
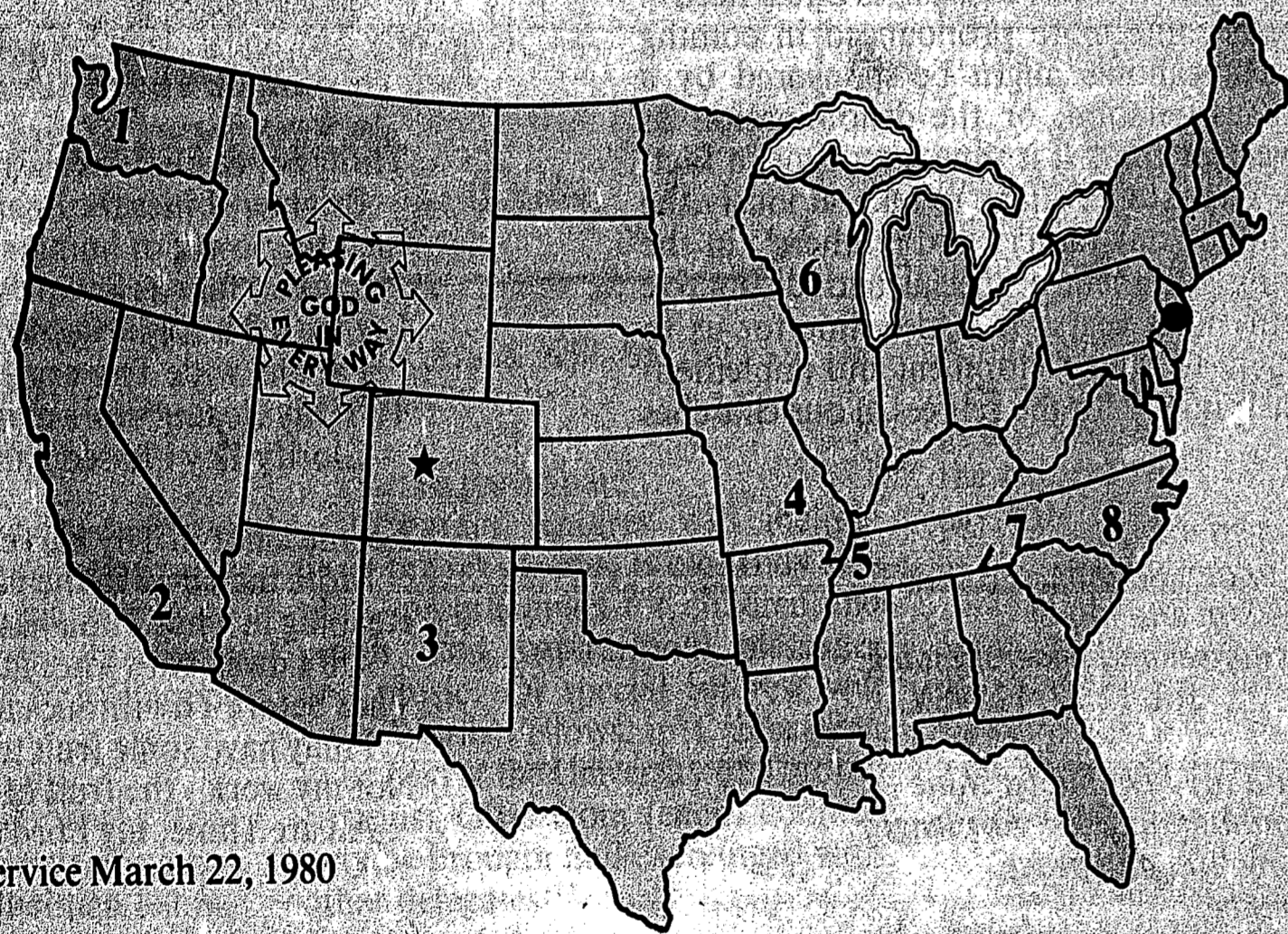


*Decade of*  
  
*Discipleship*

Double the Churches to reach at least 120

- by encouraging church extension
  - (a) satellite growth—  
reaching out to a neighboring area
  - (b) relocation growth—  
taking faith to new residence
  - (c) church planting—  
sending workers to new fields
- by recruiting, training, and placing church extension workers



- 1 - Organizational Service March 22, 1980  
S.D.B. Church  
Centralia, WA  
Rev. Wayne Babcock, Pastor
- 2 - Grace Christian Fellowship  
San Diego, CA  
Rev. Russell Havens, Pastor
- 3 - Albuquerque, NM  
S.D.B. Fellowship  
Charles Swing, Pastor.
- 4 - Christ Chapel  
Springfield, MO  
Kenneth Hatcher, Pastor
- 5 - Memphis, TN  
S.D.B. Church  
William Shoffner, Pastor

- 6 - Madison, WI  
S.D.B. Fellowship
- 7 - Asheville—Brevard, NC  
Rev. John Camenga, Field Pastor
- 8 - Fayetteville, NC  
Eastern NC S.D.B. Fellowship  
John Camenga, Field Pastor
- ★ 168th Session — General Conference  
August 10-16, 1980 — Denver, CO  
Loretto Heights College
- S.D.B. Conference Offices  
S.D.B. Publishing House  
Plainfield, NJ

The Sabbath Recorder  
 (ISSN 0036-214X)  
 510 Watchung Ave., P.O. Box 868  
 Plainfield, NJ 07061

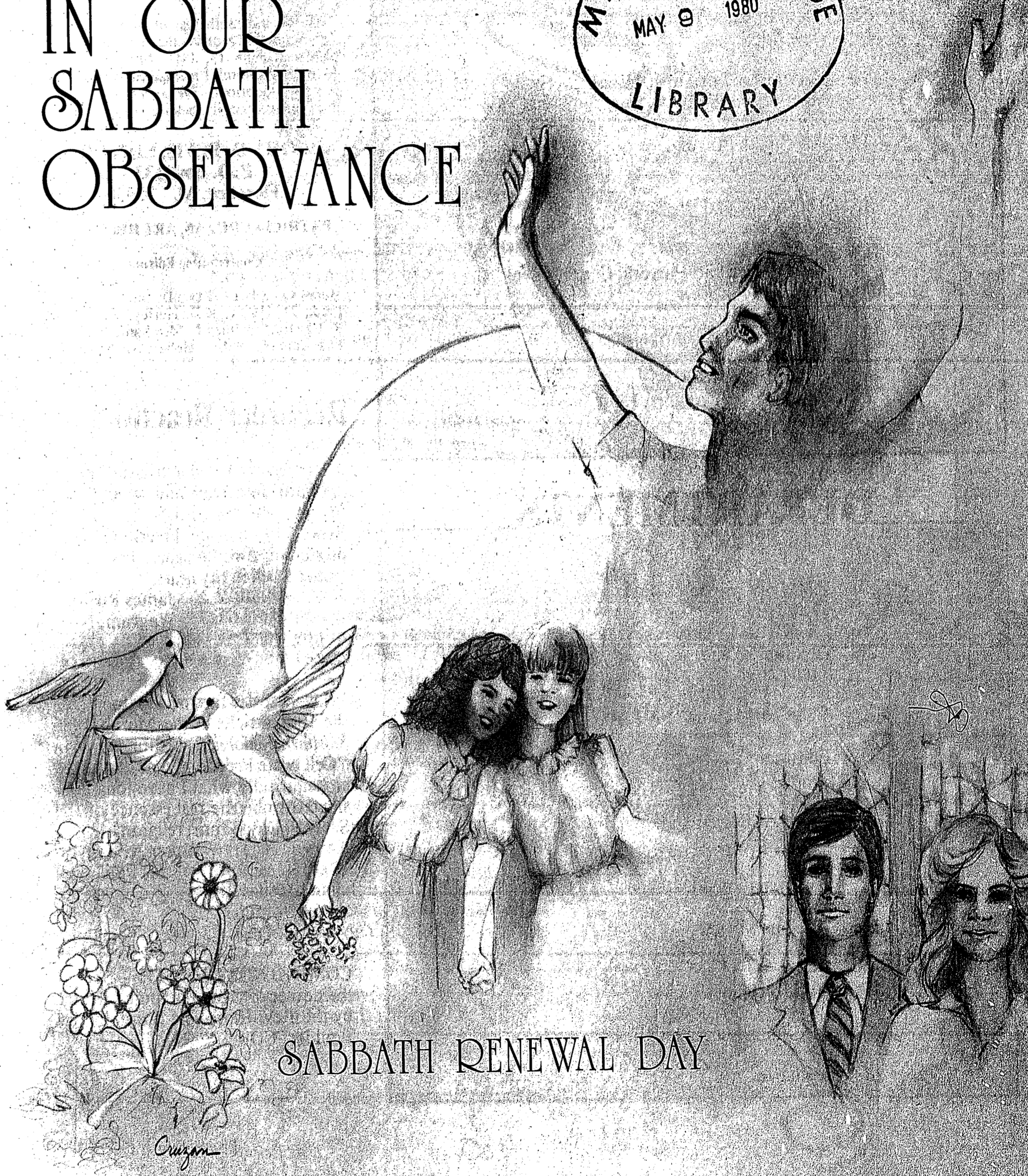
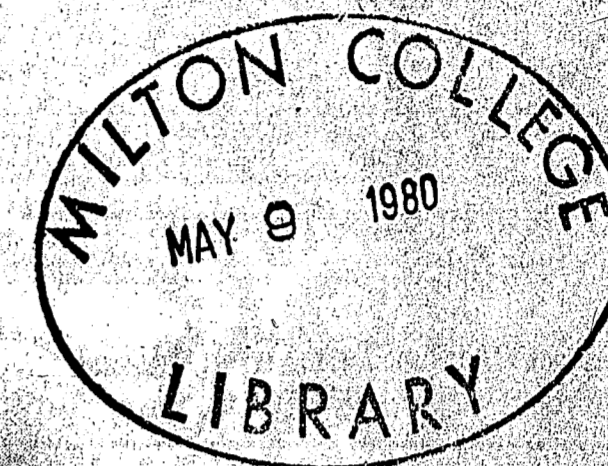
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THE SABBATH OUR 136th YEAR  
**RECORDER**  
 SEVENTH DAY BAPTIST MAY

1844  
 1980

PLEASING GOD  
 IN OUR  
 SABBATH  
 OBSERVANCE



SABBATH RENEWAL DAY

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## The Sabbath Recorder

May 1980  
Vol. 202, No. 5  
Whole No. 6,653

A SEVENTH DAY BAPTIST PUBLICATION

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

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

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### Recorder Reactions...

I received the March issue of the *Sabbath Recorder* and would like to say that the article by Arthur Rowe, "Celebrate Freedom," expressed my own thoughts. This article "rang a bell in my heart."

-James Rushing  
Wagram, N.C.

...

I want to say how much I appreciate the first article in the March 1980 *Sabbath Recorder*. Arthur Rowe in "Celebrate Freedom" has expressed so beautifully what I have long considered to be the real essence of the Seventh Day Baptist religion.

-Walter A. Kenyon  
St. Paul, MN

COMING NEXT MONTH—Special theme section on Camping, edited by the Rev. Elmo Fitz Randolph of Boulder, CO. □

Mother's Day—May 11



Sleep, my baby, sleep —  
Now that you and I are two —  
You must rest and I will watch —  
Watch and wonder, pray and praise  
Over your tender newborn soul  
God has lent to me.

All the dark night through —  
While the pain went round and round  
In the childbed's long travail —  
Never felt I then that I  
Could ever forget, would bless this day —  
A day of days!

But now I know —  
It was nothing — nothing to compare  
With this — to fold you to my breast,  
To look upon your infant face,  
To know you're mine — and his  
Whom God gave me.

Lord Jesus —  
In some small way,  
Is this not how it is with You  
When one lost sinner saved by grace  
Stands praising You?  
Do You remember, to forget,  
The long cruel torture of Your soul  
That day on Calvary?  
Forget all that, O Lord,  
Because in him, this twice-born child,  
Your joy has met and there surpassed  
The sorrows of Your heart?

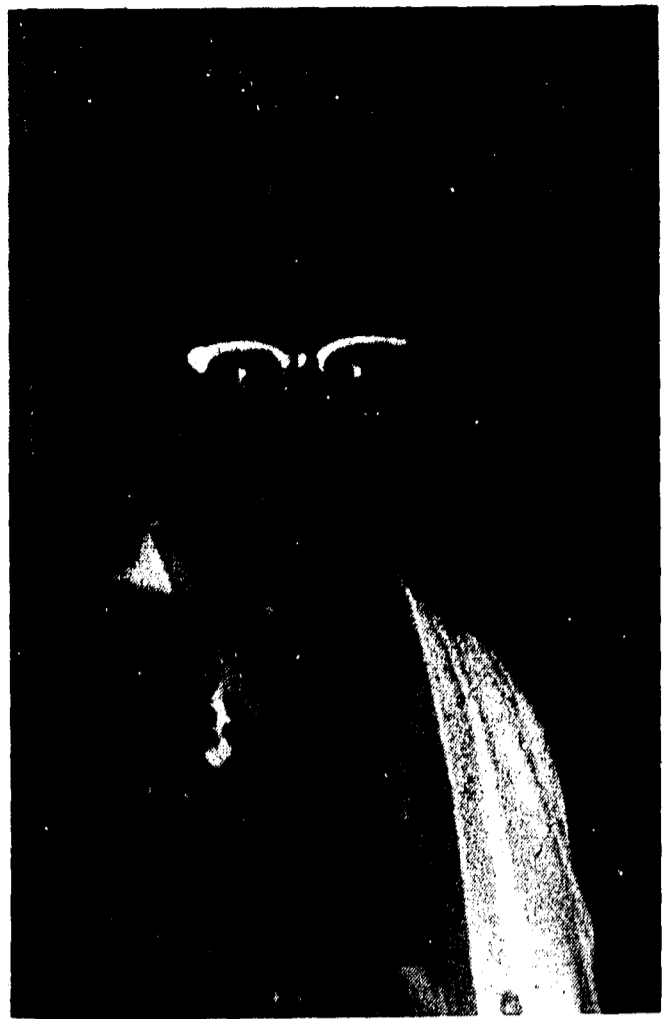
Lord Jesus —  
In some small way,  
Is this not how it is with You?

-Marjorie Darrow

# In the Morning, Joy!

**PERSONALITY**

**R  
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**ADELAIDE MATHEWS**

by  
**Sheila Crane**

Adelaide Mathews was born in La Crosse, Wis., on May 15, 1898. She is now 81 years old and lives in Fairview, Wis. She has been married for 53 years to Edwin Mathews. They have four children: Hazel, Helen, Gladys and Stephen. Mrs. Mathews has been a member of the Dodge Center Seventh Day Baptist Church for 13 years. She is a devoted Christian and a member of the church's choir. She has been a volunteer for the church for many years. She is also a member of the La Crosse Chapter of the Order of the Eastern Star. She has been a member of the church since she was 17 years old. She has been a member of the church for 63 years. She has been a member of the church for 63 years. She has been a member of the church for 63 years.

In Byron she met her husband, Edwin Mathews. He came to Wisconsin from Richmond, Virginia, when he was eight years old and lived in an orphanage during his youth. He later moved to Byron with a family he was living with.

The couple married in 1898 in La Crosse, Wis., and set up housekeeping in Byron. Four children were born to them: Hazel, Helen and twins, Gladys and Stephen.

Mrs. Mathews contributed to the family income by doing housework and running a home. In those days the family was not very well off. She was a hard worker.

Her daughter, Helen, became convinced of the Sabbath truth through her husband, Lester Greene, a member of the Dodge Center Seventh Day Baptist Church. After her marriage, Helen joined the church. It was largely through their witness, in addition to her own Bible study, that Mrs. Mathews became convinced of the seventh-day Sabbath. In 1967 she joined the Dodge Center church. During the years before moving to Fairview some of the younger members of the church generously provided her with transportation to church services.

Even at one hundred years of age Mrs. Mathews continues in good health, however, she does use a cane and recently obtained a hearing aid. Until moving to Fairview three years ago she lived alone and did her own housework. Now her time is spent reading, crocheting, sewing quilt blocks, playing cards, and participating in the church activities.

(Continued on page 27)

Home is the most important institution on earth. In view of the magnitude of the church, this assertion may seem to be a strong statement. True, the church as instituted by Christ—his glorious church—his Holy Spirit in the hearts of his own—so far transcends the earthly home with its weaknesses of humanity that any comparison would be feeble. Yet the church as the organized body of believers, which is as "a city set on a hill that cannot be hid," must be upheld by influences bred and nurtured in the home. It is a very evident fact that the strongest pillars in the church are those whose homes have been permeated by principles of Christian love and whose home life breathed into their very being the love of God and respect and honor for the church.

God has told us in his holy word, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thou-

sands of them that love me and keep my commandments."

Close observation reveals the fact that very few people who have had no religious home background prove to be any real asset to the church even though they at some time are persuaded to take a stand for Christ. Among this group are found the "do-nothings," the criticizers, the backsliders, and many who entirely and permanently lose interest in the church.

