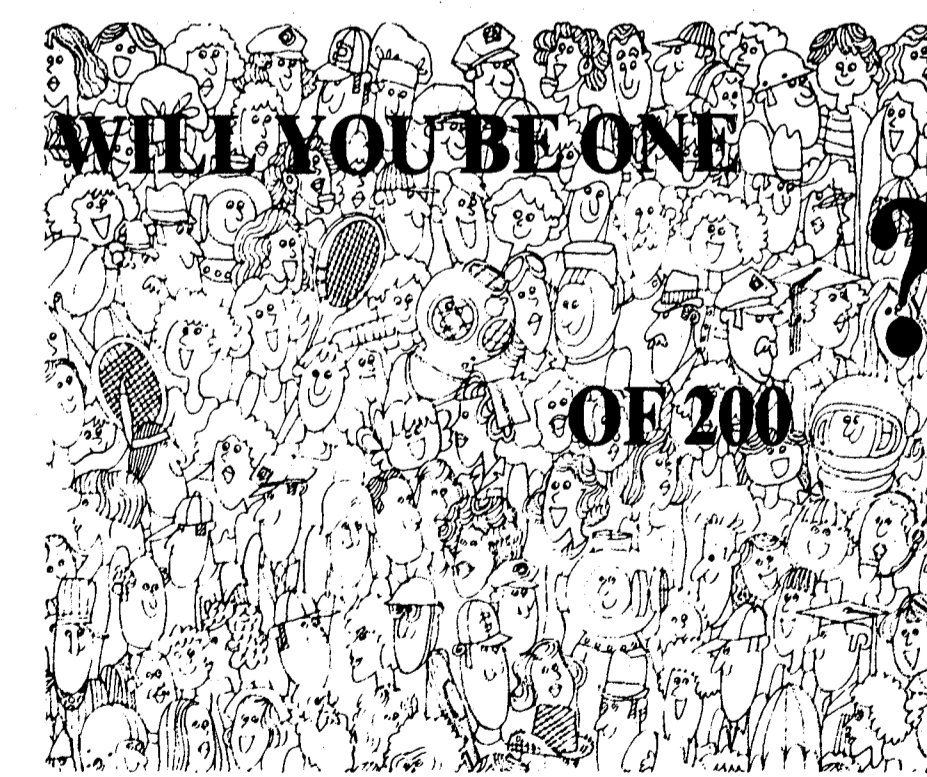
PRAYER CORNER

A Prayer Reminder for Each Day!!

MARCH 1980

PRAY FOR:

- 1—A new face in my congregation! Let God's love shine through you today
- 2—Summer Christian Service Corps (SCSC) workers and projects—1980
- 3—Field Pastor Elias Camacho in Mexico
- 4—Those who have recently moved, that they may witness to neighbors
- 5—"Discipleship Cells" in the various churches, helping to initiate the Decade of Discipleship
- 6—Your organist/choir director and the ministry of music
- 7—Nivaldo Schunemann and the special evangelistic work being carried on in Brazil
- 8—A Sabbath celebration! Expect to receive something in your worship
- 9—Toronto, Ontario, Canada, SDB Church
- 10—SDB Fellowship in Fayetteville, NC
- 11—Rodney and Camille Henry and their ministry in Cebu City, Philippines
- 12—Executive Secretary K. Duane Hurley, Plainfield, NJ
- 13—WORD OF TRUTH radio ministry across our country and in Jamaica
- 14—Pastor Samuel Peters, Georgetown, Guyana, South America
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- 16—Annual Meeting of the SDB Missionary Society, Westerly, RI
- 17—Relief from pain for those who suffer because of illness or accident
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- 22—Sabbathkeepers in China—may God open the Spiritual doors there
- 23—President Duane Davis, as plans continue to be made for General Conference in Denver next August
- 24—Needs of our pastors and congregations in India/Rev. B. John V. Rao
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- 26—For full support of Our World Mission OWM budget—first quarter, 1980
- 27—South Africa Seventh Day Baptists—leadership needs and growth potential
- 28—Lone Sabbathkeepers, that their faith may be continually strengthened and affirmed
- 29—A lonely person. Make your home one of his/her Sabbath blessings today!
- 30—Crandall High School, Kingston, Jamaica and the School Board
- 31—Inspiration and determination that Seventh Day Baptists may truly double in a decade!



SEVENTH DAY BAPTISTS GIVING \$200.00 in 1980 for MISSIONS—national and international?

Send your check payable to the SDB Missionary Society or designate funds given through your church to Our World Mission. All such receipts are credited to your church budget support. □



FROM THE KIDS IN THE PEW

As our two-year-old daughter arranged the Nativity set she named the various figures as she placed them: "This is Baby Jesus, this is Mary, this is Joseph." When she came to the three wise men she said: "One baby sitter, two baby sitters, three baby sitters."

A little girl was overheard ending the Lord's Prayer thus: "For thine is the kingdom and the flowers that are growing. Amen."

—We invite contributions from our readers as we seek to share humor and wisdom from our children in the pew. □

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focus

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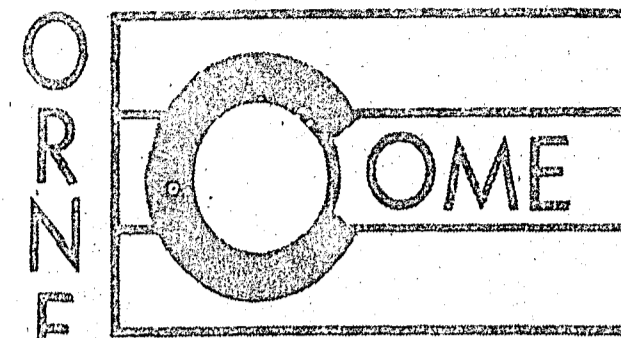
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COLORADO



TO CONFERENCE
AUGUST 10-16, 1980

Colorado is a great state for vacationing! The 1980 Conference Host Committee recommends that you combine your 1980 Conference trip with a vacation trip and plan to spend at least one week before or after the Pre-Con and Conference sessions to see some of our state's many attractions. We have written six tour guides for areas around Denver. If you would like copies of any or all of them, before Conference, please send a stamped, self-addressed envelope to Colorado Tours, c/o 1980 Conference Host Committee, 2269 Field Street, Lakewood, CO 80215. The six tours are as follows:

TOUR #1 DENVER MOUNTAIN PARKS: The route takes you first to the imposing setting of Red Rocks Park with its natural amphitheater where outdoor concerts are held. Then up through Turkey Creek Canyon for a stop at the quaint little village of Tinytown. You then continue through Indian Hills to Mount Falcon Park containing the Walker Castle Ruins and many

scenic lookouts. The return route is through spectacular Bear Creek Canyon.

TOUR #2 DENVER CIVIC TOUR: This is a guide along the more easily driven streets of Denver to visit such locations as the civic center, with its art museum, state capitol (the dome really is covered with gold!), the U.S. Mint, and the Heritage Museum which was just built in 1978. The city tour continues with the Natural History Museum with its real-life dioramas and the zoological gardens, both located in exquisite City Park. The Conservatory and the Botanical Gardens in Cheeseman Park complete the tour.

TOUR #3 WESTERN HERITAGE TOUR: Our third tour takes in the Denver Seventh Day Baptist Church on its way to Heritage Square for a look at what a small Colorado Mining Town may have been like. You can divert somewhat from a study of history by taking a ride down the Alpine Slide even in the middle of Summer! The tour continues up to Lookout Mountain for a chance to relive Buffalo Bill's Wildwest Days at his museum and gravesite. Drive ever so carefully down Lariat Trail to Golden for a visit to the Railroad Museum and on to the town of Wheat Ridge for a stop at the Old Sod House to complete this tour.

TOUR #4 THE "WHITE STONE" TOUR: This route will take you up the Denver-Boulder Turnpike (but no toll!) to see some of the Boulder

attractions. Included are the Atmospheric Research Center, the University of Colorado Museum, Flagstaff Mountain and scenic lookout, as well as the Boulder Seventh Day Baptist Church and Camp Paul Hummel.

TOUR #5 PEAK OF THE MOUNTAIN: With the envy of mountain climbers and bighorn sheep alike, this tour lets you take the easy way by driving to the peak of Mount Evans, 14,264 feet above sea level, and on a paved road, too! Also included in this tour are Idaho Springs with its Mine Museum and Clear Creek's beautiful Golden Gate Canyon, spectacular Squaw Pass and a whole herd of buffalo at the Game Reserve right on the Interstate!

TOUR #6 GOLD FEVER TOUR: Our last tour will take you through gorgeous Golden Gate Park and the gold mining towns of Blackhawk and Central City where gold is still being mined! You will see gold tailings piled high along the river that have been there so long they are declared a designated historical landmark! You will even be able to ride a real mule-drawn train through a gold mine.

All of these tours are on paved roads and will last approximately 4-6 hours (depending upon how unhurried you are). These attractions all have our recommendation and we know you will enjoy them. We want you to enjoy every moment of your visit to Colorful Colorado!

—John A. Conrod,
1980 Host Committee chairman

WILL YOU BE ONE



OF 200

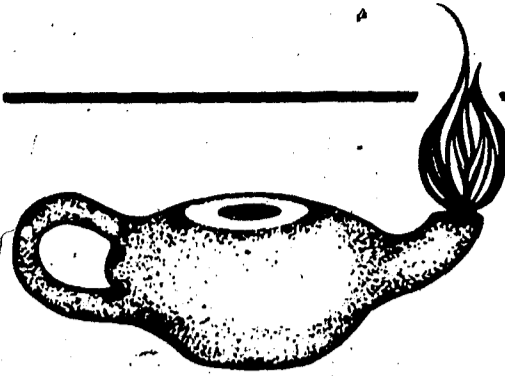


FROM
THE KIDS
IN THE PEW

As our two-year-old daughter arranged the Nativity set she named the various figures as she placed them: "This is Baby Jesus, this is Mary, this is Joseph." When she came to the three wise men she said: "One baby sitter, two baby sitters, three baby sitters."

A little girl was overheard ending the Lord's Prayer thus: "For thine is the kingdom and the flowers that are growing. Amen."

We invite contributions from our readers as we seek to share humor and wisdom from our children in the pew.



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

VOCATION SABBATH

Many churches will be observing March 8, 1980, as Vocational Sabbath. The following is an excerpt from "Testimony of the Seventh Day Baptist General Conference" given at the Informational Hearing of the Equal Employment Opportunity Commission, April 18, 1978, by Dr. K.D. Hurley, Executive Secretary.

It is the belief of the Life Ventures Committee of the Board of Christian Education that these remarks will be helpful to those people who are considering the relationship of Sabbathkeeping to their vocations.

Seventh Day Baptists are observers of the seventh-day Sabbath. According to our Statement of Belief, "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."

Although we do not intend to teach Sabbath theology today, there are two aspects of Sabbath observance that are crucial to an understanding of the Sabbathkeeper's needs: first, that Sabbath observance is a twenty-four hour experience; and second, that it is required by God.

While some Christians do hold that the Sabbath principle applies to Sunday, it has been our observation that the majority of Sunday worshippers attend their scheduled religious activities after which they do largely as they please. It is not so with Seventh Day Baptists: we believe that the entire Sabbath Day, from sundown Friday to sundown Saturday, was set aside by God for rest and worship, and although practice is a matter of individual conscience, it universally involves cessation of regular labor, communion with God and His people, and special service to God and mankind.