Christ's Parable of the Sower sheds a brilliant light upon this subject. He explained that the soil is the heart. Until the age of accountability this soil is under the cultivation (or lack of cultivation) of the parents. It is a pathetic fact that some children grow up without ever really knowing love in the home. The parents of some are so engrossed in the struggle for material sustenance, with no religious background themselves and therefore no faith in the Supreme Power, that they have no patience with their

offspring, or interest in their spiritual development. Many children grow up with home meaning nothing to them except a place for food and clothing for the body (often that is meagre) and a place to sleep when nightfall comes. As they reach youth's milestone it doesn't even mean that much. (I speak from definite observation.)

Many children are the victims of broken homes—homes where parents are so full of selfishness that problems loom up to shake every foundation of security the child has ever known—problems that fade into insignificance in the light of frustration in the soul of the child. The soil produced in these hearts truly is "stony ground."

Other children grow up amid a whirl of material pleasures with parents who would not miss a bridge party, the social club, the "important" ballgame, or the swimming party, but who are too tired to attend church on the Sabbath day. Some parents there are who pay the extortionate price of a seat at the big college game, and do not have money to spare to support their church, or to whom the poor of their town or community are beneath their notice, and who say with Ruskin, "They are not my poor." The soil in the hearts of these children surely is infested with thorns.

There are some parents (thank God) whose love and faith in God so fills their lives and their homes that in the hearts of their children is planted a faith that looks for the Spirit to the saving of the soul. God is upheld as the Supreme Power of the universe, and this faith is lived every day so loyally that results can be seen by the children. God does answer prayer and the faithful parents' confidence in Him is rewarded by evidences the child can see. These parents take time for their children. Love is their theme and true worship of God their practice. The hearts of these children are prepared to receive the Word "and bring forth fruit, some thirty-fold, some sixty, and some a hundred."

Every person should realize that parenthood is a trust—that it is a grave responsibility—that to the home God gives the developing of souls for His Kingdom—that in a very deep sense that ground upon which parents stand is "holy ground." □

by Almira Bottoms Butler  
-The Sabbath Sentinel, 1951.

**Home Is Holy Ground**



May 1980

Mrs. Adelaide Mathews, who resides at the Fairview Nursing Home in Dodge Center, Minnesota, is a member of the Dodge Center Seventh Day Baptist Church and attends services most every Sabbath.

What makes Mrs. Mathews different from most of the Fairview residents and all the Dodge Center church members is that she is 100 years old.

Mrs. Mathews was born November 30, 1879, in Douglas, MN, to Andrew and Mary Olsen, who had come to America from Germany and Denmark. When she was two years old they moved from southern Minnesota to Fergus Falls in the northern part of the state where they lived until she was eight. The family homesteaded in Wahpeton, North Dakota, the sixty-five mile trip taken in a covered wagon pulled by oxen and lasting one week.

There were three other children in the Olsen family: an older sister, and a younger sister and brother. All are now deceased.

When Mrs. Mathews was about eleven her mother left the family. The household duties were then shared by the children: cooking, cleaning, washing, ironing, fetching water and wood, as well as helping their father in the field and going to school.

At the age of fourteen Mrs. Mathews and her older sister left North Dakota, moving to Minneapolis in search of work. Her sister later became ill and died a few months after their arrival in the city. The family was unable to come to Minneapolis so in her mid-teens she was solely responsible for her sister's care and later the burial arrangements. After living in Minneapolis about four years working as a domestic and a Salvation Army volunteer Mrs. Mathews moved to Byron, MN, where her mother was then living.

In Byron she met her husband, Edwin Mathews. He came to Wisconsin from Richmond, Virginia, when he was eight years old and lived in an orphanage during his youth. He later moved to Byron with a family he was living with.

The couple married in 1898 in LaCrosse, WI, and set up housekeeping in Byron. Four children were born to them: Hazel, Helen and twins, Stachia and Stephen.

Mrs. Mathews contributed to the family income by doing washings and ironings in her home. In those days the washing was scrubbed on a washboard by hand after



ADELAIDE MATHEWS

by  
Sheila Crane

carrying the water into the house from the pump. The water had to be heated on the stove in boilers. Doing daily laundries back then was a major project compared to today's method with our running hot water, automatic washers, dryers and no-iron fabrics. In addition she did practical nursing for the Byron doctor for over twenty years. Many Byron residents still refer to her as "their nurse."

However there was still time for fun and the Mathews home was always open to the children and their friends for parties and sing-alongs. The family was a musical one and spent much time around the piano.

Theirs was a Christian home and they were active in the first-day Baptist church where they were members. After a fire destroyed the church it was not reconstructed. For many years Mrs. Mathews worshiped regularly with the Methodists, the only other church in town. She belonged to their ladies' society and worked diligently in the Byron Women's Christian Temperance Union.

Mrs. Mathews was widowed in 1936, only a year after the death of her son. Now all of her children and their spouses are deceased as well as a great-grandson. Today there are four grandchildren, ten great-grandchildren and three great-great-grandchildren in her family. Even with the loss of all her children Mrs. Mathews' unwavering faith in her Lord has given her strength to accept the trials and heartaches as the Lord's will. She has endured many tribulations but continues steadfast in her faith and in the many joys God has brought her way.

Her daughter, Helen, became convinced of the Sabbath truth through her husband, Lester Greene, a member of the Dodge Center Seventh Day Baptist Church. After her marriage, Helen joined the church. It was largely through their witness, in addition to her own Bible study, that Mrs. Mathews became convinced of the seventh-day Sabbath. In 1967 she joined the Dodge Center church. During the years before moving to Fairview some of the younger members of the church generously provided her with transportation to church services.

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The Sabbath Recorder

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by Almira Bottoms Butler  
The Sabbath Sentinel, 1951.

## Home Is Holy Ground



May 1980

*Zaccheus was a wee little man,  
and a wee little man was he...*

*Text: Luke 19:1-10*

## THE IDENTITY CRISIS

What an interesting story! Zaccheus was not just a tax collector, he was a chief tax collector and no doubt he was a wealthy man. He had a political job and one need have little knowledge of politics to know that politics is a matter of connections. A successful politician knows a lot of people and it seems especially helpful if a lot of those people owe the politician something or want something from him.

So Zaccheus was a politician, a chief collector of taxes, in charge of a group of tax collectors. Each one of these men owed his job to Zaccheus and it is probably safe to assume that each one provided kickbacks to Zaccheus, the boss. No doubt, he, in turn, paid off politicians higher up the ladder.

This was a dirty business—they collected taxes from their own people for the Roman army of occupation. This was a double dirty business because apparently what made this job worthwhile was that you as a collector collected what the Romans insisted on plus all the extra you could get for yourself—with payoffs all along the line. Zaccheus knew someone in order to get his job. Zaccheus was wealthy and no doubt those who got him the job were also doing nicely, thank you.

No wonder that Zaccheus was not a local hero. He was not popular with his neighbors. We can assume that he was not in the best standing with God and we can also assume that his self-esteem was rather low. The unanimous opinion was that he was a rich but despicable man. It seems likely that Zaccheus was an unhappy man, an unhappy little man.

But he gets around. He has a lot of contacts. He knows what's going on in his town. He hears of an itinerant rabbi, a new teacher on the scene. He speaks with authority and reportedly is standing the priests and the regular rabbis on their ears with arguments they can't answer. He has a new twist—he seems to be all out for the poor people and he has been doing a lot of things that seem downright miraculous, or at least close to it. He doesn't seem to be a far out freakish type and he has developed quite a following. With all the furor about it being the time for a Messiah there is some speculation that this Jesus might just be it. That would be quite a stroke for a nobody from a hick town like Nazareth.

by  
**Dr. Edward J. Horsley**  
Denver, Colorado

Zaccheus wasn't with the religious scene himself; it just wasn't his thing. But—when you start thinking about a real Jewish king like David to get rid of the Romans. When you start thinking about a new era of glory for Israel a la Solomon—that's pretty intriguing for any Jew. And who knows what a politician like himself might become in a Jewish government. After all, if you can make it with the Romans why not with your own people? And then there's one other thing, what if this Jesus just happens to be a bonafide prophet, the real thing? And there I am a no good sinner. I wonder what this Jesus is really like.

### ZACCHEUS—COME DOWN, I AM COMING TO YOUR HOUSE!

It won't hurt to take a look. I don't need to get involved and there's no chance of that anyway. I'll stay on the sidelines and watch the show. What a crowd! I can't fight that mob, I'll just slip down the street a block or two and find a spot where I can watch the scene. The only good view will be from above the crowd—up there, that thick branch of the sycamore tree. Great! I'll be able to take in the whole show from here and nobody will even notice me.

So it goes. The crowd mills around the central figure and his friends and they all gradually come closer. It really is quite a show. That Jesus has this crowd in the palms of his hands and believe it or not, a lot of people actually seem to be getting healed. Fascinating! Oh, oh! He's got his eye on me. Don't tell me he's going to start that bit with me about taxes and fairness and all that stuff—anything but that.

"Hey, Zaccheus, come down. I'd like to be a guest in your home today." That's all. "Zaccheus, I want to get acquainted. Let's have lunch together."

What an approach! No preaching, no theology, no questions. No asking me if I believe this or that. No making me admit I've cheated anyone. No pressure to recite formulas or make commitments. Just, "Hey Zaccheus, let's have lunch together. Sure I know who you are. Yes, I know your name. Let's have lunch together."

Probably the most impressive aspect of this episode in the life of Jesus is that here we have a genuine religious figure and he doesn't take a religious approach. In this important approach to a person there is no preaching, no Scripture and no pressure. Here is a man who claims to represent the kingdom of God. His reputation, his daily activity, his department, his personal approach—everything about him represents a type of religious experience that appeals to Zaccheus. No pressure, no emotional appeal.

Zaccheus responds to what this man stands for. And what does he stand for? Jesus represents a sound spiritual experience, he represents a religious approach to all of life and in a very practical way he represents God. What Jesus represents is something that Zaccheus responds to and identifies with. And in identifying with this man Zaccheus identifies with God—he experiences salvation and begins a new life.

### A SPECIAL BRAND OF EVANGELISM

This is a special brand of one to one evangelism. It's not the Billy Graham or the Oral Roberts style but it was Jesus' style and it worked for him. He demonstrated this technique repeatedly. He represented God and the life of faith in a way which people could identify with and in such identification they became participants in that life and in that relationship with God.

The reverse of that kind of representation is the bane of churches and of the Christian faith. God is plagued and His program is hampered by people who misrepresent Him. Many people simply cannot identify with Christianity as they see it practiced and no amount of preaching or solicitation bridges that identify gap.

Persons of high principles and sound morals, good people but nonprofessing people, see professing Christians who are gossips, who are bad tempered, who are lazy. They see those who are unkempt and grubby in their persons or in their homes. They see undisciplined families, immorality. They see stupidity and ignorance branded as faith in God. They see arrogance and supposed religious superiority. They cannot identify with what they see. It is inferior to their own life style. They cannot identify with this type of religious experience, this misrepresentation of God.

Anyone can cite such examples of God's representatives who are not representative, who are a negative witness to the Christian faith. After World War II when Americans started to travel abroad a great deal there were some who produced an undesirable image of the American way of life. The expression "The Ugly American" was used to describe these people. We, as Christians are urged to be ambassadors for Christ but we must be careful that we are not "Ugly Christians" with whom people cannot identify.

### NEEDED—POSITIVE WITNESSES

This world also has its share of positive witnesses for God. A recent magazine article carried the story of a nurse and her husband in Cambodia. She stopped nursing her healthy eight-month-old son so she could nurse two starving Cambodian infants. A comparable example is the nun who received the Nobel prize for spending most of her life operating orphanages in India. Most of God's representatives are not newsmakers. They are humble persons who in loving service give of themselves in His name. People can relate to this type of witness. They can identify with it and so identify with Christ and experience salvation.

Consider the contemporary emphasis on the work of the Holy Spirit. Many Christians look for the spectacular, especially for physical demonstrations. They often cherish what they consider to be miracles, tongues, ecstatic episodes, highly emotional experiences. For most non-Christians it is difficult to understand these experiences, they cannot relate to them or identify with them.

(continued...)



It is said that we live in a sick society. We have more than enough sick minds, twisted personalities and violence but the majority of people in our society are decent highly motivated folk. They work hard, they live lives of honesty and integrity, they give charitably and they respond to situations where there is need. These people are turned off by the superficiality and the phoniness of much of today's religion. They see the Christian faith as it is represented by radio and television programs and by many religious spokespeople. They recognize the dogmatism, the crude emotionalism and many of the brash, self-serving financial appeals and they are turned off.

These people could identify with the "pure religion" described in Scripture and to Spirit-filled lives responding to the Spirit as Christ recommended and as he demonstrated.

### CHRIST WELCOMES SERVANTS

It is no wonder that in the Matthew 25 judgment scene Christ welcomes into the kingdom those who never knew that they were serving God when they cared for those in need. These were identifying with God completely unawares. How much better if they could recognize him and identify with him as his church truly represents him—that they might have the joy of knowing him and the assurance of that relationship.

In discussing religion in this way I do not mean to portray or to be a spokesman for some elitist group within the church. There is no effort here to portray a religious creme de la creme—some upper four percent of the Christian community. A super intelligent, highly educated sophisticated elite who walk with God above the teeming masses of humanity. Throughout history the real servants of God have been humble people and if they didn't start that way they learned it through the experiences God brought to them.

In every church in every denomination many of the most impressive representatives of God are simple, humble people whose devotion to God is shown by lives of holiness spent in generous, kindly service to those around them. The elite of society can identify with these people who represent God as Christ did, whose response to the Spirit of God is like Christ's response, who represent God with the true undefiled religion of sincere lives devoted to practical service.

We hear continuously of an identity crisis in the world and there is an identity crisis, for individuals, for society and for nations. But there is a real identity crisis spiritually. God's program doesn't need more preaching, bigger television shows, more spectacular productions. What God needs is representatives. What God needs is people who in their personal lives, in their families, in their work, in their service represent God as He was represented by Jesus of Nazareth.

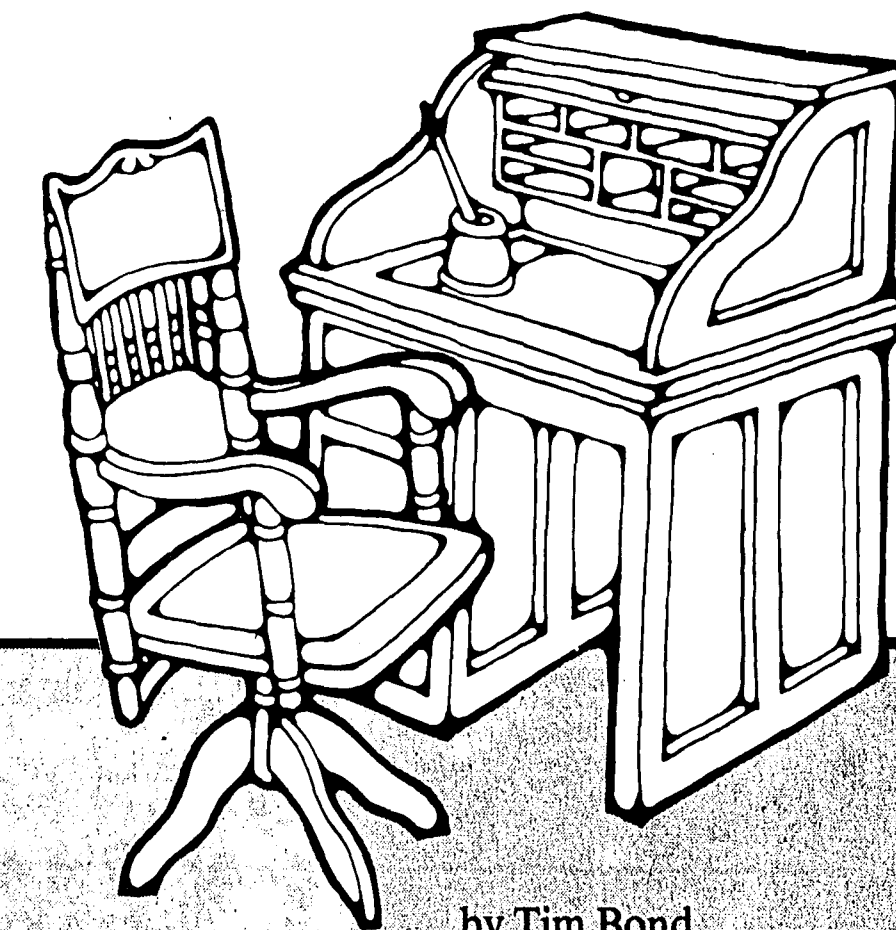
This type of Christian doesn't need to preach or to persuade. If the totality of one's life is the practical spirituality demonstrated by Jesus Christ then that person will be recognized for what he is and a simple invitation—"Let's have lunch together," or "Would you like to visit my church?"—is an invitation to identify with God Himself and to know salvation. □

As Jesus began his ministry he gave testimony regarding the effect of the Holy Spirit in his life. "The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to heal the brokenhearted and to announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him" (Luke 4:17-19). He spent his days doing just that.

"The Christian who is pure and without fault, from God the Father's point of view, is the one who takes care of orphans and widows, and who remains true to the Lord—not soiled and dirtied by his contacts with the world" (James 1:27). Compare that with Micah's message "What does the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Many Christians crave "gifts" of the Spirit and the most sought after tend to be self-serving and self-gratifying rather than building up the church. Consider the fruits of the Spirit. The fruits are uniformly a blessing to the family, the church and the community. The fruits are not subject to misunderstanding or to abuse. Love, joy, peace, gentleness, kindness, etc., represent God in such a way that all types of persons can recognize God in humanity and can identify with that type of Christianity. I urge you, let us seek the fruits of the Spirit and the gifts will take care of themselves.

## FAITH ENTERERS—TURMOIL EXITS



by Tim Bond

One great distinction of Seventh Day Baptists from members of most other denominations is that S.D.B.'s observe the Biblical or Jewish Sabbath as Jesus did. In these days of high inflation and competition for the almighty dollar it is both refreshing and encouraging to find a new convert who is willing to lay his job on the line in order to have his Sabbath free to worship.

During his tour of duty in the Navy which lasted from 1958 to 1962, Gary Bidwell spent a period of time stationed in Philadelphia. On leave sometimes he travelled from Philadelphia to the New Jersey shore and as he did this he passed through the southern part of the state. Seeing the countryside he thought to himself, "If I'm ever out of work and need a place to settle I'll try South Jersey."

After Gary was discharged in 1962 he went back to the place where he had been raised in Crawford County, Pennsylvania. Not having found a good job by the next summer, he decided to move to Bridgeton, New Jersey, and look for work. Here he found a job in an office of Murbeck's, a factory which produces a large variety of knit fabrics. Bidwell started out as number two man in a two-man office and his duties included making knit sample books for salesmen to take to clothing manufacturers. Among other companies H.I.S. and David Bruce, Inc., use Murbeck's knits. As the years rolled by the supervisor was promoted to being a vice-president and Gary took charge of the Design Office which has grown with the company and now includes six workers.

Meanwhile, this young man met and married Elizabeth Dickinson, a member of the Seventh Day Baptist Church of Shiloh, and settled in Shiloh. With the passing of time they had two sons, Jimmy and Richard. Gary became active in the community, serving a three-year term on the school board; but while Elizabeth took their children to church regularly, her husband only attended on holidays when he did not work.

When Gary was a boy growing up, he and his sisters attended the local church in whatever community they lived in. At first they went to a Nazarene church; and later after the family moved, friends took the Bidwell children to Sunday school and worship services in a Baptist church. This Christian background had an effect on Gary, but he never fully committed himself to Christ. Now he felt something was missing from his existence. Not only was there a void in his religious life, but also family life was suffering as Gary worked 55 to 60 hours a week, often laboring on all seven days.

In August of 1976 Murbeck's was besieged by a strike. Since Mr. Bidwell held a non-union position, he worked extra long hours trying to keep the plant producing. One September day an edict came down from the highest echelons of the corporate structure. It said that until further notice all personnel would work seven days a week. This was the last straw. Bidwell strode into the main office and informed his boss that he had a week's vacation coming and he would take it now. Naturally Gary's job was not well received and this family man took a terrible counter punch when he went in to collect his vacation pay the next Friday. He was told that someone had been hired to replace him.

At this point there was a huge struggle going on inside of Gary. He had time to be with his family and they attended church as a unit, but there were very real nagging fears about how he could support his loved ones and still lead what he had become convinced was a proper Christian life. After a month went by with no hot leads on jobs, the devil won the battle when Gary became manager of a new Western Auto Store. Once again he was caught in the same trap. The new manager worked every day but Sunday and the schedule included Monday and Friday evenings too. This even ruled out Friday evening worship at church, and gave him less time than ever with his children.

It turned out that this fighter was not down for the count though. With the security of a steady income he continued to look for other employment. After about five months he had an interview at Silverton Boat Company. Even though Saturday work is tradition there, Gary told them during his interview that he could not work on Sabbath because of his religious beliefs. They hired him anyway, and for the first time in fifteen years Gary was working a five-day forty-hour week.

Having taken this public stand on his growing Christian and Sabbath convictions, it was natural that Gary also profess his faith within the fellowship of other Christians. On March 14, 1978 he was baptized and joined the Seventh Day Baptist Church of Shiloh.

(continued on page 30)

# SERVING THE LORD AT 101!

by Rev. Leland E. Davis



Lula Jenkins, age 101, with her pastor, Leland Davis (above), and with her son, Eugene Greer (below), in their home.

**F**ebruary 2, 1980. What a happy a memorable day for Lula Jenkins. It was her one hundred first birthday! It was also the Sabbath Day when she joined the Washington Seventh Day Baptist Church. Although Lula Jenkins was unable to be present in person, she was able to share the following written testimony:

"I am Lula McKinney Jenkins and live in the northeast sector of the District at 539 24th Street with my son, Eugene Greer. I was born 101 years ago today in Jackson, Mississippi, into a family of ten brothers and sisters. With my beloved father and mother I often attended camp meetings, revival meetings and was regular as a child in my church attendance. As a teen-ager I received Jesus Christ as my personal Savior and Lord and was baptized by immersion. I married C. Presley Greer who died when my son, Eugene was six years old. Later, I remarried to Rev. P.J. Jenkins who was an evangelist among Southern Baptists in Mississippi.

I came to know and enjoy the truth concerning the seventh day as the Sabbath which God created and commanded us to keep holy. The Sabbath became even more precious to me when I realized that God's Son also kept it holy and taught that we should keep it out of love in our hearts for Him. This blessed truth came to me through a relative of mine who was an Adventist.

After my second husband died, I came north to live with my son Eugene, in Washington, D.C. That was about five years ago. Being convinced of the Sabbath truth, my son and I keep it holy in our home today. How glad I am that my son found our church home while driving in the northwest section of the city. I am happy that last Sabbath he joined the church.

Since Jesus is everything to me, I want to show Him my love through my obedience to all of His commandments. As in the past, He is ever caring for me and I find Him most faithful. I praise Him today on my one hundred first birthday for all the rich blessings which I enjoy from His precious hand.

I am requesting through Pastor Davis that he kindly recommend me to you as one who desires to become a member of the Washington Seventh Day Baptist Church. Upon his first visit with me and my son, Pastor Davis shared with us your history, beliefs and practices. Along with your beautiful covenant I am in agreement with your Baptist way of doing things. I would count it a wonderful privilege to be a member." -Lula Jenkins. □



# MISSION NOTES

# focus

"Where there is no vision the people perish"

● **MEXICO:** "The first Conference of the church here in our country is April 4-6 with the church at Estacion Cuauhtemoc, Tamaulipas (one hour from Tampico)," wrote Pastor Elias Camacho. The Mid-Continent Association Task Force sent Mr. and Mrs. James L. August, of Boulder, CO, to these sessions.

● **MAKAPWA, MALAWI, AFRICA:** Construction of a new maternity ward and other new medical buildings at Makapwa Hospital began in early April. These are being built by a grant to the Central Africa Conference from a Trust (Foundation). Land has been given at Sandama so a building can be erected and a midwife can be on duty. A new ward, planned for the Thomas Health Centre, is to be built as soon as approved by the Malawi Ministry of Health.

● **DENVER, CO:** Nine new members have been received! Pastor Edgar Wheeler has shared (following the Focus questions sent to pastors) that four of these came after looking in the phone book for an SDB church. They came to Sabbath conviction through Adventist witness. Another member came because relatives and others extended invitation. Through the witness of his wife and encouragement by members of the diaconate, Jerome Van Dyke professed his faith in and commitment to Christ, was baptized, requesting church membership following. Only three transferred their membership by letter from other SDB churches.

● **GUYANA, SOUTH AMERICA:** The plan by several evangelical relief agencies to work with the Guyanese government in settling refugees from Asia in the northwestern part of the country, using the Jonestown facilities, has been announced (see *Christianity Today*, March 7, 1980). A new Seventh Day Baptist witness, a branch of the Bona Ventura SDB Church on the Pomeroon River, has also been

started in this general area.

● **INDIA:** At a meeting early in March, Mr. Thota Srinivasulu was elected president of the SDB Conference of India. Prior to this meeting, Rev. B. John V. Rao wrote, "The yearly festivals of Ranganathswamy, the presiding deity of the local Hindu temple, is a major event when all castes and creeds converge at Nellore. Our workers, forming themselves into groups and teams, distributed 40,000 tracts (SDB as well as other publishers). We met Christians from neighboring villages of Guruvindapudi and Chavutapalem (who) asked us to preach the Word of God." This was done and regular meetings have been requested. A women's convention is being planned for the end of May in Nellore.

● **RADIO—"WORD OF TRUTH":** The Texarkana, AR, SDB Church joins the growing list of those sponsoring Rev. Russell Haven's program for Seventh Day Baptist witness. New contacts, new visibility and new opportunities are coming through this medium. Timing and follow-through on contacts is vital in this ministry.

● **TORONTO, CANADA:** The annual Church Extension Conference sponsored by the North American Baptist Fellowship (NABF) was attended by Earl Cruzan, chairman of the Evangelism/Home Missions committee of the Missionary Board, Mynor G. Soper and Leon R. Lawton in April. Opportunity was also given for fellowship and service to the SDB congregation in Toronto. Some advance planning was done for the July Baptist World Congress to be held in Toronto.

● **BAY AREA, CA:** Pastor William J. Zarembo closed his ministry as a missionary pastor the end of March. In their new location this growing congregation is finding new opportunities for growth and witness. Pray for their pastoral leadership.

## PRAYER

A Prayer Reminder for Each Day!!

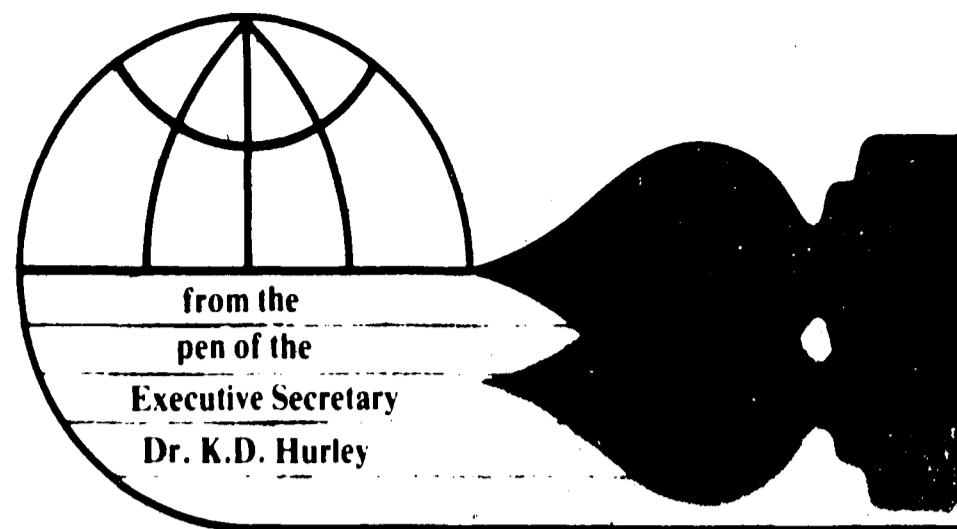
JUNE 1980

Verse for the month: "When someone becomes a Christian he becomes a brand new person inside. He is not the same anymore. A new life has begun!"

-2 Cor. 5:17 LB

PRAY FOR:

- 1-Praise God for the new life He has given me! Can it be seen?
- 2-Those planning and leading Bible School in my church
- 3-Pastors—Central Africa Conference of SDB: Malawi, Africa
- 4-Field Pastor John Camenga and new groups in NC, SC, and TN
- 5-The youth in my church involved in camps in these weeks
- 6-Seventh Day Baptists in Cameroon, West Africa/Pastor J. Mkapo
- 7-Central New York Association sessions today
- 8-Executive Secretary Mary Clare, SDB Board of Christian Education
- 9-Center on Ministry Summer Institute/Dean Herbert Saunders
- 10-David and Bettie Pearson as they minister in Malawi, Africa
- 11-Harmon and Ethel Dickinson in their new "team ministry" at headquarters
- 12-Outreach in San Diego, CA
- 13-Rev. James Swaini and sister churches in South Africa
- 14-Ways in which this Sabbath can be different in ministry to others
- 15-Conference President Duane L. Davis, Seattle, WA
- 16-Summer Christian Service Corps training session
- 17-Barbara Snyder, Faith Mission Worker, Plainfield
- 18-Those who are ill
- 19-Pastor Hatcher and the witness in Springfield, MO
- 20-Editor John D. Bevis, SABBATH RECORDER
- 21-New people in my community and local church
- 22-Rev. E.O. Ferraren, president, SDB Philippine Conference
- 23-Conference Host Committee, Denver/Boulder, CO, John Conrod, Chmn.
- 24-Those involved in the music ministry of my church
- 25-Summer Christian Service Corps teams and ministries
- 26-Missionaries Rodney and Camille Henry, Cebu City, The Philippines
- 27-Rev. David Clarke, new editor of *The Helping Hand*
- 28-Southeastern Association: Salemville, PA, German Church
- 29-Pastor Joseph Alegre, Melbourne, Australia
- 30-Conference President Duane L. Davis



## A Fresh Wind— a New Set of the Sails

**"The breath of God is blowing through today's world to such an extent that many are beginning to awaken from passivity in order to take a part in common creation."**

A publication recently coming to my desk contained the above somewhat poetic declaration. However, I think there is truth in the generalization. I believe, more specifically, that a "fresh wind" is blowing among Seventh Day Baptists, bringing us a new sense of direction in accomplishing God's purposes for our denomination and a renewed spirit of enthusiasm and assurance in doing His work.

### Validation of Growth

Many factors validate this perspective, it seems to me. Each month the *Sabbath Recorder* publishes reports regarding new members joining our churches, new churches being established, additional Decision to Discipleship cells being formed, and rich spiritual blessings being increasingly experienced by our people. All of this is evidence of renewed life and growth.

In the area of denominational organization and administration, new unified procedures are being instituted by the boards and agencies. For example, "a team ministry" arrangement has been worked out for the joint employment of a couple by the Memorial Fund Trustees and General Conference to handle common tasks in financial management, accounting, bookkeeping, secretarial and stenographic work. This sets a progressive pattern for personnel to work for more than one denominational entity simultaneously, depending upon the overall needs at any given time.

In keeping with the spirit of unity in planning and action, the American Sabbath Tract Society and the His-

torical Society are analyzing and considering denomination-wide administrative needs in their search for executives. The Missionary Society and the Memorial Fund Trustees have taken the initiative, with representatives from other agencies participating, in considering the potentials of using computer and word processing equipment for the benefit of the denomination at large. The Executive Committee of the General Council is involving all segments of the denomination in the search for an Executive Secretary. The Coordinating Leadership Team and the General Council provide the mechanisms for such coordinated endeavors. All of these developments are indicative of voluntary advancement toward full circle ministry—and that means renewed life and growth.

There is evidence, too, that financial undergirding can be assured for the programs of outreach and mission established by our churches as well as General Conference and the related agencies. For example, at the end of the last fiscal year when OWM budgetary shortages became apparent, our people rallied to the need with a generous outpouring of resources, giving more in one month than ever before. Obviously, there is a growing sense of true Stewardship—also, indicative of renewed life and growth.

### Goals for the Future

We have obviously gained momentum during the past few years through our growth studies and participation in Commitment to Growth. Now we are in a position to "set our sails" for achieving truly significant growth goals during the Decade of Discipleship.

Since 1975, the setting of goals—for individuals, for churches, for associations, for the boards and agencies

and for the denomination as a whole—has been specifically encouraged. A vitally important consideration is implied: working together toward commonly established objectives. In my view, that is especially needed as we set out to "Double in a Decade."

To double the membership and participation in Seventh Day Baptist organizations and activities at home and around the world by 1990 will take conscientious goal-setting for the 80's; it means awakening from passivity and participating in *common creation*.

### The Master's Plan

That "life demands goal-setting (and striving) as part of the Master's plan" was affirmed recently by an executive of the American Baptist Churches writing in a regional church bulletin. He emphasized the fact that "Worthwhile goals are needed to give sensible direction to intentional efforts as we seek to achieve defined purposes...Growth must be continuous. Strength and faith must be renewed to face the future. We need goals for the 80's."

Much of what the author delineated for his group could well be adapted and asserted for ours, in answer to the question: How can we chart our course for growth?

### Perspectives for the 80's

Having identified needs and concerns, the goals, as individuals, as church groups and for our body of organized churches should have a definite relationship. Prayerfully and thoughtfully, our perspective for the 80's could affirm that:

Each member will be more active in the work of the local congregation.

Each member will study the Bible more thoroughly and prayerfully.

Every local congregation will expand its program of educational ministry.

Persons will attend special missionary conferences and conventions.