Secondly, our Sabbathkeeping is not mere cherished tradition, to be abandoned in the face of pressing concerns of modern time. Rather, it is expected of us by God. While it is a gift to mankind from God, it also is a requirement. To ignore the Sabbath is to disobey God; to disobey is to sin. Although Sabbath observance is an expression of our love for God rather than a legalism, we do not forget that it is the fourth of the Ten Commandments. By the way, these same Ten Commandments traditionally have been the foundation of American law—no government and no employer would ask someone to murder, rape or steal—yet there is general disregard of the Fourth Commandment. We are a humble people, not prone to make demands on others because of our beliefs, and never given to establish an office to monitor discriminatory activity. In fact, we believe that more often than not it has been the Seventh Day Baptist who has made accommodation in any conflict between work and the Sabbath.

With our long history, longer than that of most employers, our people have gained ample experience in dealing with Sabbath issues in non-conflicting ways. Specifically, rather than challenge the decision of an employer to require work on the Sabbath, our people traditionally have avoided careers that would lead to a conflict over the Sabbath.

It is no accident that we have been a rural people—the farmer is his own employer and traditionally lives by the sun's rising and setting. It is no accident that many of our people have been independent business and professional persons, able to establish their own work schedules to suit their need. It is no accident that many of our people have been educators, finding almost universally a five-day work-week and an early quitting time each day.

On those occasions when our people have ventured into occupations that normally involve Saturday work, often they have made their own re-

quired accommodation—taking cuts in pay, working least favored shifts, arranging trades in schedules, and, most regretfully, compromising their religious belief. However, we must hasten to add that there also have been cases of generous employers who not only have made the accommodation, but also have fully compensated the Seventh Day Baptist, even when the latter worked a reduced schedule.

But times have changed. The employment picture is different. The squeeze is on, and the non-majority observer's belief is thrown unfairly into the balance. The small family farm is on the wane; small independent businesses must compete on a day-for-day basis with large corporations; and teaching positions are scarce. Even an employee's willingness to accept less than equal conditions fails in the face of government's management's, and labor's rigid interpretation of equality. More and more non-majority believers are forced to choose between their belief and adequate support for themselves and their families.

In this situation we would call upon the Equal Employment Opportunity Commission for relief, not that special favor be accorded Seventh Day Baptists and others of non-majority religious conviction, but that the minorities be guaranteed equal opportunity in employment.

CHRISTIAN EDUCATION SEMINARS

Gospel Light International Center for Learning holds a series of seminars and clinics each year. The material presented is theory and methods presented in workshops. Gospel Light material is not promoted. Every teacher, officer, or pastor is urged to attend one of these (or similar) opportunities for furthering his knowledge and skill in conducting Sabbath Schools.

The seminars are conducted from Thursday at 6:45 p.m. through Sabbath noon. The fee is \$43 with scholarships under special conditions.

There are separate classes for the following groups: Early childhood, children, youth, adult and administration. The dates and places are as listed:

March 6-8
Cincinnati, OH
College Hill Presbyterian
5742 Hamilton Ave.

March 13-15
St. Louis, MO
Third Baptist Church
620 N. Grand Blvd.

March 20-22
Houston, TX
Springbranch Christian
Church
9055 Westview

March 27-29
Long Beach, CA
First Baptist of
Lakewood
5334 Arbor

March 27-29
Tacoma, WA
Central Baptist Church
5000 67th Ave. W.

March 7-8
Little Rock, AR
Bible Church of
Little Rock
10618 Breckenridge

Philadelphia
(Media) PA
The Christian Academy
704 S. Old Middle-
town Rd.

March 14-15
Poughkeepsie, NY
New Hackensack
Reformed Church
Route 376
Wappingers Falls

March 21-22
Hillsdale, NJ
Pascak Bible Church
181 Piermont Ave.

March 28-29
Carlsbad, CA
Carlsbad Union
Church
3175 Harding St.

April 10-12
First United Pres-
byterian Church
1321 Ninth Ave.

April 17-19
Portland, OR
(Site to be announced)

April 17-19
Buffalo, NY
Lancaster Presbyterian
Church
Broadway (Rt #20)
(One Lake Ave.)

May 15-17
Columbus
(Worthington) OH
Grace Brethren Church
6675 Worthington
and Galena Rd.

The clinics for the same groupings (no Administration) are held Friday, 6:15 p.m. to Sabbath, 3:00 p.m.; cost is \$29.

Dates and places are as follows:

April 11-12
Lansing MI
Miller Rd. Bible
Church
201 W. Miller Rd.

Barrington, RI
Barrington Baptist
Church
Old Mill Rd.

April 25-26
Jacksonville, FL
Church of the
Nazarene
3930 University Blvd.

May 2-3
Colorado Springs, CO
Pulpit Rock Church
301 Austin Bluff Pkwy.

May 16-17
Boca Raton, FL
Bibletown Community
Church
601 NW 4th Ave.

March 28-29
Madison, WI
Madison Gospel
Tabernacle
4909 E. Buckeye Rd.

For further information and/or registration, write to the address:

INTERNATIONAL CENTER
FOR LEARNING
PO Box 1650
Glendale, California 91209
Mr. Lowell Brown

Our board would be happy to have your evaluation of the workshop. □

YOUTH CONCERNS

Vocation—avocation—recreation—resting; these are all a part of everyday life. In Colossians 3:17 the apostle Paul gives the injunction, "AND WHATEVER YOU DO, IN WORD OR DEED, DO EVERYTHING IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD, THE FATHER, THROUGH HIM" (RSV).

Many youth are making plans for their education and life's work. Now is the time to decide to choose a vocation which will give glory to God through service to mankind.

March 8, 1980 is Vocation Sabbath. The Life Ventures Committee of the Board of Christian Education suggests that groups use the following for basis of discussion concerning vocations.

VOCATIONS

The sum of our vocations equals LIFE.

A vocation is a career toward which one feels himself to be called.

A person can be called to more than one vocation.

Avocation is something one does in addition to his regular work; sometimes for community good, sometimes for fun, sometimes to bring in extra pay; sometimes to improve one's abilities; sometimes for the church; a hobby sometimes.

So important do we think of the church that sometimes we call its work our vocation, and the job that we do to earn money our avocation.

Building the Kingdom of God is the most important vocation in the world. All else should point toward that end. It is not just the minister's job, but all who profess belief in God through Jesus Christ feel called to do something or some things directly for and with the church.

The first call for which a Christian listens is from God. God speaks in various ways—sometimes through His followers. Every person should ask himself, "Where do I fit into the work of the Kingdom?" and then give serious thought to full-time ministry.

If you cannot see your way into the ministry now, don't give up the idea completely. God calls many later on in life from other avenues of employment.

In considering the ministry, let us take the following questions and see if that which we now have in mind as a vocation gives us affirmative answers, keeping in mind how the full-time ministry fulfills them.

1. Is the work basically interesting?
2. Would I like that kind of work all the rest of my life?
3. How did I get the call to do it anyway? From parents? My pastor? My vocational guidance teacher? A recruiter? Through fear?
4. Does it give me the best opportunity to serve God?
5. Does it give me the best opportunity to serve man?
6. Am I qualified to prepare to do it? How about the education needed? The physical requirements?
7. Would I like to work with people of like profession?
8. Does it provide reasonable security?
9. Does it offer an opportunity to show initiative, use creative abilities, and permit me to make the best use of my talents?
10. What question do you have?

Read Colossians 3:1-17. How would your life-style be changed if you lived by this passage? □

RELIGION IN REVIEW

Gary Warner, Director
EP News Service
Copyright December, 1979

It was not a pretty year. The Church, barely recouping in time, did not end the decade in a blaze of sacrificial glory.

It was the year of holocaust, simply and directly stated. Warring and conquering factions in Vietnam and Cambodia committed genocide against the local populations.

The pictures and reports came early in the year from a region too many Americans secretly wish had never existed or would just go away. Little people; brown and yellow faces. First staring in hopeless abandonment from those rickety boats. Drowning and dying of starvation. No hope at home. No place to go. People without a country. By the thousands.

It was only our initiation. The scene shifted. The statistics spiraled into the millions. Cambodia. A land of eight million reduced to four million by Pol Pot's "re-education." The grisly reports multiplied, coming from missionaries, journalists, government officials. Six thousand starving to death each day; one person every 11 jolts of our pulse. By year's end no child under five would remain alive without outside help. A population being obliterated. Wholesale slaughter.

Holocaust.

Slowly the ecclesiastical wheels ground an about-face to confront the insanity. It was not easy. A matter of time, dollars and priorities, you understand. There were our children to hide away from racial integration and worldliness in private schools. And the resultant problem of governmental interference. And the evangelized to evangelize. And announcing what was fit to watch on television sets apparently being manufactured without Off buttons.

Of course, one could not overlook ERA and women wanting to help lead the Church. Or homosexuals creeping in where even Communists once feared to tread. And church mergers to "dialogue" about; inerrancy rallies to attend (saving the Bible always wins hearts and con-

tributions); the seminaries to fumigate from liberalism; all kinds of capers in Washington to stamp our feet over; "properly Christian" political candidates to tote; and funds to raise to keep bureaucracies humming and egos anointed.

"Jesus wept"—John 11:35.

Perhaps the Church's inertia was, in part, understandable. In practical terms, what could be done? The situation seemed distant, the countries impenetrable, the diplomatic aspects mind-boggling. One can hardly fathom death in such monstrous proportions. And weren't there refugees and locals starving in multiple pockets of the world? And weren't most other matters confronting the Church of considerable importance?

But all that was not the question. Rather, what could be attempted? What was the one calamitous event occurring in the world important enough to get our attention and cooperation?

The Church began to try, joining those few weary arms and voices long in the fray. As World Vision's ship picked up "boat people," concern picked up at home. Every Southern Baptist family was urged to sponsor a refugee family. People ate rice and tea dinners at \$50 a plate to raise funds. Food for the Hungry, World Relief and other Church agencies joined the government and secular institutions in at-sea rescues, feeding and resettlement. Only the malignant Ku Klux Klan paraded against the influx of refugees.

The response to the "boat people" set the example and was followed by a massive response to the Cambodian horror. Millions of dollars were pledged by denominations, UNICEF, the Red Cross, Christian relief organizations and others. Tons of food and medical supplies were shipped. Students skipped meals with the funds going to Cambodia. Church and governmental pressure was put on Cambodian officials to get the food and supplies from the borders into the country. Congressmen petitioned for an airlift, and one Christian organ-

ization advocated a "food march" by Christians from the border if all else failed.

As the Church stands on the threshold of 1980, Cambodia has become the "in" project. For thousands of Cambodians it is too little, too late. For others, it will be compassion received in time. The year 1979 evidenced a Church majoring in too many minors and playing follow the leader. One can only ponder how the 1980 record will read.

Here's what transpired in other religious arenas in 1979:

DENOMINATIONS

The Southern Baptists became the "jot and tittle" denomination. "Inerrant" Dr. Adrian Rogers was elected Convention president, a Baylor professor was the target of a "bookhunt," Bible conferences featured preaching, prayer and denunciations of liberalism, and a Georgia state church newspaper editor came under fire for his "liberal" views.

Certain Greek Orthodox Church officials came calling to condemn the SBC's appointment of two Boston-area missionaries to Greeks. The Baptists and Worldwide Church of God were unlikely bedmates as the Baptists backed Herbert W. in his fight against state interrogation. Paula Clayton became the first SBC woman minister.

Two major Presbyterian bodies—UPC/USA and SPC—held their first joint worship service since the Civil War. The PCA seems here to stay and sprinkled cold water on merger talks. Several ministers balked at or left over the ordination of women. And Alabama and Georgia court rulings cleared the way for civil

courts to enter church property controversies.

The Lutherans repeated 1978, with more dialogues and working papers. The heaviest action was with the Roman Catholics: joint Reformation services were held and justification was the key issue. A Catholic ecumenical official promised the two bodies would "one day dance together" Sitting that dance out will be the Lutheran editor (WELS) who wrote that Lutherans must stress the idea that the Pope is the anti-Christ.

The Episcopalians had no problem with women celebrating Mass but could they be lesbians? The Evangelical Orthodox Church was the newest denomination and reintroduced excommunication for the errant. Salvation Army membership was up 60 percent in two decades. David du Plessis and the Assemblies of God kissed and made up, and 80 nations were represented at the 12th Pentecostal World Conference. The predictable GARBC ripped "The Year of the Child," the Communists and the IRS. Several congregations were sued for worshipping too noisily.

EVANGELISM

"The times they are a-changin'." Billy Graham held crusades in Milwaukee and Australia, was called "the greatest" after boxer Muhammad Ali's pilgrimage to Montreat, began publicizing the Association's charitable giving to counter criticisms, and found the Association with a near \$1 million deficit.

The "changin'", however, was Mr. Graham's terming the arm's race "sheer absolute insanity" and declaring that Salt II does not go far enough. Mr. Graham moved decisively into areas of social and economic concern

because "It's Scriptural." For his efforts he was called "oddly heart-breaking" by Marshall Frady in one of the year's most controversial biographies.

Another Baptist (Southern), President Carter (Jimmy), made his share of news, from running the good race (well, it started out well) in a 6.2 mile road race, to praying with church folks along the Mississippi on his riverboat safari, to mollifying Jewish leaders uptight about brother Billy's love affair with Libyans, to evoking hurrahs and boos for his witnessing to South Korean President Park Chung Hee.

MISSIONS

Rather than a land rush into China, the Church reexamined the inscrutabilities and took the slow boat instead. Bibles were introduced, radio broadcasts beamed and indigenous churches reopened. News filtered back of lines at churches and even assistance from the Chinese government. A Nanking theology professor called the mission opportunity "unprecedented."

Good and bad news alternated from Russia and the Communist bloc. The Soviet Pentecostals remained in the U.S. Embassy in Moscow. Amnesty International reported harassment of thousands of Russian believers. Czechoslovakia deported three U.S. Bible smugglers. The Soviet press stepped up a campaign against the Church as a tool of "international imperialism." Baptists were reported arrested, even at weddings. After 30 years of Communist rule, however, 10 million East Germans still register themselves as Christians.

Mexico accused Wycliffe Bible Translators of being in cahoots with the CIA and cancelled its working agreement. The ban on churches was lifted in Uganda. The World Council of Churches kept finding guerrilla groups who could use money.

Globally, Christianity suffered large statistical losses in the Western world but showed huge gains in Third World countries and south Asia. In the process an American missionary

was kidnapped in the Philippines and missionaries fled Turkey, Iran and several African nations.

EDUCATION

Who says you can't beat city hall? Christian educators proved again in 1979 it can be done.

The most significant triumph was in the area of pressure from the Internal Revenue Service to revoke tax exemptions of schools practicing, in the IRS view, racial discrimination. The Church came out swinging and sent the IRS walls tumbling down after months of offense and counter-offense. Congress eventually amended several bills to tie the IRS hands on the issue.

North Carolina and Kentucky again led the fight against state government regulation of and intervention in private Christian school matters. The latest battleground was state-mandated student competency tests, which the schools refused to participate in.

In Kentucky, the court ruled the state cannot prescribe standards for teachers and textbooks in private and parochial schools. Indiana passed several "church freedom" laws, even exempting day care centers from certain state licensing.

PUBLISHING

A Bible translation, a campus newspaper and an Indian (?) were major newsmakers.

Thomas Nelson Publishing unveiled its \$3 1/2 million baby, the New King James Bible—New Testament, which hit the scene in a whirl of promotion met by polite applause. The whole Bible is to be released in 1981.

Reader's Digest worried fundamentalists with its announcement of a projected Bible condensation; Soviet authorities permitted the printing of 20,000 Bibles and 25,000 hymnals, but there was no abatement in Bible smuggling; and the Chinese version of the complete Living Bible was released in Hong Kong.

1979—The Year of Holocaust

Moody Press declared the books of author Crying Wind "out of print" when the identity and background of the best-selling author came into serious scrutiny after years of questions. While bookstore owners bemoaned the blacklisting of a marketable commodity, both Moody and Crying Wind maintained silence rather than possibly speak with forked tongue.

In news to gladden the heart of any struggling yet well-heeled author, Logos International announced evangelical publishing's first "vanity press" as a service to those desiring "to publish their own books at a reasonable cost."

BROADCASTING

The "electric church" droned on.

The broadcast media hopped around the world, bringing the gospel to more listeners and viewers than were ever before reached. Along the way there were the casualties and the newsmakers.

The PTL television network tried to get its act together but with every finger in the dike there was a leak elsewhere. In January, Jim Bakker declared the money troubles over through a "miracle bigger than I asked for," but, like some miracles, it was spelled m-i-r-a-g-e.

The Federal Communications Commission launched an investigation of PTL's television fund-raising. This was met by thousands of protest letters. In November, Heritage Village, the PTL complex, received tax exempt status but was ordered to pay \$8,000 in delinquent back taxes. In a fund-raising appeal, of all places, Mr. Bakker revealed that there was a bomb threat in the studio and that his family had been threatened. He reportedly sent his family into hiding and proclaimed, "If I am killed, I am going to go down preaching the gospel."

The National Federation of Decency grew in followers and influence. CBS was the main target, especially the "Flesh and Blood" show that paraded incest as the latest TV titillation. Liquor manufacturer Hueblein and a subsidiary, Kentucky Fried Chicken, were roasted for their sponsorship of "violence, vulgarity, immorality and profanity" on TV. The sponsors claimed their shows

were hardly an original recipe.

Religious movies included "Life of Brian" by England's Monty Python comedy troupe, which turned out to be, according to many critics, "blasphemous, sacrilegious, and the foulest-spoken Biblical epic ever made." Warner Brothers spent \$6 million on "Jesus," which was hailed as the most Scripturally-accurate religious film ever made and also called "dull." The scoreboard: "Brian" played to waiting lines; "Jesus" to empty seats.

In the "news-we've-all-been-waiting-for" department, the Christian Broadcasting Network started casting a Christian soap opera, promising to feature "the full gamut of tempestuous emotions."

LIFESTYLES

Soldiering was the year's most unpopular lifestyle. Even old men, who usually send young men off to war, came out against it. With the volunteer army apparently a shambles, draft sounding were taken. It was opposed by the peace churches, Secretary of Defense Harold Brown, and the Carter administration before the House voted 252-163 against a proposal to revive 18-year-old male registration. In related events, a West Berlin Bishop advised youth to refuse service in event of conflict, peace churches in Nicaragua challenged the government's conscription decree, and Rev. William Sloan Coffin, twice arrested activist, blasted our "obsession" with arms.

Senator Bob Dole grabbed headlines with his Federal cult hearings but grudgingly turned them into "seminars" after being admonished by religious government and charitable groups. Hare Krishna stocked arms but was outdrawn in airports. The Unification Church's street take was again in the millions. The Church of Scientology lost a \$2 million court ruling to an Oregon woman. Nine Scientology leaders pleaded guilty to infiltrating and burglarizing government offices. They included Mary Sue Hubbard, wife of Scientology founder L. Ron Hubbard.

"Religion in Review" is a year-end feature of EP News Service furnished for publication without charge to Evangelical Press Association members.

President Carter called religious leaders to a summit and urged them to back his economic and energy proposals. First Lady Rosalynn Carter placated "Yead of the Child" opponents by stressing the church's role in family rearing. The Ku Klux Klan boosted membership, marched and killed unfriendlies. The world's oldest profession made headlines with church leaders involved, and a New York radio station started a "John Hour," broadcasting names of those patronizing prostitutes. The number of unmarried couples living together doubled in the decade. Four Indiana teen-agers faced reckless homicide charges following an Amish infant's death from a thrown stone, capping weeks of harassment of the Amish.

Homosexuality concerned the Church. Anita Bryant made magazine covers and "most admired" lists and opened a center for gays. The Methodists released contradicting studies on the place and rights of gays. Lesbians were appointed to leadership positions in several denominations. During the August 6 earthquake in California, fundamentalists broke into cheers at the Santa Clara county seat, proclaiming the quake God's wrath against homosexuals. Despite the "warning," the county board passed an ordinance granting rights to homosexuals, 4-1.

NEWSMAKERS AND EVENTS

The most publicized U.S. religious event was the visit of Pope John Paul II, playing to record crowds. Afterwards, some questioned who should pay for the \$10 million papal visit costs, and a reported Vatican cover-up of a financial scandal got lost in the shuffle.

Baptist Ukrainian minister Georgi Vins and four Soviet dissidents were released from Soviet prisons. Carl McIntire sued, lost a hotel in a fire, and told the Pope to stay away from Washington. Ditto Rev. Ian Paisley concerning Northern Ireland. The Dalai Lama visited the U.S. and invited everyone to Tibet.

Confused John and Greta Rideout went from marital rape to Christianity to divorce. Francis Schaeffer survived a cancer scare (and coauthored another big seller), and Eldridge Cleaver survived a Moonie scare. People asked if singer Bob Dylan

(continued on page 27)

MEETING THE CHALLENGE OF JESUS

A Tract on Peace

When I first began to study my Bible, and came to the fifth chapter of Matthew, I found several things that seemed hard to understand and to follow. These words of Jesus, for example: "If thine eye offend thee, pluck it out and cast it from thee... or if thine hand offend thee, cut it off and cast it away, for it would be better to enter heaven, minus a hand or an eye than to have the body whole, cast into hell." Was not this a call from Jesus to get rid of evil thoughts and bad companions who might lead us into temptation, even though separation from these things might seem like the plucking out of the eye or the cutting off of the hand?

Furthermore, Jesus said: "You have heard it said, Thou shalt not kill and whosoever kills shall be liable to judgment, but I say to you that everyone who is angry with his brother shall be liable to the council, and whosoever says, 'you fool' shall be liable to the hell of fire." Thus, in order to hate our brother enough to kill him, we have to dehumanize him. We have to make him lower than human beings in our own esteem. So in past wars, Germans were "huns" or "krauts"; Japanese were called "apes"; Vietnamese were called "gooks." By doing this we could feel easier about killing them.

Still other warnings are given by Jesus against following the promptings of the natural man; while taking the course of the spiritual man is shown to be the true way of the Christian. "Turning the other cheek" when struck on one cheek sounds like foolishness at first, but if compared with the way of the world which leads to retaliation, blow-for-blow fiendish hate and war, we begin to understand the truth of Jesus' call for peace. Finally, He gives us the end of the whole matter, when He

says: "You heard that it hath been said, You shall love your neighbor and hate your enemy; but I say unto you, love your enemies and pray for those who persecute you." Prayer is answered, but not always in the way we expect or want it to be.