Mission projects will be selected and supported by churches, associations, and the General Conference.

Each member will make conscientious effort to increase financial contributions to the local church and to OWM.

Each member church will grow spiritually and numerically.

Each member church will promote an evangelistic life-style that is Biblically and theologically representative of Jesus' teachings.

Each member will grow in understanding and expressing faith in Jesus.

Each church will be an effective community exchange agency.

Maximum effort will be demonstrated to make use of our unique oneness and diversity of talents and abilities.

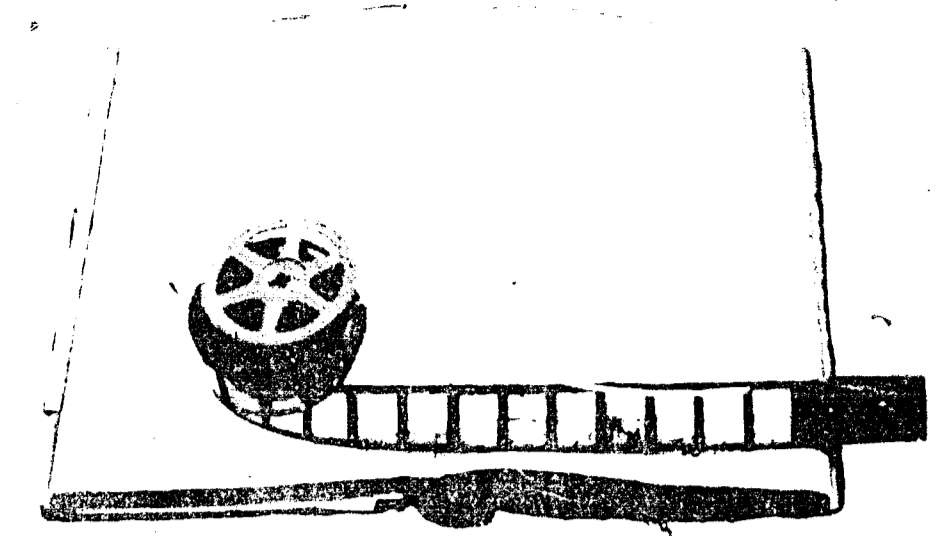
Each congregation will continue worshipping, witnessing and working for the building of God's Kingdom on earth to believers and non-believers.

We will serve, every one of us, as a missionary where we are.

Goal statements, however framed, for each person, church, association, board, agency, or General Conference should represent who we are to Christians, what we are as Sabbathkeeping Baptists, and what Jesus means to us.

Success in our efforts at being good disciples and "pleasing God in every way" (Col. 1:10b) will be assured by:

Goal-setting, goal-striving with *just* one aim in view: Lord, we would be worthy to serve and worship you. □



## CHURCH RECORDS MICROFILMED

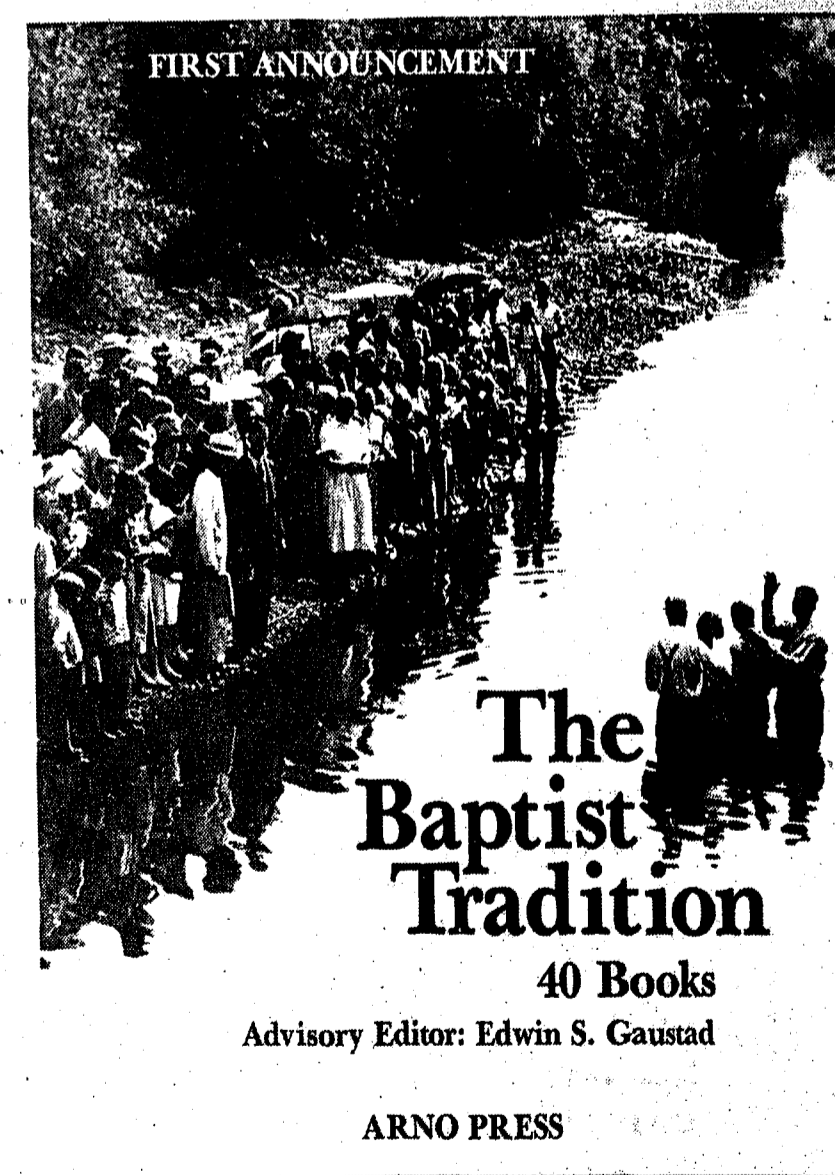
Early American Seventh Day Baptist Church records microfilmed by The Historical Commission of the Southern Baptist Convention are now available for purchase from the commission. Consisting of almost 4,000 pages, the records constitute all of the pre-1790 materials held by the Historical Society, and were filmed with the permission of the society at no cost to the society. The microfilming guarantees the preservation of these valuable records and makes them more readily available to researchers. Reel 1 includes records from the churches in Newport and Westerly, Rhode Island, and Burlington, Connecticut; Reel 2—Waterford, Connecticut, Berlin, New York, and

Piscataway and Shiloh, New Jersey; Reel 3—Shrewsbury, New Jersey/Salem, West Virginia, Woodbridgetown, Pennsylvania, and some selected German Seventh Day Baptist materials; and Reel 4—letters from churches to the Seventh Day Baptist General Conference. All four reels cost \$158.96, but single reels may be purchased. Other Seventh Day Baptist materials already microfilmed by the Southern Baptist Historical Commission are the General Conference minutes (Yearbooks) from 1802 to 1964, *Seventh Day Baptists in Europe and America*, Vols. One and Two, and *Bailey's History of the Seventh Day Baptist General Conference*. Issues of *The Sabbath Recorder* from its beginning in 1843 to 1972 previously were filmed by the American Theological Library Association. □



## SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA, VOLS. ONE AND TWO, NOW AVAILABLE

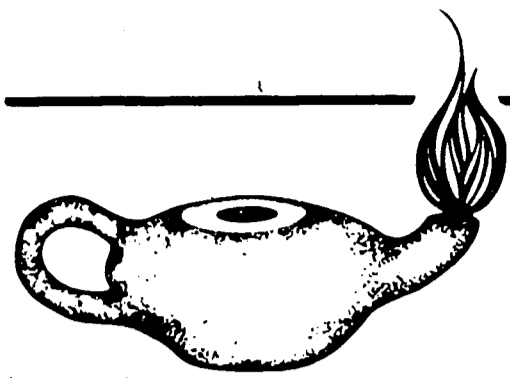
With the Seventh Day Baptist Publishing House supply almost depleted, the Historical Society and the American Sabbath Tract Society are pleased to announce that the first two volumes of our only comprehensive denominational history are now available from Arno Press, a New York Times company. The two volumes, first published in 1910, are included in a collection of 40 books, "The Baptist Tradition," intended to make Baptist history resources more readily available to researchers. Although the reprint edition sells for \$140, this is less than what it would cost Seventh Day Baptists to republish the books and keeps them "in print." Approximately 20 sets are still available from our Publishing House. □



Advisory Editor: Edwin S. Gaustad

ARNO PRESS





Thy Word is a light...

## BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

### BURDENS, THORNS AND CROSSES

Christians often confuse three familiar words: burden, thorn, and cross. A "burden" is the inevitable care and strain of everyday life: sickness, housework, problems with inter-personal relationships, and other hardships. Often times these problems seem to have no solutions, and are more than individuals can stand. The Lord has promised that we will never be given more hardships than we can bear and we should "Give our burdens to the Lord. He will carry them" (Ps. 55:22).

A "thorn" is "the experience of keener anguish" about which a person seldom speaks to another. The apostle Paul had such a thorn from which he prayed deliverance. When the Lord did not remove his infirmities, Paul accepted them, secure in the knowledge that God's grace was sufficient for the trouble. Thorns in his life helped keep him humble.

Both burdens and thorns are universal, inescapable problems experienced by all persons keeping them humble and dependent on the Lord.

A "Cross" is something a person can take up or can refuse. It is not universal and can be escaped. Only when a sacrifice is made in the name of Christ, is it a cross. To give up butter for calories ingested is not a cross; to give up bread in order to give money to the starving is a cross.

*"If any man would come after me let him deny himself and take up his cross and follow me."*

-Luke 9:22

Christians are daily called to take up a cross and bear it gladly as they forget self in service to others. It is not enough to profess belief in Jesus Christ and be baptized as a public confession of that faith; a Christian must adopt a Christlike lifestyle.

Living a Christlike lifestyle calls for a spirit of unselfishness; giving up one's own way and taking on the way of Christ to live for others has more appeal than to live for oneself. This unselfishness is the mark of a disciple because Christ has set the example.

Each man must decide for himself whether he will put on Christianity. Not only must he learn about the Christ but he must also know the hardships and the joys of the way he chooses to go. He must consider the cost in time and involvement and be ready to assume responsibility of sharing the faith. Once the decision is made, there will be time, energy and ability to do those things which make true disciples.

Christ is calling each and every Seventh Day Baptist to take up HIS Cross: become a disciples—to live in a Christian lifestyle, to share his faith and to make reproducing disciples of his friends. □

(The basis of these comments is a sermon by Rev. Harmon Dickinson, Richburg, NY.)

### YOUTH CONCERNS

Have you ever thought of the gifts you receive when you become a Christian? The Bible has many passages reminding us of the many blessings which come from living in God's way.

PEACE is a very scarce commodity throughout our troubled world. Individuals, families, office workers, laborers and governments are in turmoil. It is important that individuals find a haven of peace for their lives. Jesus Christ is known as the "Prince of Peace." By learning to be more like Him we can create peace in our own little corner of the world. As each one finds the "peace of God

that passes all understanding" and passes it on, the world will be a better place.

JOY comes from being aware of the goodness of God. It comes from opening our eyes to the beauty around in God's creation. It comes from opening our ears to the sounds of life as birds, waterfalls and creatures sing our Maker's praises. It comes from opening our hearts to the needs of those around us. Joy is living courageously from day to day.

An old adage says: "HOPE springs eternal in a troubled breast." Our hope is in Jesus Christ, who makes all things possible. No matter how deep our trouble we know our lives are in His hands and everything will be all right in its time.

LOVE—"and the greatest of these is love." If we abide by the precepts given by Jesus Christ, we can love ourselves and be capable of loving all good things and all people.

The following Scripture passages concerning PEACE, HOPE, JOY and LOVE might be used for personal devotions and meditations and group discussion:

- PEACE: John 14:27, 28; 16:33; Acts 10:36; Ephesians 2:14
- JOY: 1 Corinthians 15:13; Philippians 1:3-6; 4:1; John 16:22-24
- LOVE: Ephesians 1:2, 5; 4:15; 1 Corinthians 13; 2 Corinthians 5:14; 16:14
- HOPE: Psalm 39:7-13; Proverbs 19:18-21; Jeremiah 31:16-17; Romans 5:1-5; 1 Peter 1:13-21 □

## A Sabbath Prayer

Our Father, God, we bow our hearts and minds before You at this time and in this place. We acknowledge that this Sabbath is a memorial of your creativeness.

Only now, are we beginning to realize that this earth is just a satellite, whirling in space. It is a mere speck of Your universe, the dimensions of which are unimaginable. The Sabbath is a memorial of this creation.

Geological formations, looking like layered cakes in the earth's crust; ice fields and glaciers, with streams rushing from them; and oceans, and all that in them, thrill us by their presence and by revealing Your creative control.

The power and strength displayed by geysers, volcanoes, and earthquakes reflect Your physical strength. We are thankful for sharing Your spiritual strength with us through the Sabbath.

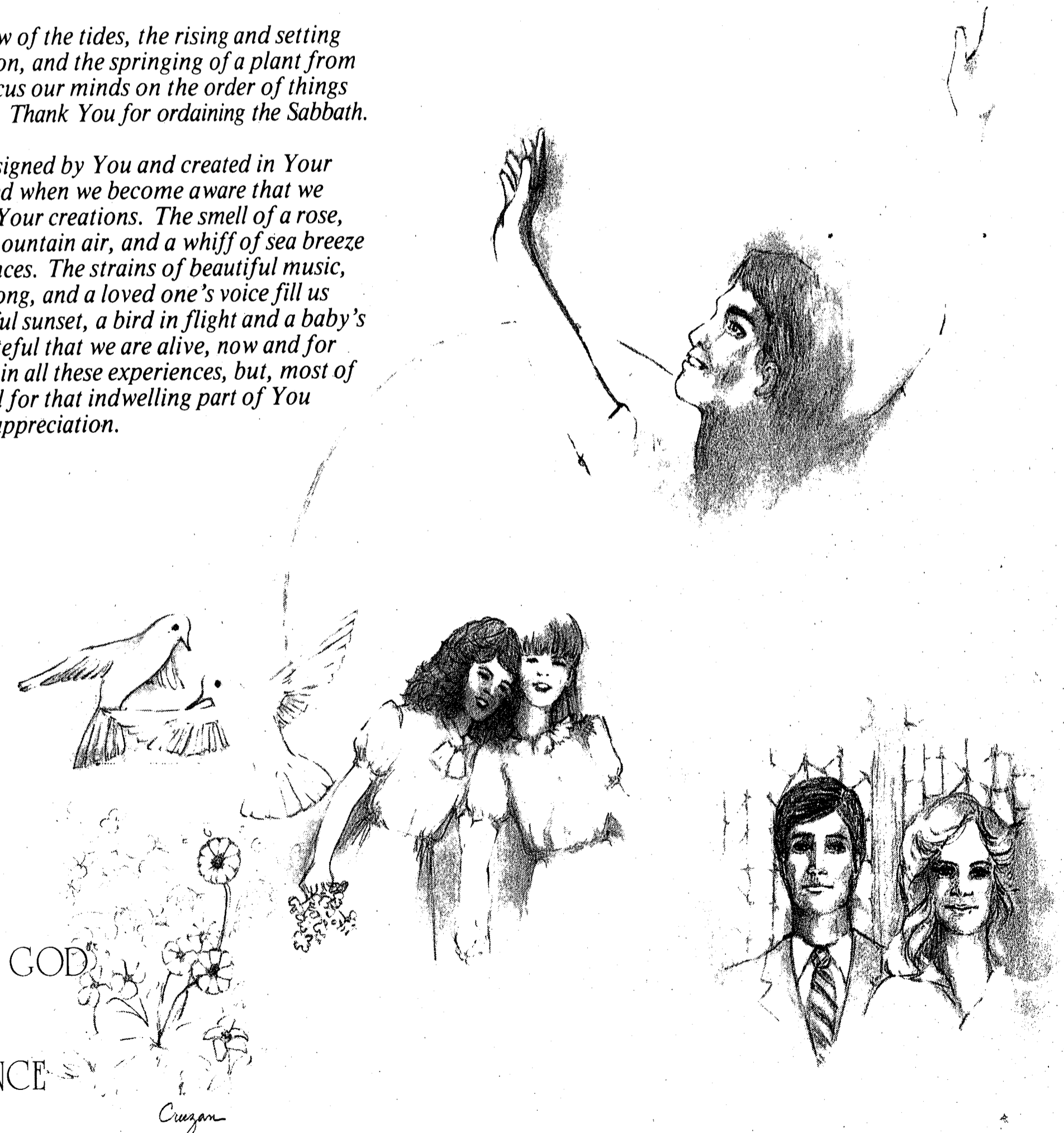
The ebb and flow of the tides, the rising and setting of the sun and moon, and the springing of a plant from a dormant seed focus our minds on the order of things established by You. Thank You for ordaining the Sabbath.