CAN PRAYER END WAR?

Now we come to the very center of Christ's teaching. Psychologists tell us that if you want to cast out some bad habits or bad thoughts, you must put something better in their place.

Like the person possessed with demons, who when the demons were cast out, forgot to put some better spirit into the swept and garnished room.⁵ Prayer lifts us up out of thoughts of hate and retaliation and puts in their place faith in God and His power to save. Strife and war bring only loss, tragedy, and suffering; while prayer is overcoming evil with good, and sinful thoughts with a will to save others.

HOW PACIFISM WORKS

In the country of India which was kept in bondage under the British rule, freedom was gained by Ghandi and his companions, largely through pacifism and nonviolence. The Black people were brought to this country against their will, made to serve white masters, treated like cattle or beasts of burden for many generations. They were finally set free by Lincoln's Proclamation. Still, they had to wait another hundred years in order to gain their rights as freeborn citizens.

Rev. Martin Luther King, Jr., following the lead of Ghandi, using prayer and nonviolence, helped to win equal rights for Blacks, the same as other citizens.

WHAT IS PACIFISM?

To be a pacifist requires the greatest amount of courage, strength, and Christian patience. It is not a stand for weaklings, neither is it to be a "pushover." But it is using whatever means short of war and killing to change men's hearts and minds, on an issue believed to be important, and being willing to take the consequences for one's stand without bitterness or hate, even if they be death or imprisonment. The Labor movement has found that by strikes and boycotts, more can be accomplished than by fighting and violent action.

When Peter would take the law into his own hands, using his sword against those who came to take Jesus, He said to Peter, "Put up thy sword into its sheath, for they that take the sword shall perish with the sword."⁶

Pacifism, then is overcoming with love, the spirit of war and violence. It can change men's lives by the power of God.

THE SEVENTH DAY BAPTIST STAND

In 1979 at Adrian, Michigan, Seventh Day Baptist General Conference took up the matter of war and peace, finally deciding that any question of peace be accompanied by Jesus' Great Commission: "Preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you."⁷ All His commandments are summed up in this one: "A new commandment give I unto you, that ye love one another."⁸ This changing of men's minds and hearts can begin with the Christian; but then others, seeing the power of love at work, will be apt to follow the lead of the Christian, toward the saving of the world and the promoting of peace and justice. □

-Rev. Paul S. Burdick, Rev. Dale E. Rood, Salvatore Condinio and Mrs. Emma B. Johnson.

*Quoted Bible passages:

¹ Matt. 5:29,30

² Matt. 5:21,22

³ Matt. 5:29

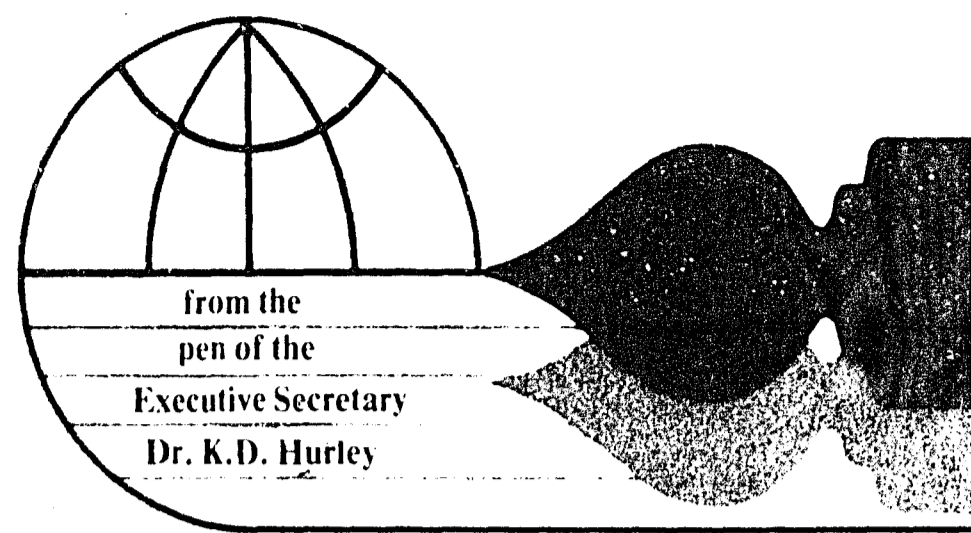
⁴ Matt. 5:43,44

⁵ Matt. 12:44

⁶ Matt. 26:52

⁷ Matt. 28:19

⁸ John 15:12



1980-1990

GROWING— FROM HALF TO ALL THE FUN!

“Getting GROWING is *half the fun!*” So say Church Growth experts and enthusiasts—and Seventh Day Baptists are beginning to have fun!

I predict that by 1990, in response to the challenge to Double in a Decade, Seventh Day Baptists will be having *all the fun!*

The Decade of Discipleship provides opportunities for church members to become productively involved in Christian *outreach*—the unique possibilities and strategies for church growth in obedience to Christ’s Great Commission. Herein is true discipleship, assuring real joy and happiness in the Christian life.

Ready for Full Commitment

Even though we have apparently gone only “half way” at some times in the past, we now appear to be moving toward *full* commitment to and *full* participation in those principles—not fluff, puff, or personality—which are “reproductive in your church and when applied, will help you be significantly more effective in evangelizing and discipling people in your community.”

That is where the focus of attention should be—at the local level. Denomination-wide activity is designed primarily to support the individual churches. Both parts of the operation need to be strong; cooperation and coordination are important.

I. Evidence is (as we begin the 1980’s) that we have **ACQUIRED**, generally, the *attitude of growth*. Among the boards and agencies as well as the churches there is a reflection of confidence in the future. Despite financial limitations, progress is being made.

- A missionary couple has been sent to the Philippines.
- Long-time missionaries to Malawi have been returned there.
- New junior Sabbath school lesson helps have been prepared and made available.
- A sabbatical program for ministers has been provided.
- The radio program, “Word of Truth,” has been inaugurated and coverage is growing.

Many other innovative and encouraging denominational developments might be listed.

So far as the local churches are concerned, all we have to do is read the monthly reports regarding “discipling” to see what is happening: new churches, new members, new programs. As one recent account indicated: “SEVENTH DAY BAPTISTS HAVE ‘TURNED THE CORNER’ IN CHURCH GROWTH—BOTH IN *ATTITUDE AND ACTION.*”

II. Evidence is that we are **TAKING** the necessary *steps in growth.*

The growth climate in the denomination has been evident in positive actions and attitudes revealed (for example) in recent General Council and related meetings.

In November the General Council met, taking a realistic look at where we are as a denomination. There was frank recognition of the fact that we are in a crisis situation financially.

A joint meeting was held with the Memorial Fund Trustees to explore appropriate means of meeting im-

mediate obligations as well as undergirding long-range advancement. Plans were developed for more effective stewardship promotion, recognizing that, basically, *current programs* should be supported by *current funds.*

Consultation on Voluntary Coordination

A consultation was held among representatives of Conference-related boards and agencies. In attendance were all salaried executives as well as the president or chairman (or a designated alternate) of each organization. There was expressed desire on the part of all participants for the agencies “to move efficiently and effectively in coordination with the entire denomination.”

Examples of turning those words into action are the following:

The American Sabbath Tract Society has kept the General Council members informed regarding its search for a new executive, conferring regarding the scope of the assignment in relationship to overall personnel requirements for the denomination and asking for nominations for the position.

The Missionary Society conferred with General Council regarding proposed budget cuts, providing opportunity for broad evaluation of denominational priorities and goals.

Specific concern was expressed regarding cost-of-living increases when salaries are already minimal. Having

faith that future support will be provided for carrying out the Lord’s work, some General Council members expressed the idea that discretionary endowment might well be used to help maintain present commitments.

III. Evidence is from Commitment to Growth we have **LEARNED** (and are practicing) many of the *techniques of growth.* Church members are continuing to study and apply themselves.

Review of a recent article on “How To Create a Climate for Church Planting” reveals that many Seventh Day Baptist churches are beginning to apply some of the principles listed:

1. Actualized mission philosophy.

One way a local church can be prepared for church planting is to specify the mission philosophy of the church—first in words and then in concrete challenges. The church should focus on real opportunities for members to practice what is preached in missionary terms.

2. Be realistic about social, cultural, and geographic boundaries.

Cultural and social boundaries are just as real as geographical boundaries. Most of us have our most effective ministry within certain related pieces of the mosaic of human society. We do not communicate effectively across cultural, social, attitudinal lines. This needs to be recognized as reality so that the sponsoring church can see the need for planting churches within every segment of human society.

3. Combat local church myopia.

There is an innate shortsightedness in mankind, a tendency to look at what is ours, and to focus full

4. Be honest about small-church efficiency.

We are living in a big church era. Church and church staff size have become status symbols, but the truth is that small churches are much more efficient in terms of evangelism than larger churches.

5. Develop a congregational strategy for Church Planting.

Long-range planning has come of age in many congregations. As churches are setting goals, determining actions and assigning responsibility in the area of church growth... each church should also be developing a long-range strategy for Church Planting.

6. Cultivate a winning spirit.

A positive mental attitude is essential to successful achievement. The Church is called to victory, to growth, and to multiplication of units. One of the most essential factors to proper mental preparation for Church Planting is a spirit of faith, victory, and confidence permeating the congregation and its leaders. A church that expects great things from God can attempt great things for God.

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As Seventh Day Baptists apply these and other principles of Church Growth during the coming decade, a “mentality” for “winning souls to Christ” and planting new churches will become all pervasive; and we will enter fully into the *fun* of church growth!

*Published in *Church Growth: America* (summer issue) by Dr. Charles Chaney, Director of Church Extension with the Illinois Baptist State Association.

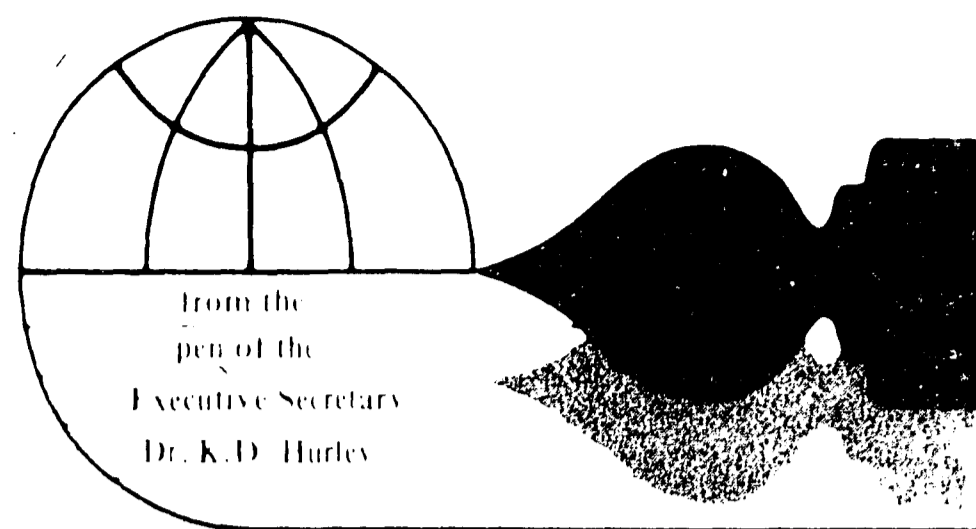
HURLEY TO SERVE ANOTHER YEAR

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Dr. Hurley has served most acceptably and with dedication to the cause of God through Seventh Day Baptists as Executive Secretary since 1975. Earlier, he and Mrs. Hurley had announced their intention to retire from this office in 1980. However, at the request of the General Council and after deliberation and prayer they have agreed to serve another year.