We humans, designed by You and created in Your image, are humbled when we become aware that we are the highest of Your creations. The smell of a rose, the fragrance of mountain air, and a whiff of sea breeze are divine experiences. The strains of beautiful music, a mockingbird's song, and a loved one's voice fill us with joy. A colorful sunset, a bird in flight and a baby's smile make us grateful that we are alive, now and for eternity. We bask in all these experiences, but, most of all, we are grateful for that indwelling part of You that provides for appreciation.

We are, indeed, thankful for Your guidance to the authors of Scripture who reveal, in words, Your guidelines for religious thinking and behavior. For it is from Scripture that we learn Your will for the development of our emotions, attitudes, and aspirations. Furthermore, we are thankful for the Sabbath because its observance relates us to you and increases our awareness that You are God, designer of things organic and provider of eternal life. Help us to realize that the Sabbath is not to be kept, but is to be shared with your children and mankind, unfamiliar with Your saving grace.

And now, our hearts are in accord with the one who first prayed, "Lord give us strength to change those things that need to be changed, give us the grace to accept those things that cannot be changed, and give us the wisdom to know the difference." Amen. □

-E. Keith Davis M.D.



PLEASING GOD  
IN OUR  
SABBATH  
OBSERVANCE

Crugan

Great blessings are enfolded in the Sabbath and God desires that the Sabbath Day shall be to us a day of joy. Experiencing this joy, we exclaim with the psalmist, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

It is very important for Sabbatharians to understand the origin and meaning of the Sabbath and be able to express it to others, both by words and by our manner of its observance. Most people sincerely believe that the Sabbath is "Jewish." They call it "the old Jewish Sabbath." This sounds exceedingly dull and restrictive, doesn't it?

The Sabbath, like the family, was a precious gift to mankind in Eden—centuries before there was a Jew. Its importance was reemphasized on Mount Sinai where God both spoke and wrote it in the Ten Commandments. This also was centuries before the tribe or kingdom of Judah. It wasn't until after Solomon's reign that the kingdom of Israel was divided and "Jews" (of the tribe of Judah) worshipped at Jerusalem (while the ten tribes worshipped at Samaria). Until this time there was no real separation between the tribes—all were Hebrews comprising the nation of Israel.

Because they had witnessed God's majesty, Israel with one voice had assented, "All that the Lord hath said we will do." David recorded their success in keeping their covenant with God. In Psalm 105 he tells what God did for them and in Psalm 106 he tells what they did. Psalm 78:10 states it briefly: "They kept not the covenant of God, and refused to walk in his law." On the other hand, God "remembered his covenant forever, the word which He commanded to a thousand generations" (Ps. 105:8; 106:44).

By the time Jesus walked among men things had changed somewhat. By a multitude of Sabbath requirements and restrictions the leaders had made certain that it would be impossible for anyone to forget the law. Jesus set at naught all of their man-made traditions and laws while at the same time observing God's holy, perfect law (Ps. 119:7). The day prophesied by the prophets had dawned. God had said, "I will make a new

covenant with the house of Israel and...I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31-33). God, through Christ, would magnify and make beautiful His law and put it "in their hearts." The result would be joy and blessing and delight in obedience to it.

It is not enough to merely give assent to truth; there must be some special change that takes place. Faith must lay hold upon and act upon the principles of Sabbath observance in order for them to become woven into our very being.

#### Sabbath—Given for a Purpose

God gave the Sabbath to mankind to preserve them from idolatry and apostasy. It was also a declaration of the authority of the Creator-God in contrast to lesser authorities. A loving Father gave the Sabbath to us for our benefit and happiness. It was "made for man" and "for our good always" (Mark 2:27; Deut. 6:24).

When God stooped low to declare His law to mortal man, He first of all introduced Himself as their Redeemer, their Deliverer from the tyranny of slavery (Ex. 20:2). Thus, the Sabbath is a sign of the relationship between God and those who keep His everlasting covenant, for we, too, have been "brought out" from under the tyranny of both sin and man, being "set free from the law of sin and death" unto sanctification (Deut. 5:15; Rom. 8:2). "Verily, my Sabbath ye shall keep, for it is a sign between me and you"... "forever"... "for a perpetual covenant"... "that ye may know I am the Lord, your God, that doth sanctify you" (Ex. 31:13-18; Ezek. 20:20). The power that created the world and sustains it is the power that re-creates in the soul the image of God. Every soul who accepts this sign of God's love places himself under the divine, everlasting covenant. Praise the Lord, exclaiming, "He is my Deliverer, my Savior and the Lord of my life!" There is no purely Judaic element in this. Instead it is a sign of our sanctification.

At the very beginning of the Fourth Commandment the Lord said, "Remember." He must have known we would be prone to forget the sacredness of the Sabbath. Therefore He said, "Remember the sabbath day to keep it holy." We remember by turn-

# Day of Joy and Blessing

by  
Mae J. Prest  
Verona, NY

ing from our regular cares and labor to enjoy the most meaningful experience of our existence—worship.

Since the Sabbath is a continual reminder of the God of creation, He calls us to behold Him in the works of His hands in the natural world about us. (We can see this clearly as we read the Psalms.) Therefore, the relaxation of the Sabbath Day may well be found in the context of nature and nature study. Since the Sabbath is also a reminder of our redemption (Deut. 5), and our sanctification for holy service, we may also minister to the needs of others as Jesus did. In a special sense, the Sabbath rest is a token of our final and complete deliverance from sin, selfishness and this present evil world. Contemplation of these things will fill our soul with praises and make our observation of the Sabbath a joy and pleasure. This is in fulfillment of Isa. 58:13 and the promise of verse 14 is ours to claim: "Then shalt thou delight thyself in the Lord; and I will cause thee

to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

The Christian's conversation should always be with "godly sincerity," but especially on the Sabbath Day will our conversation be "in heaven" (2 Cor. 1:12; Phil. 3:20). Our words should be encouraging, elevating, uplifting and most of all, helpful and cheerful. The promise is: "To him that ordereth his conversation aright will I show the salvation of God" (Ps. 50:23).

#### Sabbath Preparation

Any special event or celebration requires thought and preparation beforehand. While there may be numerous preparations according to our varied circumstances, there are three which all should remember: (1) Prepare for guests (2) Prepare to welcome the Sabbath and (3) Prepare for the worship blessing.

The apostle Paul, enjoins Christians, and especially church officers to be "given to hospitality," and to "be a lover of hospitality" (1 Tim. 3:2; Titus 1:8). This hospitality and sharing is appropriate for the Sabbath Day. However, as much as possible, we want our home to be in order beforehand. Also, if the foods are planned and prepared as much as possible on Friday they can be placed quite readily upon the Sabbath table and the hostess is not under stress or hurry (Ex. 16:23).

Make it your rule to keep the Sabbath meal simple. In every instance where I have labored to provide something "extra special," I have met with failure in either the meal itself, or by encouraging others to overeat or by finding my own spirit taxed like Martha's—which all adds up to being less than a good hostess. This may be both embarrassing and discouraging. You will also find that you will be more at ease by "ministering" to one who needs you than by preparing a feast for a favorite guest or family.

The need of ministering should receive our first consideration. Your guest may be one who will have to be invited spontaneously. This gives the Holy Spirit an opportunity to use you in a special way to meet his/her need. Therefore, "Be not forgetful to entertain strangers" (Heb. 13:2). The guest may be a neighbor or a church visitor. We may not know the hidden need for love, compassion, fellowship or encouragement, but the Spirit does. "Love ye therefore the stranger" (Deut. 10:19). Someday Jesus will say in return, "I was a stranger and ye took me in." Jesus invites us to remember all needy ones and "thou shalt be blessed." Whatever He claims from us He returns again, magnified and enriched with His own glory. Precious Savior!

#### Spiritual Fellowship

In this fast age it becomes increasingly important that we also fellowship spiritually and socially with those of our own church family, "distributing to the necessity of the saints; given to hospitality" (Rom. 12:13). Therefore, "Let brotherly love continue" (Heb. 13:1).

When I first began to attend the Seventh Day Baptist Church three families in succession invited me home

to dinner. The food was simple, attractive and satisfying, but that which was most enjoyed was the fellowship. They could not possibly have known how truly "needy" I was at the time, nor could they ever this side of Paradise know how truly wonderful and satisfying it was to my spirit. The result is, however, that they are endeared to me forever with ties of Christian love. Blest be that tie!

Our own household has also observed the wonderful rule of hospitality and the blessings to others has always returned in greater blessing to us—joy, Christian fellowship, a better appreciation for others and many wonderful friendships. However this may be, we are cautioned by the Word not to expect any return from those we serve, even in our fellowship. "And above all things have fervent charity among yourselves... Use hospitality to one another without grudging" (1 Pet. 4:8, 9).

In our home I use Friday afternoon for preparing both the evening meal and an extra quantity of the same foods (or some of them) for the morning. In this way the Friday night meal receives the emphasis and I have plenty of time for preparing it. Our guests for this meal are usually non-believers or Sunday-keeping Christians. We share our Sabbath Welcoming Celebration and candlelight dinner with these Christian friends who know before they come that they are going to a spiritual feast and singspiration as well as to a dinner. However, if we have invited our atheist and agnostic friends who have had no previous expectations we will make whatever changes that seem necessary to make them feel at ease.

While a round of rigid ceremonies is an offense to God, a Sabbath Welcoming Celebration, fragrant with the merits of Jesus, may be presented as a sweet savor unto the Lord. Anyone who desires material to help them with the Sabbath welcoming may write to the American Sabbath Tract Society for the booklet "Sabbath Welcoming Family Celebration." Sometimes, instead of using two candles as recommended in the booklet, we use nine (using the larger center one to light the rest). The following poem I have written for use with nine candles for special Sabbath Welcoming Celebrations.

(continued...)

Giving, Inspiring, Sharing  
(light a candle for each one)

May the LIGHT OF LIFE  
Shine forth in clear, bright rays  
From our hearts—  
With LOVE, warming hearts that  
are cold,  
With JOY, shedding a cheerful glow  
on all around,  
With PEACE, giving quiet, refresh-  
ing fragrance to every trying hour,  
With MEEKNESS, bearing our trials  
patiently for Jesus' sake,  
With MERCY, diffusing an atmos-  
phere of sweet grace and tender-  
ness such as God has shown to-  
ward us,  
With THANKFULNESS, respond-  
ing by voice and triumphant living  
for the unnumbered blessings  
of God,  
With COURAGE, resisting tempta-  
tions manfully—  
Inspiring the lives of those around  
us with beauty, comfort and love.

(During the Christmas season, or for  
greeting the New Year, the following  
two lines may be added:

For when we unite with Christ again,  
There shall be peace on earth for men.)

In our home the time for the Sab-  
bath Welcoming Celebration is set  
about one-half hour before sunset on  
Friday. As a reminder, everyone is  
awakened extra early on Friday morn-  
ing and a memo is placed on the wall.  
It may read like this: Sabbath Wel-  
coming—4:45, Friday night fellow-  
ship—7:30 p.m., Saturday night ves-  
pers—5:45 p.m. While the welcoming  
is set for a half hour early in antici-  
pation of the Sabbath Day, the sunset  
verses are set for a half-hour after  
sunset in regret that the day is gone.  
However, we do not hold hard-fast  
rules. If someone is not at home, they  
are simply to remember within their  
hearts that it is the family celebration  
time and join in prayer to God where  
they are.

"All who keep the Sabbath from  
polluting it, even them will I bring to  
my holy mountain and make them  
joyful in my house of prayer" (Isa.  
56:6, 7). The church at study and  
worship is the heartbeat of the Sab-  
bath. "Forsake not the assembling  
of yourselves together," for "Where  
two or three are gathered together  
in my name, there am I in the midst  
of them" (Heb. 10:25; Matt. 18:20).  
We need the warmth and glow of

worshipping God together. The study  
of the Sabbath School lesson as well  
as the preaching service has a sancti-  
fying influence upon all. Jesus said,  
"Sanctify them through Thy Truth:  
Thy Word is Truth."

We should be prepared in mind  
and heart to enter into the church  
service. All wrongs have been made  
right and all differences between us  
and any member of the family or  
church have been put away and we  
enter with a "quickened" spiritual  
consciousness. With quietness of  
mind and joyfulness of spirit we  
bow before the Lord saying, "My  
soul wait thou upon God; for my ex-  
pectation is from Him." We praise  
God for His mercies and pray for  
others and for ourselves, and we  
"sing with the spirit and understand-  
ing" (1 Cor. 14:15).

"How is it then, brethren? When  
ye come together *every one* of you  
hath a psalm, hath a doctrine, hath  
a tongue, hath a revelation, hath an  
interpretation. Let all things be done  
unto edifying." The Prayer and  
Praise Service (as well as the prayer  
meeting) not only gives us an oppor-  
tunity to express gratitude to God; it  
also affords us an opportunity to re-  
quest prayer for ourselves and others.  
The religion of Christ teaches us to  
be mindful of the needs of others.  
Pray for others and lay hold of the  
blessing for yourselves. Let every one  
respond with music, prayers, and  
heartfelt gratitude to God. Share with  
others a special selection of Scripture  
or a short inspirational thought or a  
personal testimony. Let the men of  
the households be foremost in speak-  
ing. Pray that the breath of the Lord  
might breathe upon your own soul,  
causing it to vibrate with new life.

#### Sabbath—Time for Friendship

Every church member is on the  
welcoming committee of the  
church. Before and after the service  
greet the strangers. One of my friends  
who travels most of the time and at-  
tends a different church each week,  
said of the Verona, New York, SDB  
Church, "That's the friendliest church  
I've seen this side of the Mississippi."  
Another family who attended the  
Alfred Station church reported after-  
ward, "We have never experienced  
such genuine, Christian warmth. It  
seemed that everyone was eager to  
greet us. Then we were invited to  
dinner." Fellowship with one another

should make us aglow with the love  
of the Lord. How beautiful!

Observe the Sabbath according to  
the commandment (Deut. 6:7). On  
the way home from church explain  
some of the sermon to the children.  
During the afternoon spend time to-  
gether as a family. We invite our  
guests to go with us into God's great  
out-of-doors. A trek through the  
woods may reveal deer tracks in the  
snow by the pond. Once we witnessed  
a grouse drumming. Or we may plan  
a picnic lunch at a place of scenic  
beauty, or just in the yard. Sabbath  
afternoons usually find us walking  
through grassy meadows, or by the  
lakeside or at a park, or simply walk-  
ing in a group down the road in the  
country. Upon returning I read Bible  
or nature stories to the little children,  
and sometimes a biography of one  
who lived for God in a special way.  
We may study a portion of Scripture  
or the Sabbath School lesson or listen  
to sacred music. Circumstances will  
determine what we will do. Pure en-  
joyment that God can bless will never  
debase the Sabbath.

The Sabbath is a perfect time "to  
watch over each other for good." At  
times we will want to visit the sick or  
those who need encouragement or  
fellowship. Or we may simply make  
a social call. Visiting our neighbors  
or friends lets them know we care  
about them. There is no burden in  
either true hospitality or a service of  
love. Those who have strong, healthy  
bodies may show appreciation for it  
by giving some of that energy to  
others about them.

Bless the closing hours of the holy  
day with psalms of praise, singing  
and prayer. We need to invite God's  
Presence to remain with us through-  
out the coming week of care and labor.  
God loves to have us ask Him for  
His blessings. Pray, "Lead us not  
into temptation, and deliver us from  
evil," and grant that the sanctifica-  
tion of this Sabbath Day go with us.  
May it lead us in the way of holiness  
and good works that we may glorify  
You." What a privilege it is to serve  
the King of the universe, our Creator-  
God! When we are accused of being  
"legalistic," or having a "Judaic  
element," it is not arguments, how-  
ever Scriptural they may be, that are  
most needed to refute such a charge,  
but holy living (Rom. 3:31). "The  
very God of peace sanctify you  
wholly" (1 Thess. 5:23). □

## My Sabbath and Pastoral Commitment

by Rev. John A. Rau  
Brookfield, NY

As one who was exposed to church most of my  
life, the Sabbath/Sunday question never crossed  
my mind. Even after I received Christ as my  
Savior and Lord, I never thought the issue was very  
important. Then, while in college at the University of  
Redlands, I met a Seventh Day Baptist.

Ralph Mackintosh was never pushy about the Sabbath.  
But, whenever the subject came up, he always had just  
one thing to say: "You can't prove that the Sabbath  
was changed to Sunday from the Bible." That statement  
always wiped out any arguments in my mind, because  
he was quite right.

The February following graduation, Ralph's fiancée  
(now wife), Dede called me and wanted to know if I'd  
like to go with them to hear the Light Bearers. As most  
of you know, I eventually joined that team. None of  
the Light Bearers were pushy either, but I was curious.  
Many of my questions were answered, mainly through  
my involvement with the Henry family in California.  
Mrs. Helen Henry spent much time with me in patient  
Bible study, and eventually, her son, Randy, clinched the  
issue for me. One day, as we talked, he asked me, "Do  
you think that the Ten Commandments are valid for  
Christians?" I answered that I thought they were. He  
countered, "Then should we obey only nine of them?"  
It was then that I decided I would be a Sabbatarian.