It is with gratitude to God for Secretary Hurley’s leadership and his willingness to serve that this announcement is made. The General Council believes that the entire denomination will welcome this decision. We believe that Dr. Hurley’s commitment to the Lord and his qualities for executive leadership are greatly needed at this time. We urge continued cooperation of all as we seek to “Please Him in Every Way,” in the new decade of discipleship. Therefore, we announce Dr. K.D. Hurley’s reappointment and commend him to the General Conference session for confirmation. □

—Rev. Duane L. Davis
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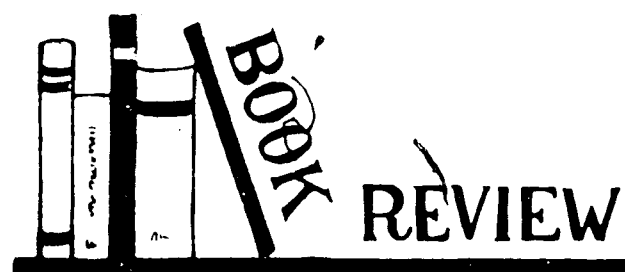
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—Rev. Duane L. Davis
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SPIRITUAL CARE: THE NURSE'S ROLE

By Sharon Fish and Judith A. Shelly
(Intervarsity Press, Downers Grove,
Illinois 60515, pub. 1978)

Many studies have been written on the pastor's ministry to the sick, but this is the first I have seen dealing with the nurse's role in caring spiritually for the sick. And I found it full of insights.

The authors acknowledge the assistance they received from many in the nursing profession, officers of the Nurses Christian Fellowship, faculty of the Lutheran Theological Seminary, Philadelphia, Pa., and of the University of Rochester and Colgate Rochester Divinity School, as well as two foundations whose grants made their work possible.

At the outset it is clear that Fish and Shelly regard spiritual care as integral to the total experience of the patient, and not merely an extra responsibility added to the nurse's already exacting duties. It is clear also that they see spiritual care as an outgrowth of the nurse's personal faith and Christian commitment. They urge nurses to see themselves "as integrated beings created to live in harmony with God" and with others—their patients. While they do not ignore the fact that persons express their faith in many different ways, they claim that everyone's basic spiritual needs are similar.

The need for meaning and purpose in one's life, for love and relatedness, and for forgiveness are described as the nurse may see them in the attitude of the patient. Case studies in some detail show the interaction between nurse and patient which may deal with these needs. The listening role of the nurse and her empathy with the patient are seen as necessary preparation for spiritual sharing in depth. Since the nurse moves acceptably in the "intimate zone" of the sick person she/he has opportunities not open to others for insight and for sharing.

Being prepared to pray with a patient when that is desired, and understanding how and in what spirit the prayer should be spoken are shown to be a healing and helping instrument.

The nurse needs to be alert to the desire of a patient for a time of privacy for personal devotions or an undisturbed visit from a pastor. The dangers of being too ready with answers are pointed out. Ways of making referrals to clergy and cooperating with them during their calls are helpfully discussed.

A chapter dealing with the nurse's own spiritual resources touches the essential element of spiritual care as she faces crisis situations and her own fatigue. Blank verse meditations written by several different nurses and Bible selections are offered as means by which a nurse may set personal goals and renew her/his Christian commitment.

Within the framework of health care in both nonsectarian and sectarian facilities surveys are reported on patient religious needs, the activities of nurses related to them, and their evaluation. Research is cited in a variety of institutions in Portland, OR; Seattle, WA; Loma Linda, CA; Rochester, NY; Columbia, MO; and Boston, MA. Information regarding these may be obtained by writing the Nurses Christian Fellowship, 233 Langdon St., Madison, WI, 53703.

Sharon Fish attended the Alfred Seventh Day Baptist Church during her student days and was a member of the SCSC in the late sixties. The book was called to my attention by Rev. David S. Clarke whom she credits with having given her spiritual care in those days. I was interested to find the book on a reference shelf in St. James Mercy Hospital, Hornell, N.Y.

-Albert N. Rogers

NEW BOOKS ON CHURCH GROWTH

-excellent additions to your
Power Pack Library-

The American Church Growth Book Club continues to share the latest key publications with their members. Recent selections that should be known and used in our churches and by our leaders are:

THE CONTAGIOUS CONGREGATION, George G. Hunter, III. 1979. Abingdon, \$4.95 pb. 160p.

Most effective for discipleship in a variety of churches today. It outlines an aggressive strategy for reaching out to people and claiming them for

Christ based on message, fellowship and service to those in need.

THE MANAGEMENT OF MINISTRY, Anderson and Jones. 1978. Harper & Row, \$8.95 cl. 202p.

"A thoughtful, comprehensive framework in which the minister can fulfill the pastoral role without being overwhelmed by it." The authors seek to present a way to understand the context of the individual church in its community. "In this manner the church is able to define its own priorities and identify the best means to attain them. This book can aid every minister to achieve an effective efficient, vigorous ministry, one responsive to both Christ's commission and human need."

YOUR SPIRITUAL GIFTS CAN HELP YOUR CHURCH GROW, C. Peter Wagner. 1979. Regal, \$4.95. 272p.

"How to find your gift and use it" is a subtitle. *identifies and discusses 27 spiritual gifts; *tells you how to find your gift; *outlines how you can use your gifts effectively. Wagner also gives new insights on: =How the gifts can be abused; = 'Hyphenated' gifts and 'gift-mixes'; =The difference between gifts and talents and roles; =Telling the real from the counterfeit; =The pastor and his gift-mix; =The dangers in 'gift-projection'; and =Five steps for church growth through spiritual gifts.

UNDERSTANDING CHURCH GROWTH AND DECLINE: 1950-1978, ed. Hoge and Roozen. 1979. Pilgrim Press. \$8.95 pb. 398p.

An indepth study of mainline denominations which was presented in a symposium in 1978 and edited for this volume by 14 members of the working group. It seeks to answer such questions as: Why are conservative churches growing? What happened in the sixties? Does the pastor make a difference? How important is growth? Martin Marty, who writes the foreword, says, "Do not open your mouth about trends and patterns in church membership and participation unless you have read this book."

WHERE HAVE ALL THE PEOPLE GONE? (New Choices for Old Churches), Carl S. Dudley. 1979.

Pilgrim Press. \$4.95 pb. 136p.

Based upon the previous book (just above) the author seeks to find answers to present situations. The question of the title is spoken to in chapter 3 following chapters on "Believing Without Belonging" and "Portable, Affordable Religion." Part two deals with "Choices for Churches," "Programming to Include the Outsider," "Something That Works," "Leadership: A Good Word for Pastors," and "Facts, Faith and Strategy." Materials for meditation, discussion and further reading are included in an appendix as "Worksheets for Church Groups."

Available at local Christian Bookstores or order from:

American Church Growth Book Club
1705 N. Sierra Bonita Ave.
Pasadena, CA 91104

STRUCK BY LIGHTNING, THEN BY LOVE. Wilma Stanchfield, Thomas Nelson Publishers, Nashville. \$4.95 paper.

This interesting book describes Wilma Stanchfield's agonizing ten-year search for peace after being struck by lightning while camping with her family. It describes her dramatic transformation when struck by the love of God. Readers will sympathize with her first few weeks as a "secret service Christian," and rejoice with her as one by one her family comes to know the love and joy of surrender to Christ.

DEAR MAMMA, PLEASE DON'T DIE. Marilee Horton. Thomas Nelson Publishers, paper \$3.95.

"How could I, a Christian, have attempted suicide?" On Easter Sunday

in 1975, Marilee Horton stayed home from church, calmly swallowed forty sleeping pills, and—in a last loving act for her family—placed a ham in the oven. She was unconscious and very near death by the time her family returned, but God decided to spare her life.

Marilee now understands why she tried to take her own life, and she will never again yield to that temptation. With her victorious testimony and her five steps for combatting depression, she wants to help others who feel like "throwing in the towel."

Dear Mamma, Please Don't Die is an absorbing true story of God's faithfulness. It proves that even Christians are prey to depression and thoughts of suicide. Joyously, it shows that Christians can recognize and escape Satan's traps. □

NOTICE of ANNUAL MEETING

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, R.I., on Sunday, March 16, 1980, at 2 p.m., for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.
2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1979 to December 31, 1979.
3. To ratify the appointments of independent public accountants for the current fiscal year.
4. To consider and act upon other such matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1980 as the time at which members entitled to notice thereof and to vote at the meeting and any adjournments thereof shall be determined.

-Elston H. Van Horn
Secretary

RECORDER REACTIONS...

We have been asked to ring our church bell at noon as a call to prayer for the hostages in Iran. This we do.

But what of the European community? Are they asked to cooperate in any way in this emergency? Several of the West European countries belong to the North Atlantic Treaty Organization. They have promised to come to our assistance if we are attacked, and we have made such a promise to them. Some of them have uttered concern over our thought of cutting down on our military budget, and so lessening our ability to come quickly to their defense if they were attacked.

Now what about their commitment to our defense? Our embassy is attacked; its personnel arrested and imprisoned, perhaps badly treated and threatened with trial as spies. Our flag and effigies of our President are burned. Is not this a form of attack?

Now is the occasion for our allies in NATO to use economic pressure on Iran. Cutting down on oil imports, freezing of bank balances, boycotting Persian rugs and other imports from that country, as well as restriction of exports of cars, trucks, and parts to that country

would soon bring a reaction of the business community upon the Ayatollah and his wild cohorts.

Perhaps such an economic pressure is not spelled out in the NATO Treaty, but it surely can be regarded as a moral obligation. They need to protect their own embassies, and even the Ayatollah must have embassies that need to be safeguarded from attack.

-Rev. Paul S. Burdick
Waterford, CT

Let us as responsible Seventh Day Baptists deeply resolve that we will have nothing to do with "Sweepstakes" of any kind. Trying to get "something for nothing" is a denial of the way God made this world. This is equally true of "bingo" and games of chance.

When you see "sweepstakes" on an envelope, throw it into the wastebasket. Don't even look at it. Let's try to stop this national curse of trying to get something for nothing.

-Rev. Everett T. Harris
Westerly, RI

ERRATA

Mr. Ira E. Bond of Nortonville, KS, was erroneously listed as a Deacon in our November issue. We are sorry for this error.