As my time with the Light Bearers came to a close  
and seminary came closer and closer, I felt that my place  
was with Seventh Day Baptists. And, as seminary drew  
on, I felt I should aim for the pastorate. After about  
a year and a half in the churches in Brookfield, I find  
myself in the most challenging period of my life. But,  
there is the abiding sense of being where God wants me  
to be. □

PLEASING GOD  
IN OUR  
SABBATH  
OBSERVANCE

## The Sabbath Is for Sharing

by Pastor Bill Shoffner  
Memphis, TN

It is obvious that in coming to the Sabbath truth people must be seeking to draw closer to God and desiring to better understand His character and will for their lives. The conviction must be present that will strengthen a person to step out of the mainstream of Christianity and do those things which are more meaningful to him in his relationship to our Lord.

Others might find another way to draw closer to God. Personally, coming to the Sabbath was a way of meeting God afresh, meeting Him on His own time and His own terms. It meant seeing God in a new light as Creator, seeing His love through the Redeemer in a new way, and as I appreciate His Holy time, I reflect on the meaning to me and all that exists, of God as Sustainer.

It saddens me that Christianity in general and even in some cases Sabbathkeepers no longer recognize not just a time for God but more importantly, a special time from Him. Of course, the underlying motive behind this seems to be a lack of desire to know our God better, to rejoice in all the blessings He has for us. It is as if we are afraid the cost required from us is too great. But, speaking as one who for most of my life didn't know the blessings of the Sabbath day and its time of communion with my Heavenly Father, there is no price equal to the pearl He has given us in His Sabbath.

I sense a great fear on the part of Sabbathkeepers to share the views they hold with others. However, there is great excitement in this truth we have been given. Since we certainly don't do the convicting, with God's Book and His Spirit at work this fear must be set aside. While working with others who don't have this truth (and there is no need for pressure on our part, only a spirit of love), we must be able to generate the joyous blessing of discovering something so important about the character of God. It is necessary to make contagious the excitement of searching God's Word for His will and the nearness one feels to Him by coming into that will.

We must be willing to touch and be touched by entering into others' lives and sharing what we have. Many need our Lord Jesus and many claim Him in their lives, but is it all supposed to stop there? How many really know God? This is where our duty is. To teach and share a deeper relationship with our Creator is a responsibility which has been given each of us. No greater lot may be given any man than to "earnestly contend for the faith."

Perhaps something which one has always had is too easily taken for granted, but the Sabbath is a truth which is renewed each seventh day. In a growing awareness of God's presence in our lives we should each examine ourselves for our commitment to His Son, His Book, and His Day. Then it should be clear to each of us if we are prepared to accept the responsibility of being adopted into the family of God. □

PLEASE GOD  
IN OUR  
SABBATH  
OBSERVANCE



## YOUTH CONGRESS HELD IN BRAZIL

by John D. Bevis

Recent correspondence from the Seventh Day Baptist Convention of Brazil shares the highlights of its work. The Fourth National SDB Youth Congress was held in Curitiba with over 500 in attendance. Delegations were present from sabbatarian Christian Churches in Uruguay and Argentina as well as two youth present from Paraguay. Ruben Nisio writes: "We praise God for this successful congress... We had opportunity for discussion with delegates from other countries with a view to removal of the small differences that separate us." He further reports that Brazilian SDB's will attend similar Sabbatarian conventions in March in Argentina and later in October in the country of Uruguay.

The World Federation is assisting the Brazilian Convention in missionary outreach. Brother Nisio reports that during the latter part of 1979 over 10,500 miles were traveled in four states and an adjoining country in this missionary outreach. In Brazil the team visited fourteen churches and groups, one being the new work in Pombal. Also a new ministry was begun in Tres Lagoas.

The church in Brazil is very much interested in literature ministry. At the last session of the World Federation the

delegates from Brazil spent much time at the Seventh Day Baptist Publishing House in Plainfield seeking to learn more about our publishing work. They report several tracts and booklets recently printed: "Who Are Seventh Day Baptists," "Think On These Things," a translation of the Week of Prayer booklet for 1980, and a booklet "Estudos Biblicos" for use in Sabbath School during the first half of 1980.

Their great interest in youth ministry is revealed not only in the youth congress but also in publications. Recently printed is "Cantemos Ao Senhor" (Let us Sing unto the Lord). This booklet is composed of youth songs, with psalms. It was prepared for use at the Congress and later in the churches. They look forward to the day when they can operate their own publishing house.

In conclusion Brother Nisio shares "We beg your constant prayers on behalf of our evangelistic work in Brazil—as we do the same regarding yours—for the progress of God's Kingdom cause. God bless you all." And certainly we say "Amen" and may God continue to bless and guide our brethren in Brazil as they seek to share the gospel in South America. □

## Points To Ponder

Let's talk about LIGHT. Some people don't like light. Criminals, for instance. That's why merchants leave light on in their stores.

One time I went to my cousin's house late in the afternoon and someone had left a light on in the basement. The window was filthy! The light revealed every speck. So I told my cousin about it when I greeted her. She had been busy cleaning windows all day! Every other window in the house was spotless, but I hadn't noticed that...only the window that the light was shining through. How she wished she had turned off the cellar light.

In the third chapter of John's Gospel we read these words: "This is the verdict: Light has come into the world, but men loved darkness rather than light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed."

Jesus, the Light of the World, will clean you if you let Him! No need for dirty windows in our lives! □

-Rev. Paul Osborn  
Nortonville, KS

# the CHURCH in ACTION

## LOOKING BACKWARD— LOOKING FORWARD

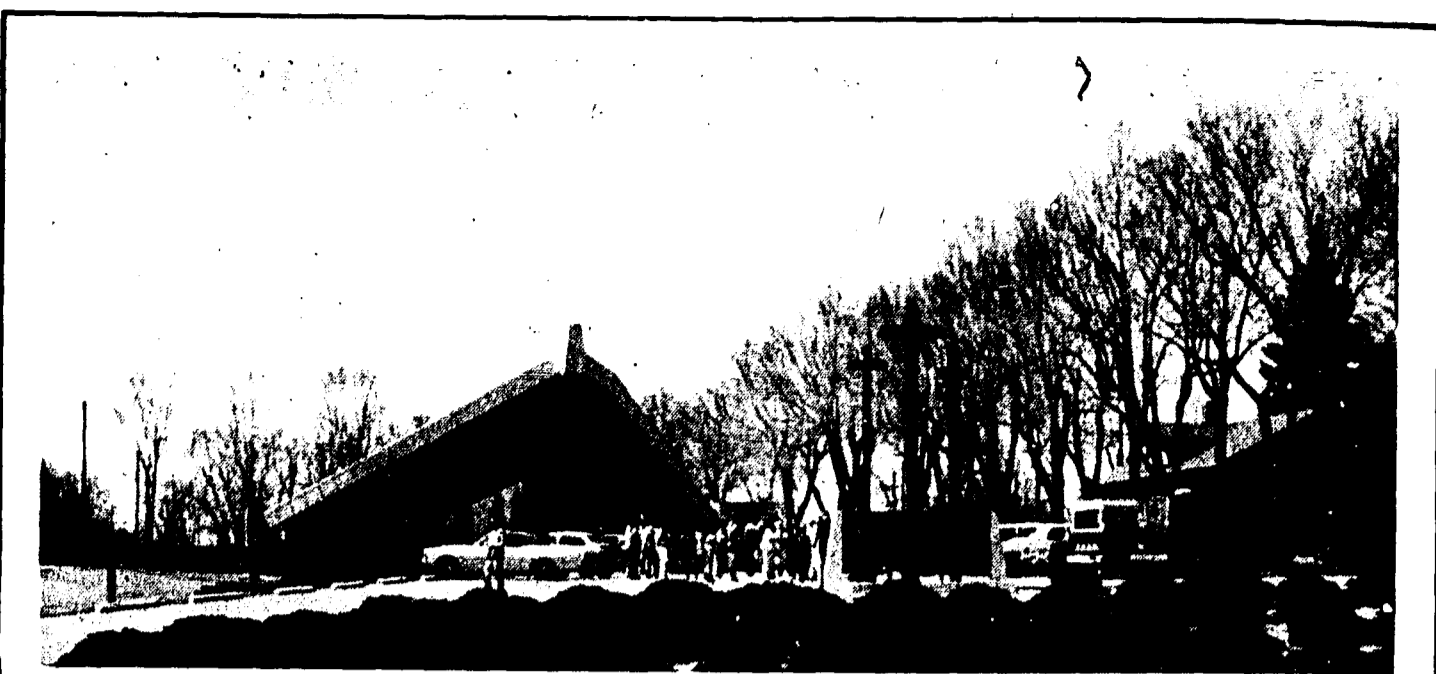
WHITE CLOUD, MI—Looking backward and looking forward in White Cloud, we remember a busy fall and winter, with the promise of more good times to come as we worship and enjoy the fellowship of the church family.

During the months of autumn, we recall an inspiring series of sermons and Bible studies based on the book of Hebrews. Two study groups were organized, one meeting on Sabbath Eve and the other on Sabbath afternoon. In January a teacher-training course for both adults' and children's classes was held, with eight teachers participating.

On Thanksgiving Eve four puppets hand-fashioned by Shirley Cruzan presented a short play, aided by Pastor Larry Graffius and Carol Cruzan. Youth and young adults enjoyed Christmas caroling by candlelight (in the fog), and the younger children had their own holiday party, hosted by Pastor Larry and Jan Graffius.

Our Christmas program was, we think, unique and memorable. On two weekends in early December we gathered at the Dale Cruzan home in the country for picture-taking sessions. Dale, as photographer, took color slides of his brother Sam, who was suitably costumed and "bearded" to play the role of Joseph. Carol Cruzan was Mary, while Sandy Cruzan was Elizabeth. Pastor Graffius looked quite angelic as Gabriel, and others were transformed into shepherds and angels. We even had a "donkey", reluctantly played by Dale's pony. Jan Graffius directed the whole effort and also recorded the dialogue and background music.

Everything for the program seemed well in hand as Larry, Jan, and two boys left to spend Christmas with his family in Pennsylvania. Meanwhile, Norma Rudert, the harried narrator and last-minute coordinator,



## "IS THE NUMBER SEVEN SYMBOLIC FOR DENVER SDB'S?"

DENVER, CO—Since Seventh Day Baptists believe that the seventh day of the week is STILL the special day to be observed as the Sabbath, since it is the original day God ordained and the one Christ observed in special ways, perhaps the Denver church *Sabbath Recorder* reporter noticed an analogy.

In a little over a year's time seven babies have been born into church families; seven adults have been baptized in the church baptism; seven adults have been received into church membership and an added plus of two older children of one of the adults also joined. The people joining were not all the same as the ones baptized as some were by letter, some from other denominations (Adventist) and three of those baptized were of Catholic faith and one did join immediately and is bringing his lovely family to church regularly.

We welcome all these new additions to our "church family"—the little ones born into the young families, the adults who took the public step of baptism by immersion, those who joined either by baptism or by letter. Others are worshiping regularly with us and we covet their membership and trust that they may find our beliefs and Christian witness conducive to official affiliation very desirable.

The whole purpose of this account is to show that WE ARE GROWING! Sometimes we wonder if the sign reading "O Come Let Us Worship," flanked by three crosses, and also saying "WELCOME" causes some to stop in and "visit" those "that keep the commandments of God and the faith of Jesus." We covet your prayers that our witness in a very large metropolitan area may cause us to grow many times seven. □

-Gladys Randolph

was inquiring daily at the drugstore for the second group of slides. These finally arrived a mere two hours before the program, but with the calm assistance of Mabel Babcock and Sam Cruzan, the slides, taped dialogue, and overhead transparencies were set to go, all of five minutes before the lights were turned out!

Happily, this non-traditional program was well received, with the advantage that our cast could see themselves as the familiar Christmas story unfolded against a snowy Michigan background. We expect to enjoy this show again in years to come, when all the little angels are grown up and Mary and Joseph are grandparents.

So much for the backward glances. We are at present holding all our services in the church basement in an energy-saving experiment. Plenty of energy was expended, however,

when Archie Messenger proved it was possible to move the heavy organ downstairs for our organist, Naomi Vandenberg. Archie is one of our newest members; he stands about 6'8" tall and we all look up to him. No doubt we will call on Archie again when warmer weather invites us back up to the sanctuary.

Looking forward, we will be starting a Decision to Discipleship cell group in March, and we are already making plans for the annual meeting of our Michigan churches on April 12. Rev. Duane Davis, Conference president, has accepted the invitation to join us, so that will be a special treat for all of us who love and appreciate Duane.

In May we hope to have Richard and Mary Shepard from the Columbus church here, to share their experiences and the blessings of stewardship. □

-Norma Rudert

## NEW GROUP MEETS ON SABBATH

MORRISTOWN, TN—Our first worship service in this area was held Sabbath, February 23, in the Lee Witt home in Morristown, Tennessee. The Witts and Mr. and Mrs. Paul Buckley of Russellville met with a van load of adults from the Upper East Tennessee church. The Witts and Buckleys have agreed to meet weekly and members of the Upper East Tennessee church have covenanted with them to have at least one carload come meet with them once a month.

For more information about this new group call Paul Buckley (615) 586-8245 or Lee Witt (615) 581-7235. Keep the field and the field pastor, John Camenga, in your prayers. Exciting things will continue to happen if we pray. □

-The Link

## BEVIS TO PASTOR PAINT ROCK CHURCH

PAINT ROCK, AL—John D. Bevis has accepted the pastorate of the Seventh Day Baptist Church in Paint Rock, Alabama. He will be serving on an interim basis beginning April 1. The church recently voted to seek outreach in the nearby Huntsville area where it is hoped that Bible studies can be begun soon on a regular basis.

Mr. Bevis will continue to serve as editor of the *Sabbath Recorder* with some duties for the Tract Society on a part-time basis for the present. □

## ORDINATION HIGHLIGHTS CHURCH YEAR

ADAMS CENTER, NY—We haven't sent any news of our church since last fall and felt that we would like to share some of our church activities from this small group that only seems to grow in faithfulness.

We attended the meetings of the Fall Association in Leonardsville, NY, on October 13 and were not only blessed by fellowship but also by the presentation of Rev. Leon Lawton and Rev. Mynor Soper on "Decision for Discipleship." A special blessing was in store for all by the dedicated effort of Donna Tanney in writing, directing, and presenting a play on the settlement of Seventh Day Baptists in this area and the organization of the church.

We were happy to participate in the Fall Retreat in October held at Vander Camp near Pulaski. This was sponsored by the New York State SDB Council of Churches. At this retreat Gerry Van Dyke was the planner and director, it was a real inspiration to those in attendance.

The ordination service here in Adams Center for our Pastor Stephan Saunders was the highlight of the year. All services were well attended and were a great source of inspiration and true worship beginning with the music of the evening program furnished largely by the families of Stephan and Irene Saunders. Herbert and Barbara Saunders represented the denomination and Center on Ministry. Rev. Russell Johnson, Rev. Neal Mills, and Pastor John Rau

represented the churches of the Central Association and Rev. Francis Saunders was honored to preach the ordination sermon for his son. The Sabbath Day fellowship dinner was furnished by the local church assisted by freewill offerings of those in attendance.

A thanksgiving dinner was held in the church session room on the Thursday preceding Thanksgiving served by our Ladies' Aid. The Christmas party was held a month later with the pastor leading in singing, films of the Nativity, and pictures of the Saunders family. We also participated with four of our neighboring churches in a community Christmas conducted by the Christian Board of Education.

Christian Education classes were held for the first through fourth grades at our church under the leadership of Nellie Barbur during the fall. The classes were discontinued in December to be resumed in April.

Pastor Stephan Saunders has been very busy with his duties here and also with the rapidly growing Baptist church he serves in Honeyville. He is now teaching band three days a week in Chaumont. This type of teaching he greatly enjoys and it is a big supplement for his small income. We are blessed to be able to have a pastor with us and privileged to be able to help and enjoy the whole family's dedication and growth in the service of our Lord.

With loving interest and support in our denomination - yours in Christ. □

-Correspondent

## DENOMINATIONAL DATELINE

April 26  
Daytona Beach, FL, Church  
Dr. K.D. Hurley  
May 3  
Salem, WV, Church  
Dr. K.D. Hurley  
May 4  
Annual Meeting  
SDB Historical Society  
Plainfield, NJ  
May 18  
Dedication of Mill Yard Church  
London, England  
Rev. and Mrs. Mynor Soper

JUNE 6-8  
Central Association  
Verona, NY  
"How's Your Harvest?"  
June 9-27  
Summer Institute  
Plainfield, NJ  
Dean Herbert E. Saunders  
Historian Thomas Merchant  
June 15-26  
S.C.S.C. Training Sessions  
June 27-29  
Southeastern Association  
German Church  
Salemville, PA  
June 26-29  
Southwestern Association  
Sunshine Mountain  
Chatawa, MS

## LEWIS DAVIS HONORED FOR FAITHFUL SERVICE

BOULDER, CO—The Boulder Seventh Day Baptist Church after its annual meeting honored our faithful church treasurer of nineteen years of service with a plaque. Friends and church members quietly went to a local restaurant. The utter surprise and happiness on the faces of Lewis and Marilyn Davis, when they realized their dinner with Pastor and Mrs. Randolph was a planned surprise, was a joy to share. Typical of the quiet consecration Lewis Davis always manifests, he continues to serve in new capacities as a new treasurer takes over. □



Rev. Dale E. Rood, newly elected President of the Seventh Day Baptist Missionary Society, greets Missionaries Menzo and Audrey Fuller at the Annual Society meeting, March 16, 1980, at the Pawcatuck SDB Church in Westerly, RI. The Fullers, who returned for furlough in mid-December from Malawi, Africa, gave information about the growing medical work in the hospital, two medical centers, two clinics and one mobile clinic, all led by Medical Director E.P. Mhura. They also shared their experiences in working with the SDB churches in Malawi.

Dale Rood has been first vice-president of the Society for the past two years and is pastor of the Waterford, CT, SDB Church. Outgoing President Paul A. Johnson was elected assistant treasurer. □

### HAPPY 78th FOR SENATOR JENNINGS RANDOLPH

WASHINGTON, D.C.—On March 8, 1980, U.S. Senator Jennings Randolph celebrated his 78th birthday. The only Seventh Day Baptist in the Congress, Senator Randolph's service there dates back to President Franklin Roosevelt's New Deal. From 1932 through 1946 Randolph was in the House of Representatives. He has served West Virginia as Senator since 1958.

Some 700 friends of the Senator, including fifty of his colleagues from the Senate, attended a party to celebrate the occasion. How did he feel about the birthday? The Senator remarked: "I'm not any older or any younger. It just means that I've had another 365 days of happy living on God's good earth and am able to share it with so many wonderful people."

The *Sabbath Recorder* joins in wishing the Senator many more years of service to his country and his God. □



SUNSHINE MOUNTAIN'S Jack Hays has lost so much weight that his son Jay has discovered there is room in his dad's trousers for him too! Jack reached his goal of losing 100 pounds in 100 days. The official weigh-in was televised over WBRZ in Baton Rouge, LA.

### OBSERVING RELIGIOUS LIBERTY DAY IN YOUR CHURCH

To assist in the observance of Religious Liberty Day, June 1, the Baptist Joint Committee on Public Affairs is making available without charge an attractive 16x20 poster, "Our Baptist Heritage." Executed by D.C. Baptist artist, Bill Kreitlow, the poster pictures Roger Williams, Isaac Backus and John Leland against the background of the U.S. Bill of Rights. For a copy, contact Victor Tupitza, director of denominational services at the Baptist Joint Committee office, 200 Maryland Ave., NE, Washington, D.C. 20002 (202-544-4226). Dr. Raymond Jennings, senior minister of National Baptist Memorial Church in Washington, D.C., has prepared an article, "Celebrating Religious Liberty Day" which will appear in the May issue of *REPORT FROM THE CAPITAL*. It includes pertinent information for structuring a worship service on religious liberty. (Posters are available as long as supply lasts.) □

### BOOK REVIEW

*TEN MINUTES WITH GOD*. Here's Life Publishers, P.O. Box 1576, San Bernardino, CA 92402. \$5.95, paper, 384 pages.

Daily devotionals have become an important part of Christians' lives throughout the world. Those quiet times with God have provided not only a peaceful respite, but an opportunity for continuing growth in the Lord.

*Ten Minutes with God*, is a collection of devotional commentaries by John and Christine Hunter written to guide readers along the path to a more mature Christian walk. Beginning with the Psalms of David, the Hunters use Old Testament prophets and New Testament saints to provide practical solutions to age-old problems that confront us all.

At the end of each day's devotional, readers are challenged by such questions as "How much does the living Christ mean to you?" and "Have you ever realized how much Jesus Christ loves you?"

In the introduction Dr. Bill Bright writes: "In just ten minutes a day, as the title suggests, you and I can enrich our own spiritual lives by gleaning from these true-to-life gems those diamonds of truth that will change our lives." □

### RESOLUTION IN APPRECIATION OF PASTOR MCGEACHY

Word has been received of the death on January 9, 1980 of Rev. James McGeachy, for many decades the pastor of the Mill Yard Seventh Day Baptist Church in London, England. He was a missionary in his early life in the middle east and always carried a missionary zeal in his ministry. He was one of those from seven national groups that joined in the CoWoCo meetings in 1964 in West Virginia, out of which came the Seventh Day Baptist World Federation. Even though the Mill Yard congregation was small in numbers, through their pastor they corresponded with national leaders in South India, Ghana, East Africa and other areas. An author and editor, he published Christian Literature and *The Sabbath Observer*.

*BE IT RESOLVED that we remember with thankfulness and praise to our Lord the earthly life of our brother in Christ, the Rev. James McGeachy, a faithful servant, effective preacher, clear writer and sincere believer, whose committed life was a beacon of the Gospel Truth and channel for the Love of God. Many rise up to call him blessed. We give God the glory for such a son, now in eternity with His Saviour.* □

-SDB Missionary Society  
Westerly, R.I.  
27 January 1980

### DICKINSONS ACCEPT "TEAM MINISTRY"

Reverend and Mrs. C. Harmon Dickinson have accepted a newly established "team ministry" at the denominational building in Plainfield.

Beginning on April 14, they assume responsibility for management of the Memorial Fund, taking care of accounting and bookkeeping procedures as well as secretarial and clerical assistance needed by the Memorial Fund and the General Conference and ultimately other offices. To begin with, their assignment will be divided in such a way as to equal one full-time position as provided for in the General Conference budget (with support from the Memorial Fund) under the title, "Financial Clerk." It is anticipated that the assignment will be expanded as needs become evident and resources are available.

Conference President Duane L. Davis, in announcing the appointment, indicated that the Dickinsons will be "pioneering" in the area of cooperative and coordinated employment of personnel by two or more denominational entities.

"It is an exciting concept," President Davis declared, "making it possible



for the team members to assist each other while utilizing their individual talents to best advantage. We are very grateful to Harmon and Ethel for being willing to accept the challenge and help meet crucial needs during a time of denominational transition and growth.

In a sense, the Dickinsons will be back "home" in New Jersey both of them having been born and reared in the Shiloh area. Among five pastorates, the Plainfield Seventh Day Baptist Church was the place of Reverend Dickinson's ministry from 1957 to 1967. Mrs. Dickinson is well known for her competent editing of the *SDB Yearbook* since 1969. Both have served on many key denominational committees and boards. □

### ACCESSIONS

FOUKE, AR  
Floyd L. Goodson, Pastor

By Testimony:  
Nancy (Mrs. Sheryll) Whitehead  
Sheryll Whitehead

LOS ANGELES, CA  
Charles Graffius, Pastor

By Baptism:  
Tamara Sims  
Jeanette Sims  
Karen Bolton  
Pete Tarin

### MARRIAGES

ASHCRAFT-DECOURCEY.—Mark Ashcraft, son of Mr. and Mrs. Richard Ashcraft of Covina, CA, and Lynn Decourcey were united in marriage on November 16, 1979, by Pastor Charles Graffius of the Los Angeles church. They are making their home in Rialto, CA.

LANGWORTHY-WHEELER.—Roger Langworthy of Claremont, MN, and Melanie Wheeler of West Concord, MN, were united in marriage on December 16, 1979 in the Trinity Lutheran Church, West Concord, by Rev. Robert E. Crofton. They are farming in the Claremont area and attend the Dodge Center Seventh Day Baptist Church.

MARTENY-VAN DALEN.—Nelson K. Marteny, son of Mr. and Mrs. Neal Marteny of Lost Creek, WV, and Marian H. Van Dalen, daughter of Dirk J. Van Dalen of West Palm Beach, FL, and Elisabeth De Graff of Milton, WI, were united in marriage on February 2, 1980 at the Seventh Day Baptist Church in Salem, WV. Rev. J. Paul Green officiated.

OWEN-KNIPSCHER.—Paul J. Owen, III, son of Mr. and Mrs. Paul J. Owen, II of Gendale, CA, and Jan Marie Knipscheer, daughter of Mr. and Mrs. Robert Knipscheer, were united in marriage, August 24, 1979, in Las Vegas, N.M. The newlyweds are making their home in Glendale, CA.

### BIRTHS

ARMSTRONG.—A son, Drew Phillip, to Daniel J. and Margaret Armstrong of Franklin, VA, on March 19, 1980.

CLARE.—A son, Nathan Douglas, to Leon and Sandra (Ellis) Clare, of Bridgewater, NJ, on April 5, 1980.

GIBBONS.—A son, Scott Thomas, to Donald and Susan (Posey) Gibbons of Oceanside, CA, on February 14, 1980.

ROGERS.—A daughter, Sara Whitney, to Stephen and Josephine (Van Horn) Rogers of Belpre, Ohio, on December 28, 1979.

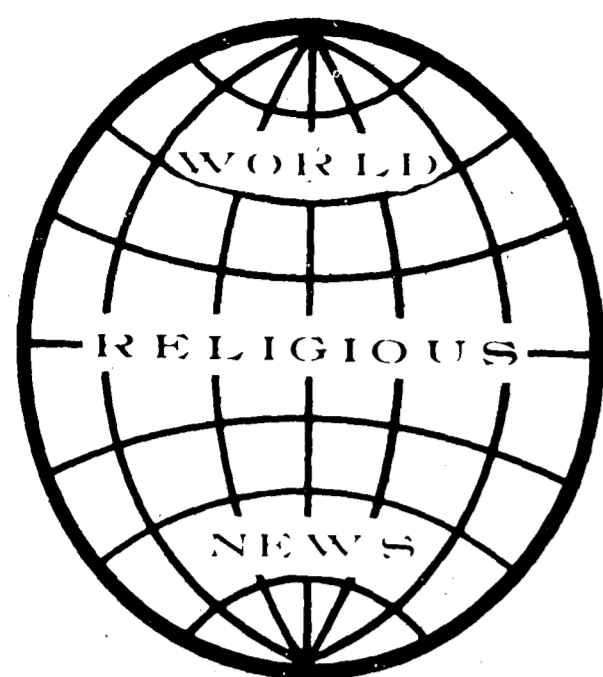
SWANN.—A daughter, Kristal Ann, to Walter J. and Deloris Swann of Martinsburg, WV, by adoption. Kristal Ann was born April 7, 1977.

### CAN'T SLEEP

When troubled by aches and ills  
Some folks turn to sleeping pills.  
Others try when they can't sleep  
To concentrate on counting sheep.

But the best remedy I have heard  
Is talking with the Good Shepherd.  
If sleepless, you toss upon your bed—  
Turn your thoughts to Him o'er head.

Tell your troubles to Christ above,  
For He has promised thru His love  
To fill all needs and has blessed  
Giving us hope, joy, peace and rest.  
—Floyd Soden



### CLAAS HAS BIG DREAMS FOR BWA

WASHINGTON—"Oh, no, I'm not going to emigrate from Germany!"

Gerhard Claas, 51-year-old nominee for general secretary of the Baptist World Alliance, laughingly denied any interest in spending the rest of his life or career in the United States.

"I am really a pastor and a real European," he said in his soft, lightly-accented voice during a visit to the BWA's Washington headquarters where he will work if elected at the BWA Congress in Toronto, July 10.

Claas, who now lives in Hamburg, betrays to the casual viewer none of the crisp, Prussian characteristics many attribute to the stereotyped German. He is warm, engaging, and attractive. A BWA staffer concedes that his statistical reports are "Fascinating".

A graduate of the Baptist Seminary in Ruschlikon, Switzerland, Claas has served as a pastor and both youth secretary and general secretary of the German Baptist Union. Most recently he has been associate secretary of the BWA for Europe.

But despite his steady rise through the Baptist ranks, Claas maintains that his heart is in the pastorate.

"I will stay in this position ten years at the most," Claas declared. "After that, I hope for my own pulpit again where I can not only proclaim the gospel but have dialogue with my people and answer their questions. I will preach in my new position, of course, but you can never know the hearts of people when you are with them for only one hour—and you are doing all the talking!"

Class had big dreams for the BWA, and that means changes. "The Baptist World Alliance has the great advantage of being a truly worldwide fellowship," he pointed out. "It is

not an American fellowship for the rest of the world, though some seem to think so. We must become real partners."

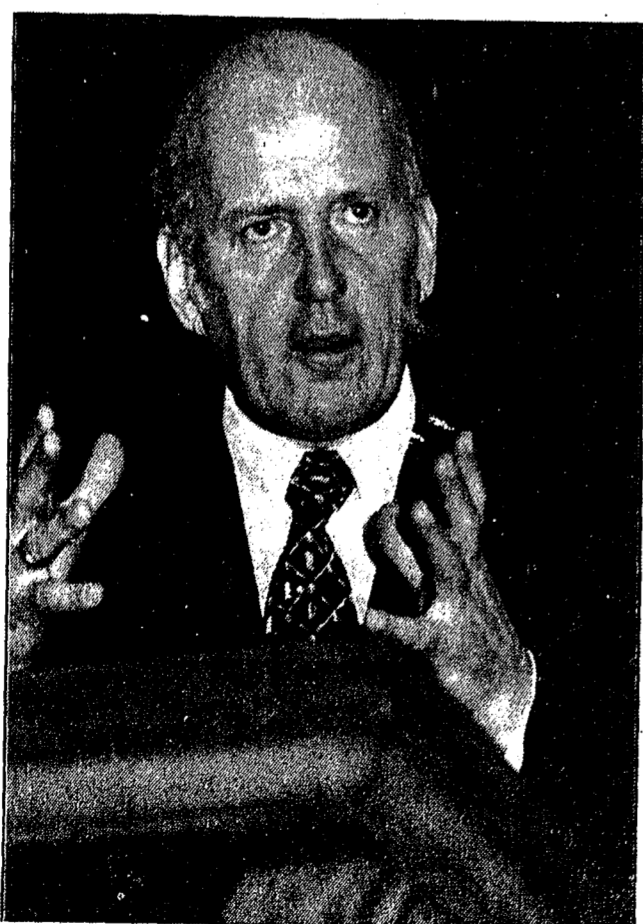
A major goal for Claas is strengthening of regional fellowships in Asia, Africa, and Latin America. "We don't understand sharing in the developed world," he charged. "No one is so poor he cannot share and no one is so rich he needs nothing." He envisions a world network where the Third World and Eastern Europe are full partners in spreading the gospel and helping in relief efforts.

Claas also is looking for leadership outside Europe and North America. "I will leave my post with the BWA sooner (than ten years) if I see my successor emerging in a Third World nation."

Class spoke eloquently of the need for relief efforts on a scale that will make a real difference to people. He also referred to the involvement of the BWA in the release of prisoners of conscience in Eastern European countries. "We must increase our political activities," he said. "Outside the United States and Britain, Baptists are not political. The two kingdoms idea (of spiritual and secular realms) must be broken down before we can meet our responsibilities as Christians for peace on earth.

"We are too isolated from the world, especially those of us who spend all our time with other Christians," he declared. "Direct contact with non-Christians is necessary if we are to remember what we are doing and why."

Claas acknowledged that his vision for the BWA will cost. "But we can do more even with the small budget



Gerhard Claas

we have," he claimed. "And if all 33 million Baptists in the world gave one dollar a year, we could live on the interest and achieve our dreams."

He noted that western European Baptists have begun giving ten cents per member a year to be divided between the BWA and the European Baptist Federation. "Five cents per member a year is the highest level of giving to the BWA in the world. In the United States it is less than one cent per member per year. We should make this known and make people ashamed."

Claas is intensely serious about his mission with the BWA. He accepted the call to leave Hamburg reluctantly and said his children's reaction was "If it is God's will we can't hinder it, but we aren't excited." He believes it is God's will that he come to this new position. His hope is to return to them in the not-too-distant future, having built a stronger, more truly worldwide fellowship of Baptists.

"Then my wife and I can go back to the Bavarian Black Forest for our long vacations."

### —URBANA 79— YOUTH SERIOUS ABOUT MISSIONS

URBANA IL—If the 1970's are finally characterized as the "me" decade, students responding to missions on the eve of 1980 defied the ego-centric label. URBANA 79 registered the largest number of commitments to overseas service and the largest offerings collected for relief and evangelistic work in the twelve conventions held since 1946.

Billy Graham, speaking to a packed assembly hall on Saturday, Dec. 30, admonished the 16,500 student delegates to "be courageous and stay in your seats" unless heartfelt willingness to follow Christ forced them up individually. But when the invitation to publicly show commitment was offered, nearly the entire assembly hall quickly rose in a mass response unseen in previous conventions.

James Conway, author, pastor, and head of the convention counseling service, explained the near-total response as a genuine reaction by serious Christian students to the despair of the late 70's. Uncertainty over energy supplies and threats to world peace have helped foster a "let's get serious about missions now" attitude among North American collegians, he said.

John Kyle, IVCF's recently appointed missions director, suggested we may be seeing the start of a new student volunteer movement. From the platform Graham frankly confesses he did not know how to interpret the magnitude of the response.