-Editor □

the CHURCH in ACTION

CAMP JOY—"Doin' Fine in 79"

by Rev. Francis Saunders

The year 1979 has been a rewarding and exciting year for Camp Joy. With the expanding building program well under way, and an especially good and progressive summer camping program completed, we are happy to report the following:

With the new roof sheltering the old building and some of the inside improvements completed, we began our summer program with Senior Camp. Under the direction of Rev. J. Paul Green of the Salem church, this camp was set up as a work/study camp, and many of the finishing touches were added to the building program, such as painting, cleaning, electrical work, digging of trenches, etc., etc., by the young people of our churches, working, studying, praying and playing together. As expression of sincere appreciation is extended to the director, staff members, and campers for all accomplished during the week. On Sabbath Eve, a "dress-up" banquet was served to campers and guests, and all had a warm spiritual and restful beginning for the Sabbath.

That Sabbath was designated by the Program Committee to be "Camp Joy Sabbath." Rev. Delmer Van Horn is chairman of the Program Committee. It was a special day of dedication for the new facilities and was highlighted by the presence of many members from the churches of the Association, and Rev. Herbert E. Saunders, dean of the Seventh Day Baptist Center on Ministry, and his family. The dean brought the message entitled "There's Joy in Them There Hills." The service, with standing room only in the sanctuary of the Ritchie church, began



The former Berea school building now houses the main lodge of Camp Joy complete with kitchen, meeting and sleeping accommodations. A new roof and porch are now complete.



The front view of the new "weekender" cabin at Camp Joy.

with a rousing organ and piano prelude "The Spacious Firmament on High," by Lila and Barbara Saunders. Pastor Green was in charge of the service which included remarks from David Curry, speaking for the Camp Joy Board of Directors, and special music by the campers and a male quartet. Following the service in the church, worshippers went to the new front porch of the camp building where the dedicatory prayer was offered by Rev. Delmer Van Horn. It was a beautiful and memorable Sabbath.

The following week campers of the early teen middlers spent the week under the direction of Perry Cain. This was a week of inspiration and Christian fellowship not soon to be forgotten.

Following the Middler Camp, the Juniors, directed by Rev. and Mrs. Leland Davis of Washington, D.C., church was held. The directors did a fine job in leading the children in spiritual lessons and in Christian fellowship and fun.

Members of the churches of the Southeastern Association as well as many other friends are to be commended for their support for the needs of Camp Joy as presented by Rev. Francis D. Saunders, pastor of the Ritchie church and resident manager of the camp, who was assisted by his wife Lila, who serves as treasurer for the Camp Board.

One of the member churches of the Association gave an incentive gift which has been used for a new building, completed this fall, and will be ready for use as a girl's dormitory for our next summer camping season. Another sizable "incentive gift" was given by a member of another of our churches, and has been used in the building and camping program. Both of these "incentive gifts" have been well oversubscribed.

Camp Joy will also be hosting the winter sessions for the Center on Ministry. This group of young ministerial students, training for work in S.D.B. ministries will be at Camp Joy from December 27-31, with the Council on Ministry holding its meetings following the training sessions. □

CHURCH DIRECTS CHURCH RETREAT

DAYTONA BEACH, FL—Twenty-five people from the Daytona Beach Seventh Day Baptist Church camped together at Hontoon Island State Park November 9-11. Four other church members and a family of six fellow campers joined us for part of the meetings. Alan Crouch, program director of this all-church retreat, chose "To Enter the Kingdom of God" based on Luke 18:15-30 as the theme. The Bible studies and discussions on this theme challenged each individual and helped each one to examine priorities. Hikes—including "vertical" sunrise hikes to the top of an 80-foot observation tower and a "horizontal" hike to an old Indian mound, a Bible scavenger hunt, Sabbath worship, alone time, vespers and campfires rounded out the weekend activities. Kay and Lillian Bee were responsible for the facility arrangements and brought latecomers over to the island on their pontoon boat after ferry service for the day was finished. Leon Maltby and Charles Harris led vesper services. Anne Lastinger led a camp-

fire and Charles and Anita Harris shared musical responsibilities. Mary Green and Iris Maltby coordinated cabin and meal arrangements. Friendly raccoons and a shy red fox attempted to join vespers. (One raccoon even joined the campers *inside* Pastor Marion Van Horn's cabin!)

Rev. Leon Lawton and Rev. Mynor Soper presented the Decade of Discipleship plans in October. Pastor Kenneth Van Horn attended the General Council meetings in Plainfield in November.

Pastor Ken and Doris have been conducting a weekly Bible Club in the Crouch home. The children, with an average attendance of eight, come together to learn what the Bible teaches, to memorize Bible verses, to learn to use their Bibles, and to sing songs.

It has been over a year now since members of our church began monthly Sunday evening services at Clyatt Memorial, a local nursing home. The Leon Maltbys, the Marion Van Horns, the Kenneth Van Horns, the Alan Crouches, and Crosby Rogers have been active in this ministry recently. □

-Janette Crouch

BEEBE HOME OPENED AT SUNSHINE MOUNTAIN

CHATAWA, MS.—On December 3 the official ribbon cutting ceremony was held at Sunshine Mountain opening the Clifford A. Beebe Memorial Home for Special Children. Following the ceremony was an open house attended by over one hundred people. Representing Governor Cliff Finch of Mississippi were William Jordan and Eddie Kellum. Other guests included Sheriff Dick Wilson, Fifth District Supervisor Freddie Wall, Leon Sartin of the U.S. Department of Agriculture, Dick Kendall and Jane Andrews from the Southwest Mississippi Mental Health Complex.



There is a need for a live-in housekeeper and helper. There may be someone who needs a home and family who would be able to fill this need. We would not rule out the possibility of the person's being retired or even handicapped; we need competent dependable help. Anyone interested may apply to Sunshine Mountain, P.O. Box 37, Chatawa, MS 39632.

Plans for developing a workshop for the handicapped are proceeding with deliberate haste. Mrs. Betty Higgins is to be the director of this project which is planned to be under way after the first of the year. Remember that Sunshine Mountain is in the people business, striving to serve our fellowman in response to the grace and love given us through Jesus. Pray for the work and staff as they enter a new year of service to mankind. □

The dream is becoming a reality at Sunshine Mountain. On Dec. 3, 1979, the Clifford A. Beebe Memorial Home was officially opened with a ribbon cutting and open house. Cutting the ribbon is Eddie Kellum representing Governor Cliff Finch of Mississippi.

NEW YORK STATE FAMILY RETREAT

Nearly 90 people of all ages and backgrounds had the pleasure of a warm uplifting, spirit-filled weekend at Camp Vandercamp located near Oneida Lake in North Central N.Y. State.

Gerry VanDyke from Longmont, Colo., planned and carried out beautifully the entire program with much eager participation by everyone present. Alfreda Shippee did an excellent job of registration, housing and meals. Adams Center, Verona, Brookfield and DeRuyter churches provided the campers with excellent meals and refreshments along with staffing the kitchen. As the weekend progressed we found an ever-growing atmosphere of love, sharing and caring developing as Gerry lead us through group discussion concerning the reality of Jesus in our lives. A time of Communion and commitment climaxed the gracious progression of events on Sunday morning. The service became one of the most meaningful many of us had ever experienced as each individual, old and young alike, presented the cup and bread to his neighbor, giving with it a personal blessing of Hope and Renewal through Christ our Savior and Redeemer.

It will long be remembered as a very special weekend in so many ways. Gerry VanDyke is to be commended for her loving and sensitive manner and Alfreda for her patience and endurance in facilitating the physical plant with great efficiency. Family camp is a very rewarding experience! □

-Bev Snyder



ACCESSIONS

ALFRED, NY
Thomas J. Sostar, Pastor

By Baptism:
Cynthia Cartwright
Cheryl Cartwright
Angie Butts
Jill Snyder
Lydia Keough
Mrs. Lucille Baker
Mrs. Margaret Perry

By Testimony:
Charles Gardiner

ASHAWAY, RI
Gordon Lawton, Pastor

By vote of the body upon the individual's statement of faith:
Leo Frenett

SALEM, WV
Paul Green, Pastor

By Letter:
Jeanette H. Clement

Associate Members:
Laura Chapman
Tom Chew
Dave Morris
Becky Schweigart
Suzy Mills
Eve Sepulveda
Stephen and Beverly (Burdick) Thorngate

WASHINGTON, D.C.
Leland Davis, Pastor

By Baptism:
Te-Ann Andries
Sarah Harris
Keith Lam
Michele Neely
Sean Wells

By Letter:
Oliver Davis

By Testimony:
Patsy (Mrs. William) Harris
Cora Harris
Alaiki Harris

SEATTLE AREA, WA
Duane L. Davis, Pastor

By Baptism:
Thomas K. Brown

By Testimony:
Renee Jimenez

MARRIAGES

BENN-REYNOLDS.—David Benn and Evelyn Reynolds of Exeter, RI, were united in marriage at a candlelight service on December 9, 1979 in the First Hopkinton SDB Church, Ashaway, RI, by the bridegroom's pastor, Rev. Gordon P. Lawton.

DAVIS-TRUJILLO.—David L. Davis, son of the Rev. and Mrs. Duane L. Davis of

Federal Way, WA, and Andrea D. Trujillo, daughter of Mr. and Mrs. Delfino Trujillo of Hayward, CA, were united in marriage on December 28, 1979 in Federal Way, WA.

KUZENKA-HARRISON.—Karl M. Kuzenka of North Stonington, CT, and Wendy Harrison of Ashaway, RI, were united in marriage on November 10, 1979 in the Second Baptist Church of North Stonington by the bridegroom's pastor, Rev. Wayne Pope.

POSEY-NEAL.—Robert Alan Posey, son of Mr. and Mrs. Alan M. Posey of Edmonds, WA, and Joanne Cecelia Neal, daughter of Mr. and Mrs. John B. Neal of Kenmore, WA, were united in marriage at Bothell, WA, December 1, 1979, by Pastor Duane L. Davis.

BIRTHS

BURDICK.—A daughter, Sasha Nicole to Richard and Linda Burdick of Albuquerque, NM, on Sept. 26, 1979.

LEWIS.—A son, Scott Douglas, to Lt. Mark D. and Ann Lewis, was born October 24, 1979, at Tacoma, WA.

MACKINTOSH.—A daughter, Alicia Dawn, to Douglas and Jane Mackintosh of Beaumont, CA, on December 24, 1979.

PARKER.—A daughter, Anna Elizabeth, to Michael and Alice (Rood) Parker of Denver, CO, on December 3, 1979.

PITTS.—A son Jamie Carl, to James and Ellen (McCrea) Pitts of Richburg, NY, on November 8, 1979.

RICHARDS.—A son, Gregory Brett, to Dan and Dawn (Soper) Richards of North Loup, Nebraska, on December 20, 1979.

RYSCHON.—A son, Jordan Thomas, to John and Ruth (Soper) Ryschon of Ord, Nebraska, on November 30, 1979.

SIMMONS.—A son, Brian Louis, to Mark and Cindi Simmons of Yuma, AZ, on September 10, 1979.

SKAGGS.—A daughter, Erin Lynn, to Patrick and Debbie (Sheldon) Skaggs of Endicott, NY, on November 26, 1979.

YOUNGKIN.—A son, Benjamin Christopher, to Charles and Elaine Youngkin of Sunnymead, CA, on December 1, 1979.

OBITUARIES

BALDRIDGE.—Wesley W., was born March 25, 1899 and died in Albuquerque, NM, August 5, 1979 in the arms of his pastor. He was the husband of Kathryn (Kittie) Thorngate Baldrige who survives. Mr. Baldrige attended the Seventh Day Baptist Fellowship in Albuquerque, NM. He is survived by his widow and two sons: William of Albuquerque and Jack of Minot,

ND; two daughters: Peggy Meeker, Pinegrove, CA and Mary Henderson, Minneapolis, MN; two brothers: Jesse and Bernard of Wisconsin; two sisters: Hazel Marx of Wisconsin and Viola Clark of Missouri. Six grandchildren and two great grandchildren also survive. Farewell services were held at French Mortuary with burial in Sunset Memorial Park, Albuquerque, NM. His pastor, the Rev. Charles D. Swing, officiated.

-C.D.S.

HILL.—Frank, 87, son of the late Frank and Emma (Green) Hill, died July 17, 1979 in Pompano Beach, FL. He was the husband of the late Elizabeth (Illingworth) Hill, and they made their home in Rockville, RI.

Mr. Hill graduated from Alfred University and was a World War I veteran. He joined the First SDB Church of Hopkinton, RI, in 1902. He was an active member of the Board of Trustees of Alfred University for many years, and was prominent in alumni affairs.

Surviving are a daughter, Margaret Hill Cluff, Wilmington, DE; two grandsons; and a sister, Mrs. Julian Crandall of Ashaway. Funeral services were conducted by his pastor, Rev. Gordon P. Lawton and his nephew, Rev. Frederick F. Driftmier.

-H.B.

KENYON.—Sarah Coon, 77, daughter of the late William and Annie Main Coon, died in Deaconess Hospital, Boston, MA, on September 3, 1979. She was married to Lawrence Kenyon, and their home was in Hopkinton, RI. Mrs. Kenyon was a member of the Second Hopkinton SDB Church.

Surviving besides her husband are three daughters—Marguerite Coon of Succasunna, NJ, Dorothy Palmer of North Kingston, RI, and Ruth Szklany of Hopkinton, RI; a sister, Annie Grills of Ashaway, RI; four grandchildren; and several nieces and nephews.

The funeral service was conducted by Rev. Leon R. Lawton and Rev. Gordon P. Lawton.

-H.B.

MANSFIELD.—Doris, 80, daughter of the late Cassius and Avis Collins of North Stonington, CT, died on June 11, 1979. She was a member of the First Hopkinton SDB Church, Ashaway, RI. She married Charles H. Mansfield of Norwich, CT.

Funeral services were conducted by her pastor, Rev. Gordon P. Lawton.

-H.B.

MUSIC AVAILABLE

Copies of music for "God of Time, and Lord of Ages," "O Martyrs of God," "Another Six Days' Work Is Done," "Sing to The Lord," "Three Hundred Years Have Come and Gone," "O Worship The King."

Send requests to: First SDB Church of Hopkinton, Ashaway, R.I. 02804.

● A plaque has been installed in the Jackson Center, Ohio, SDB Church Museum listing the men from this church who became SDB ministers. The list includes Leland Davis, Rex E. Zwiebel, William Simpson, Herbert Polan and Doyle Zwiebel.

Music in the Decade of Discipleship

(continued from page 8)

7. Discussions and exchange of opinions, on the effects and role of music, physically, psychologically, and spiritually; on questions of style and taste; on the use of music in worship services and other specific situations; etc.

When we consider that, ideally, the major part of this material would come from the field, it can be imagined that the newsletter could be a lively one indeed!

Extension

1. The Department could, with input from the churches, develop guidelines for musical groups and individuals willing to represent the position SDB's occupy within the Christian framework.

2. It could then undertake to promote concert schedules for such artists, either by direct involvement, or by providing local organizers with promotional materials.

3. It might also be possible to begin publishing and/or distributing, to the public, original music and arrangements used by the musicians, as well as their recordings.

Nurture

1. In cooperation with the SDB Historical Society, research could be done into the "singing schools," with a view to creating a modern adaptation (which admittedly might be more the spiritual heir of the earlier movement than the reproducer of its methods). The new Singing School could be particularly useful in congregations too small to support a choir. Here the entire fellowship could be trained into a "choir-of-the-whole," if the right materials were made available to it. Most churches have a Sabbath School as part of their services; why not a Singing School too—brief, but a regular feature?

2. Along with the Singing School concept the opportunity arises for the selection or preparation of instructional material in both vocal and instrumental technique, for all age groups from the very young up.

3. The department could sponsor

music workshops, perhaps annually in connection with Conference. Resource persons could be recruited from within or without the denomination.

I have been thinking about music in our church for some time, and felt I would like to ask for the views of others in this way. If discussion results in the advancement of the Kingdom through enhancement of the music ministries of Seventh Day Baptists, I shall be thankful. □

Pleasing God in Every Way

(continued from page 7)

Church Growth. He challenged us to figure out some for ourselves. My priorities as a Christian are: "No. 1 - my relationship to God and to His son Jesus Christ and my relationship to Him. Then I would list my second priority is my relationship to God's family. This divides, you remember, in three parts: first my priority, as part of God's family, is to my wife and my immediate family and my relationship to them. Next, my brothers and sisters of the close covenant relationship in the local church. Third, my church and denomination and the church of Christ everywhere. Then third, my service and outreach, my ministry of witness to Him." I would recommend these priorities to you, and that you do some inventory this year, thinking about these things.

Early in the week Claston Bond said he would write a poem for me as soon as I told him my theme, so I turned to the program and showed him what it was. I'd like to share it with you.

*I surely wish to please my Lord,
but first I'll seek my way.
I've many, many things to do in work
as well as play.
I'll seek a worldly fortune with
a great acclaim.
I'll willingly do all things except
submit to His name.*

*I found it didn't work that way,
no riches did I gain
I saw that worldly pleasures were
really just in vain.
I knelt beside my bedside in the
quiet of the night.
I asked my Lord to guide me
to help me seek aright.*

*Then suddenly I realized I then
indeed could see,*

*That pleasing my dear Savior was
true happiness for me
I looked at those around me who
needs Christ's way to know
I'll share that peace within, it's
like an inner glow.*

*Oh Jesus, touch my spirit, give
peace within my soul.
I know that in thy goodness I can
give you full control.*

-Claston Bond □

Religion in Review

(continued from page 18)

was born-again and hung down their heads about the rumor that Tom Dooley had been a CIA agent. No one questioned Mother Teresa who got the Nobel Prize.

The Wittenburg Door was threatened with another law suit, and the Doorkeepers begged not to be thrown into the briar patch. Houston shortstop Craig Reynolds was baseball's most valuable Christian. Karen Ann Quinlan turned 25 (four years in a coma) with a Mass celebrated at her bedside. A Connecticut priest who loaned \$20,000 to 50 people last year with instructions to "multiply" the money got \$2,000 back from five of them. Herbert W. and Garner Ted Armstrong sued each other.

Death took Cardinal James Francis McIntyre, John Wayne who became a Roman Catholic the day before he died, past president of the Christian Missionary and Alliance Church Dr. Nathan Bailey, author/family counselor Walter Trobisch, and former Canadian Prime Minister and Baptist churchman John Diefenbaker.

And the 1979 award for Worst Impersonation of a Holy Man goes to Ayatollah Khomeini.

AND FINALLY...

Of all the bizarre EP News "And finally..." items, we liked this one best. It seems to typify a year that has a question mark at its conclusion and remains partially undone.

A letter to the editor in the February issue of *Moody Monthly* magazine stated, "Ordinarily I am not the kind of person to write letters to magazine editors. However, in this case I felt I had to."

End of letter.

End of 1979. □



"We love because
God first loved us."

1 John 4:19

Madeline Fitz Randolph

OUR WOMEN'S GROUPS: WHAT SEEMS TO BE WORKING FOR THEM?

ten members who earned during the (past) year an amount of \$1,620.98, \$1,265.76 of it shared with others.

OUTREACH is a concept which always generates enthusiasm. One group has even changed the name to "Ladies Aid Women's Outreach," and focused upon this mode of operation. IT IS WORKING; being involved in local community projects has served to identify this group very clearly in a positive way. (Does your group need a NEW NAME, to go with NEW GOALS?)

ALMOST ALL OF OUR WOMEN'S GROUPS ARE

- supporting the mission of the church in a monetary way.
- DOING EFFECTIVE BIBLE STUDY through books such as "What Happens When Women Pray?" etc.
- supporting Church Women United and North American Baptist Women's Union through the Day of Prayer.
- involved in PRAYER CHAINS and THEY ARE WORKING, as the spiritual lives and prayer habits of our women improve.
- involved in MONEY-RAISING; with which to promote our programs.

AT LEAST ONE GROUP is doing something about a renewal of special attention to Sabbath observance.

WE HAVE FAITH IN SEVENTH DAY BAPTIST WOMEN. As a board we have had tremendous (Webster defines this word as exciting, powerful) support from you. May God lead you as you evaluate your "direction" remaining loyal to our heritage, while you reach out in FAITH to develop new ways to witness to the power of God in our lives. Our prayers are with THOSE WHO LEAD.

Take time for these things:

- to praise. Go out of your way, if necessary, to compliment anyone who has done an outstanding job.
- to do it NOW. Don't put off—don't procrastinate. The longer you do, the more difficult the task will seem. Let people know they can depend on you to get things done—NOW. Your example will inspire them to do likewise.
- to understand the other person. Talk things over; get other viewpoints; try to understand plans and problems. Real concern for understanding is the key to all successful human relations.

As we have thought about what other groups are doing, perhaps we will have a fresh idea that will inspire our group to extend the ministry and find new direction as we proceed on our way. □

Once a potter went to his wheel to make some pottery. He looked at his clay and decided that he had enough to make two pots. So he took half of the clay and put it on his wheel. Slowly the wheel began to turn. As the potter molded the clay with his hands, a pot began to rise from the wheel. When the pot was shaped exactly the way the potter wanted it, he carefully lifted it from the wheel and set it on a shelf to dry. It was a beautifully shaped pot, slender and tall, with artful curves and twisted handles.

With the rest of the clay, the potter repeated his process. Only this time, the pot was shorter and wider, with straight sides which slanted in toward the top. There was a tiny bit of clay left, so the potter shaped a lid for the pot. This pot and its lid were placed on the shelf beside the first one.

When the pots were dry, the potter took them from the shelf and placed them inside a special oven, called a kiln. This oven was very hot, to make the pots even drier and to make them strong. When the pots had been baked for the right amount of time and the kiln had cooled off, the potter was ready to paint them. But when he went to look at his paints, he found that there was only enough to paint one pot. Since the tall slender pot was more beautifully shaped, he decided to use the paint on that one. When he had painted it, it didn't look much different. The paint was gray, just like the pot. It went back into the kiln to harden the paint. When it came out, it was a beautiful blue, with darker blue accenting the design. The color of the paint had been changed by the heat from gray to blue. The blue pot was placed back on the shelf next to the other pot.

"I wonder what we will be used for," said the pot with the lid.

"Probably somebody will come and buy me and take me home to use as a vase for beautiful flowers. But I don't know about you. You don't look very pretty. You don't have any paint, so you are just plain gray," said the tall, blue pot.

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children's
page

The Parable of the Clay Pots

by Linda Harris

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"This one looks like what I need. I want something to put my jewels in. Could you paint this pot for me and line it with velvet?"

"Certainly. Just give me a few days to finish it," replied the potter. Right away the potter went out and bought paint and velvet for the pot. When he finished with the pot, it was a lovely shade of pink with deep red velvet on the inside. It was beautiful.

"Why did she pick you instead of me?" the blue vase said to the pot with the lid.

"I guess it was because I was what she needed. She needed a place to store her jewels, and that's not what you were made for. Even
(continued on page 11)



"We love because
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Madeline Fitz Randolph

One of our most valuable resources for promoting activity in a group, whatever that group may be, is to evaluate what kinds of projects and programs are working for other groups. In our WOMEN'S SOCIETY we have formulated goals to help the individual groups find direction. We must have goals, and to validate this statement we go to the beloved old story of "Alice in Wonderland." When Alice came to a fork in the road, she saw the Cheshire cat in a tree. She asked the cat, "Which road should I take?" To which the cat questioned, "Where do you want to go?" Alice answered, "I don't know." "Then," said the cat, "It doesn't matter." It is essential that we have goals in our personal and spiritual relations, and also in our organizations. They are necessary in order to attract others to our group. GROWTH of our women's group means GROWTH of the church body, and GROWTH is our denominational goal.

As we have evaluated reports from our women's aid societies across the land, there apparently are methods and practices that succeed in one locale that do not work in another...or haven't been tried, or perhaps even known about. Some methods will not work in a group because the group has not enough members to carry out a program; or perhaps the whole group is composed of working women who are separated by miles and getting together for worship on the Sabbath seems to be all that they can do.

Real enthusiasm in a group is a necessary ingredient for success and is contagious. One kind of activity seems to generate enthusiasm without fail and that is *working together* for projects. These projects vary, but most of our women do work well in improving the church facilities (or parsonage furnishings); raising money to help some outside cause, an outreach endeavor or toward a special appeal. We are constantly amazed at what small groups of women can do. One group is doing a great deal of handwork, having outfitted 883 needy children with mittens and stocking caps in an area where winters are harsh. To mention other actual cases of help "to the least of these" serving dinners to shut-ins; contributing food to Family Welfare groups; sending funds to aid the mentally and physically handicapped; going to nursing homes; and most do send clothing to Church World Service and Rescue Missions. There are groups with under

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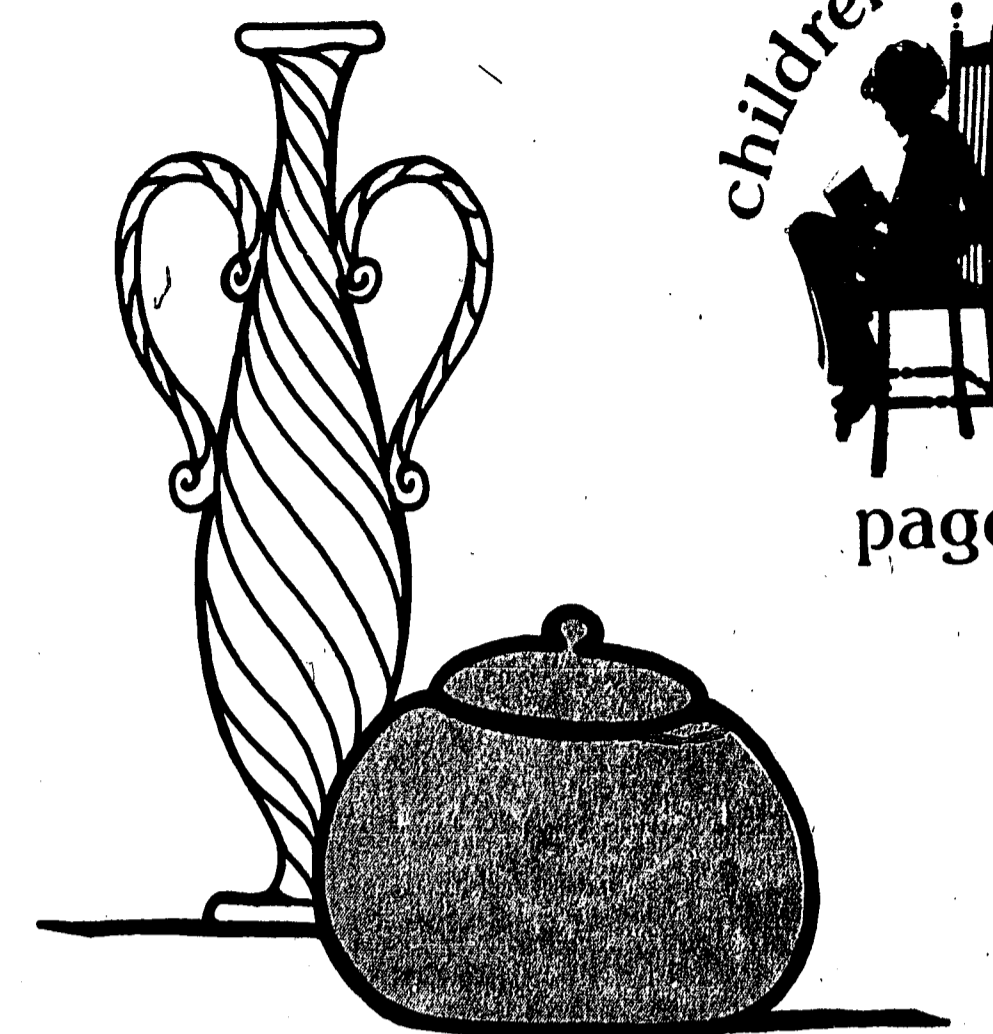
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Worth the Price?

by Rev. Thomas J. Sostar

Special Sale, Super Sale, Mid-year Sale, End of Season Sale, on and on they come and go. Sale after sale after sale. When it will stop, nobody knows. For certain, they will not run out of merchandise and no matter how bad times get, it seems there are always those around who have the dollars and are more than willing to spend.

Why do you suppose that a \$1 item on sale for 95 cents, or the \$20 item on sale for \$18.95, etc., always seems to attract buyers? Is it the thought of getting something cheap, or perhaps some feel they are getting the best for less, or even coming out ahead of the store? Who knows, for sure. Nevertheless, sales for some reason really pack most places of business when they are held. But my friends, please keep in mind that no matter how much an item is reduced it still costs you money. There are very few things free anymore.

Even becoming a Christian can cost much sometimes. But the true believer, the honest "Born Again" person is ready and willing to follow the Lord. Jesus said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost..." Luke 14:28 and closes by saying, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). You might read the entire thought of Jesus on this matter of cost counting. It's found in Luke 14:25-35.

While even at sale price, almost all items cost something and most don't last long. They are soon broken, or worn out. Even if they should last, remember, you can't take it with you.

Have you counted the cost of coming to Jesus? There is nothing to equal it. It won't break, it won't wear out. We just need to keep it in use. No matter what the cost is to you, remember, it still pays dividends throughout eternity. □

Decade of Discipleship

Seventh Day Baptists have "turned the corner" in church growth — both in *attitude* and *action*.

This fact is evident from observations made by the Decade to Discipleship "teams" traveling throughout the denomination in October; from reports since then in church bulletins; and from conversations with pastors as well as parishioners.

The Columbus, Ohio, church has appointed a student assistant pastor; is developing a day-care center for the elderly; and has implemented Decision to Discipleship cells "which will help build both in the areas of Christian education and outreach."

Of all the charter members of the new church in Memphis, Tennessee, only one is a former Seventh Day Baptist. That is true outreach!

In Houston, Texas, a couple new to the church found Seventh Day Baptists through the yellow pages in the telephone book.

At the Decade of Discipleship presentation in Portland, Oregon, were a man, his wife, and their daughter who had seen the church's ad in the newspaper. They were enthusiastic about affiliating with the group.

The Washington, D.C., church is adding to its membership in response to their sponsorship of the "Word of Truth" on the radio.

A retired pastor writes: "...the Decade of Discipleship is well under way...most encouraging. Our prayers are with all who are involved and with those who will be quickened by the Holy Spirit to participate." □

Conference President's Column

(continued from page 9)

that the beginning of this decade finds you. But discipleship will either quickly fade away as another expression we used for awhile or it will become a vibrant, reproducing lifestyle discipline. The result depends on our own personal decision to go beyond the decision to a lifestyle—putting into practice the way of Jesus in our

decade. We must know what Jesus expects us to know as do as His disciples; what He wants us to become, and a workable plan to accomplish this.

Let us prayerfully ask God to help us in our commitment decision, then to enter joyfully and wholeheartedly into the decade of discipleship, as we give ourselves to Him and His service in our lives, our homes, our churches, our work, and in the world. □

Editorial

FINANCIAL ACCOUNTABILITY

Unless you are really different from me each day your mailman brings several requests, some marked "personal," seeking a donation for some seemingly worthwhile Christian cause. But often I must ask myself the question, "How do I know if I send a gift that a Bible will actually be sent in my name to someone in Africa?"

The question of financial accountability is becoming more and more an issue as we see some groups that have obviously taken advantage of the generosity of Christian people and misused funds allocated for our Lord's work. Some of the television preachers are taking in literally millions of dollars each year. When we consider that kind of power, accountability and disclosure become very important.

A new organization has been formed that will seek greater accountability among Christian organizations. The new organization is the Evangelical Council for Financial Accountability (ECFA). The purpose for the organization was recently explained by Olan Hendrix, executive director. He stated that it is hoped that leaders of various ministries will be encouraged to keep their dealings above board and to handle their donations responsibly. He further stated that the organization will call attention to those who are not willing to let people know the details of their financial dealings by identifying them.

When asked if some preachers are defrauding people, Hendrix replied, "Absolutely." Some fifty organizations belong to the ECFA already and include: the Billy Graham Association, Tom Skinner and Associates, Sudan Interior Mission, World Vision, Moody Bible Institute, the Navigators, Campus Crusade for Christ, Prison Fellowship and Youth for Christ International.

Local churches and denominations are not eligible for membership though the Council is willing to help those who are interested to set up their own standards of accounting for the way they handle money.

Seventh Day Baptists have long stressed accountability

in Our World Mission and Board budgets. One of the main purposes for the publication of our annual *YEARBOOK* is to give full disclosure to Seventh Day Baptists as to how funds were spent as well as to give proposed budget projections for the coming year. Our local churches also print and distribute financial statements stressing the fact that contributors have a right to know how their funds are spent. It would seem that no local church, denomination, or Christian organization would *not* be willing to be accountable to their supporters. It would also seem wise for Christians *not* to support any ministry that is unwilling to furnish a financial statement.

Each organization that joins the ECFA must meet seven requirements:

- An annual audit conforming to generally accepted accounting principles.
- A governing board with policy-making power that meets twice a year. A majority of the Board must be made up of non-employees.
- An audit committee.
- A well-defined statement of faith.
- All funds must be used for the purposes for which they are donated.
- Business must be carried on with the highest standards of integrity, avoiding conflicts of interest.
- A financial statement available to the public on request.

Christian organizations do not want the government to regulate them and there is a definite trend in this direction. Self-disclosure may well be the answer.

I believe that the Bible teaches that we are stewards of what God has entrusted to us. We are taught in Scripture to return a portion of our blessings to be used in the Lord's work. We must be responsible stewards and certainly have a right to ask how the funds that we are giving are being used. The Evangelical Council for Financial Accountability has been needed for some time. It is not surprising that reaction to it in most circles has been good. □

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 or water, they work as
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 fellow-workers...”

1 Cor.3:8-9

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