What it means for the future of Christian mission will become evident as 90 URBANA ONWARD follow-up conferences, scheduled to begin in late January, direct respondents along a 12-point career path from missionary decision to arrival overseas. The program was engineered by Kyle to involve 600 missionaries with students in a continuation of convention-type interaction.

The maturing of URBANA was evident in the return of plenary speakers whose contributions now seem to be part of the fabric of the convention: Elisabeth Elliot, John Stott, Graham, Luis Palau, song-leader Bernie Smith, and sessions by Black and Hispanic leaders who addressed the peculiar needs of urban ghetto dwellers and the Third World poor.

As in past conventions, world crises were mentioned as opportunities for new demonstrations of Christian compassion, but did not divert the convention's primary attention from the unchanged commission to evangelize and disciple the nations. Graham called Cambodia a "holocaust" nearly equal to Hitler's New Order. The fuel crunch and burgeoning inflation were subjects of TWENTYONEHUNDRED multimedia presentations which insisted that students could and should finance the rising cost of foreign mission, even the expansion of it. *Time's* "man of the year" was announced on the convention's final day, and IVCF president John Alexander led delegates in prayer for Ayatollah Khomeini's conversion.

Will this convention and its follow-up build bridges between churches and mission agencies or contribute to the tension of what each regards as encroachment by the other on their appointed spheres? Since the launching of the "faith missions" or independent movement following World War II, churches and agencies have debated their respective responsibilities for recruitment, training, and oversight. The IVCF missions program, positioned somewhere between the two institutional groups, could have telling influence on how the tension is resolved.



Dr. Billy Graham challenges youth missions at Urbana 79.

What is the future of mission activity in difficult fields? Kyle suggested that the issue at URBANA 81 might be China, or possibly Russia, a direction encouraged by David Adeney's report of the enduring Christian presence in mainland China. The opening of some "people group" borders and the tightening of others (the Islamic world, for example, and the puzzling resistance of Western Europe to evangelical work) will shape the kinds of vocational skills missionaries carry overseas and the nature of their ties to mission agencies.

Seminars conducted by Ruth Siemens, vocational counseling specialist, on self-supporting missions were jammed with students. But a plenary statement by Warren Webster, director of Conservative Baptist Foreign Missions Society, called students away from the self-support model to the greater advantages of full-time missions work. Directions generated at URBANA and through Inter-Varsity Missions could profoundly effect the structure of missions in the 80's. □

### PERSONALITY PROFILE— ADELAIDE MATHEWS

(continued from page 4)

activities and programs offered by Fairview. Most recently she completed crocheting a lovely baby afghan for her newest great-great-granddaughter. When asked what she enjoys most she lists attending church, going to family gatherings, and having company visit her.

Recently she remarked to one of the nurses at Fairview, "You know, when you get to be one hundred you start to slow down a little." This was quite amusing to the staff as the energy she displays is most remarkable and the "slow-down" is not evident. In fact many people twenty-five years her junior can't keep up with her.

During her lifetime she has exhibited many fine qualities: teacher, nurse, firm disciplinarian, kind, frolicsome, loving, generous, spirited, to mention a few. But her most outstanding characteristic is her Christianity. She is an admirable lady with a ready smile, one who is appreciative

of the kindness others extend her and most grateful for the health God has blessed her with.

Through the years Mrs. Mathews has witnessed and been an inspiration to many. One example of this was expressed in a note included with a birthday card she received on her 100th birthday. The card was from a school friend of her son's who became a Methodist minister. He wrote: "How I wish I might be there in person with your many friends to extend my best wishes to you on your birthday! How well I remember you and your husband along with Stephen, Stachia, Helen and Hazel. Your lives were a wonderful influence on all of us who were privileged to grow up in 'old Byron.' Your wholesome Christian witness taught us lessons of the meaning of love and brotherhood to which I have referred many times in my ministry." -Rev. Homer Elford.

What a fine place this would be if all persons were known and remembered by a testimony of similar nature. Praise the Lord for Mrs. Mathews and others like her! □

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**OBITUARIES**  
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**AYARS.**—Erling Eli Ayars, 85, a retired agent for the Penn Mutual Life Insurance Company, died February 6, 1980, in Victoria Hospital, Miami, FL.

Mr. Ayars, a resident of Miami for 56 years, was a native of Little Genesee, New York.

Active for many years in the American Legion and the Military Order of World Wars, he was a former member of the general staff of the Military Order and was awarded the commander-in-chief's medal for patriotism in 1957. In 1978, he received a certificate from the Freedoms Foundation in Valley Forge for service to the nation.

Mr. Ayars is survived by his wife, Darthea; sons, Arthur D. and Robert M.; daughter Margaret A. Hellig; a stepdaughter, Lynne K. Dugan; nine grandchildren, and two great-grandchildren.

Services were held on February 9 in St. Stephen's Church.

—M.A.H.

**BARBER.**—Margaret Sayre Barber was

born November 29, 1914, the daughter of Bert and Delea Sayre in North Loup, NE, and died March 11, 1980 in Battle Creek, MI.

She had resided in Battle Creek since 1936. For 23 years she was employed by the Kellogg Company retiring in 1973. She was a member of the North Loup, NE, Seventh Day Baptist Church; a charter member of the Coburn School P.T.A.; formerly active as a volunteer with the Blue Bird groups; was an avid golfer and bowler; and a former member of the Old Lyric Club.

Surviving are her husband, James M. "Mert" Barber; a daughter, Mrs. Betty McConnell of Charlotte, N.C.; sons Paul M. Barber of Adrian, MI, and Richard G. of Cedar Rapids, IA; ten grandchildren; two brothers, Charles D. and Ralph M., both of Fallbrook, CA, and two sisters, Mrs. Albert (Jessie) Babcock of Los Angeles, CA, and Mrs. Rolla (Leona) Babcock of North Loup.

A memorial service was held from the Richard Henry Funeral Home with the Rev. S. Kenneth Davis officiating. Interment was in Floral Lawn Memorial Gardens.

—S.K.D.

**HILL.**—Lou E. Hill, daughter of Albert and Corin Cummings Smith, was born June 6, 1891 in Little Genesee, N.Y.,

and died February 20, 1980 at Cozy Corner Nursing Home, Sunderland, Mass. She was the wife of Ralph Hill, who died in 1942. She is survived by two daughters, Mrs. Doris Gere, Leverett, Mass., and Mrs. Barbara Ledin, Boylston, Mass., a brother, E. Gerald Smith, Scio, N.Y., and five grandchildren.

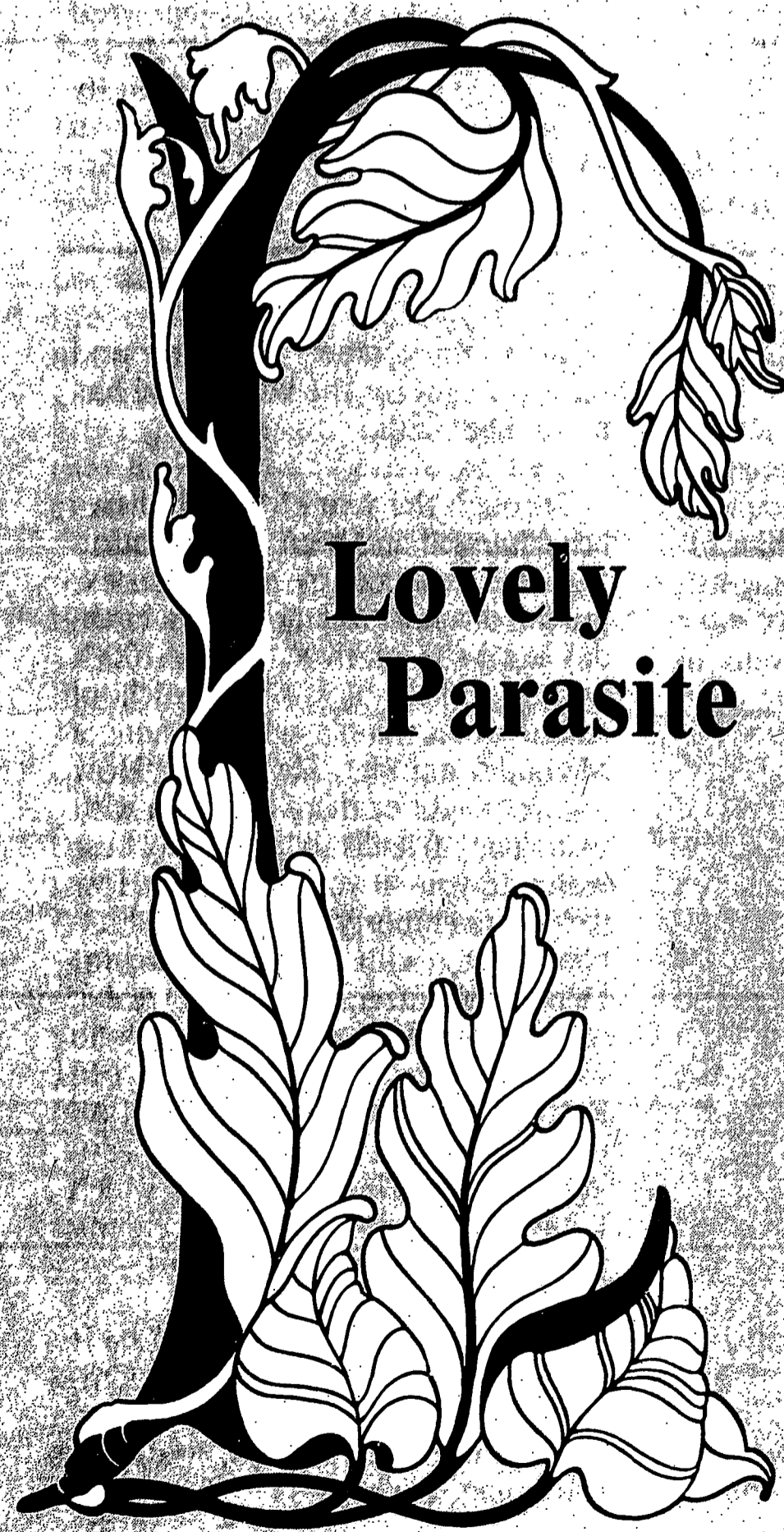
Lou was a life-long member of the Genesee Seventh Day Baptist Church.

Funeral services were conducted at the First Seventh Day Baptist Church of Genesee, Little Genesee, N.Y., by Pastor Steven Crouch, with burial in Wells Cemetery, Little Genesee, N.Y.

**RUBENZER.**—Mark W. Rubenzler died at Sacred Heart Hospital, Eau Claire, Wisconsin, on March 19, 1980 after a lengthy illness. He was born on July 7, 1954 and married Mary Lynn Pederson of New Auburn in 1977. They had two children: Marcus (2) and Angelina (1).

A memorial service was conducted at St. Paul's Catholic Church, Bloomer, Wisconsin, on March 21 with Rev. Wayne Kidd and Pastor David Taylor officiating. Interment was in Forest Lawn Memorial Park, St. Paul, Minn.

—D.L.T.



**Lovely Parasite**

"A tree I see, standing straight and tall;  
Crimson beauty to behold;  
And suddenly I am aware  
That all that glitters is not gold;  
For looking closely at the same,  
I know that all's not right:  
The tree is dead — its limbs are bare —  
Its beauty? "lovely parasite."

Entangling vine, sapping strength;  
The tree no more its fruit can bear;  
For life is gone, and beauty too,  
And one is almost unaware  
That such a beautifying vine  
Can evil do. Without a fight  
The tall, straight tree no longer grows  
Destroyed by "lovely parasite."

So too, it may be, my own life  
Seem straight and strong and tall, and yet  
Afflicted by entwining vine —  
The sin that easily doth beset;  
Let soul beware, remove that vine;  
Though pleasure call, and sin delight;  
Stand tall in Christ and in His grace,  
And shed that "deadly parasite." □

—Francis D. Saunders

# FROM EARTH TO HEAVEN

by Linda Harris

Nathan Crouch, age 10, from Daytona Beach, Florida, made this puzzle. The purpose of this maze is to start at "Earth" and end up in "Heaven."

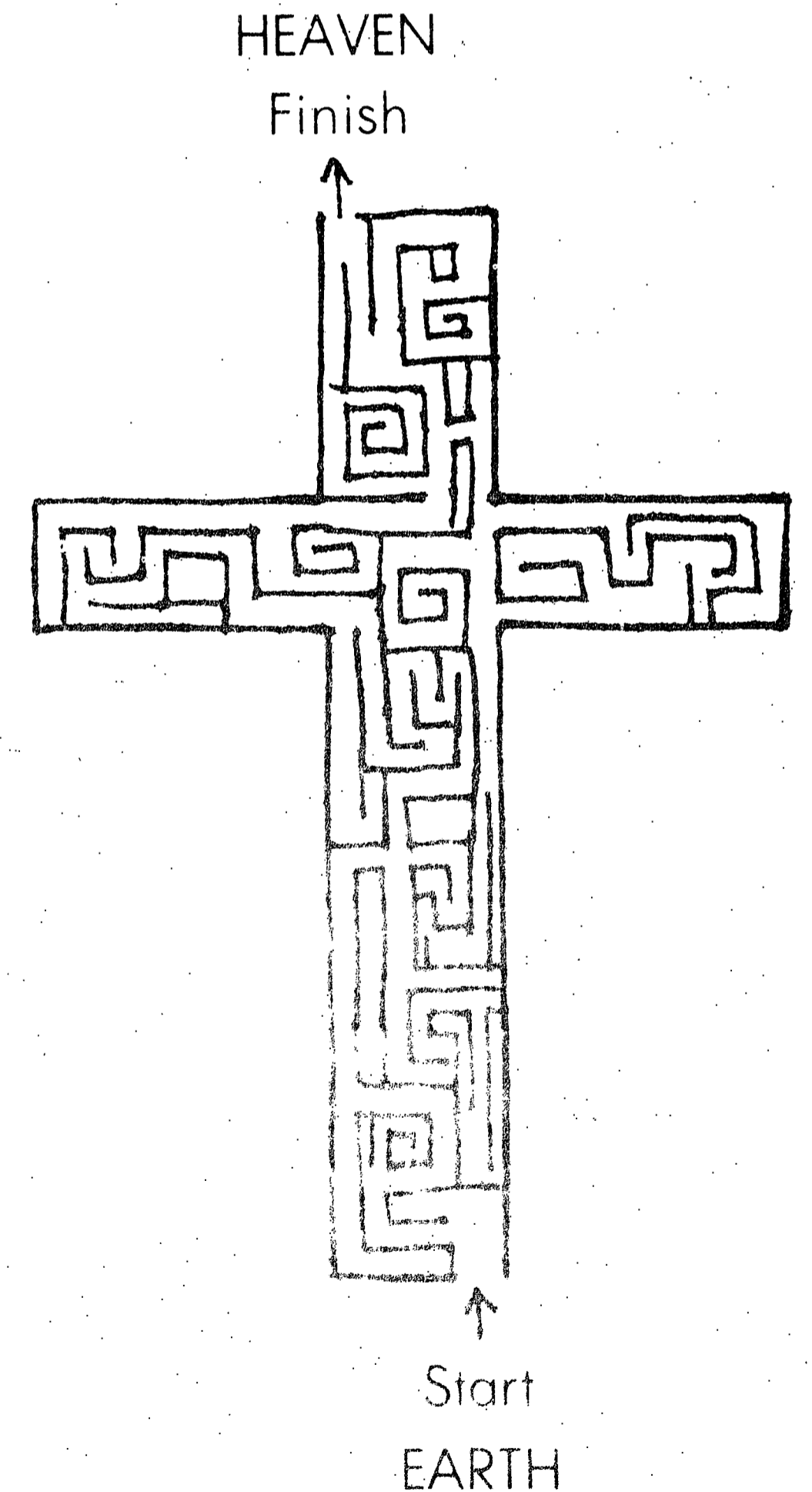
A lot of people try to get to Heaven and don't make it. They think they can get to Heaven by being good, by going to church, by giving money, or by helping other people. But none of these things get anybody to Heaven. The only way we can get to Heaven is by believing in Jesus and asking Him to come into our life.

Jesus died on the cross to make right all the bad things we have done. In Nathan's puzzle, the path from Earth to Heaven is through the cross, which stands for Jesus' love for us. Truly, the only way we can get from Earth to Heaven is through the cross of Jesus Christ. These Bible verses say almost the same thing: "Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy he gave new life by raising Jesus Christ from death. This fills us with a living hope, and so we look forward to possessing the rich blessings that God keeps for his people. He keeps them for you in heaven, where they cannot decay or spoil or fade away" (1 Peter 1:3-4, TEV). If you would like to memorize part of these verses, try the second sentence (1 Peter 1:3b).

I appreciate Nathan's puzzle very much. I'd like to have some more puzzles, and also some poems and stories from all of you. Please send them to Linda Harris, 22 Summer Hill Road, Middletown, CT 06457. □



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from EARTH  
to HEAVEN





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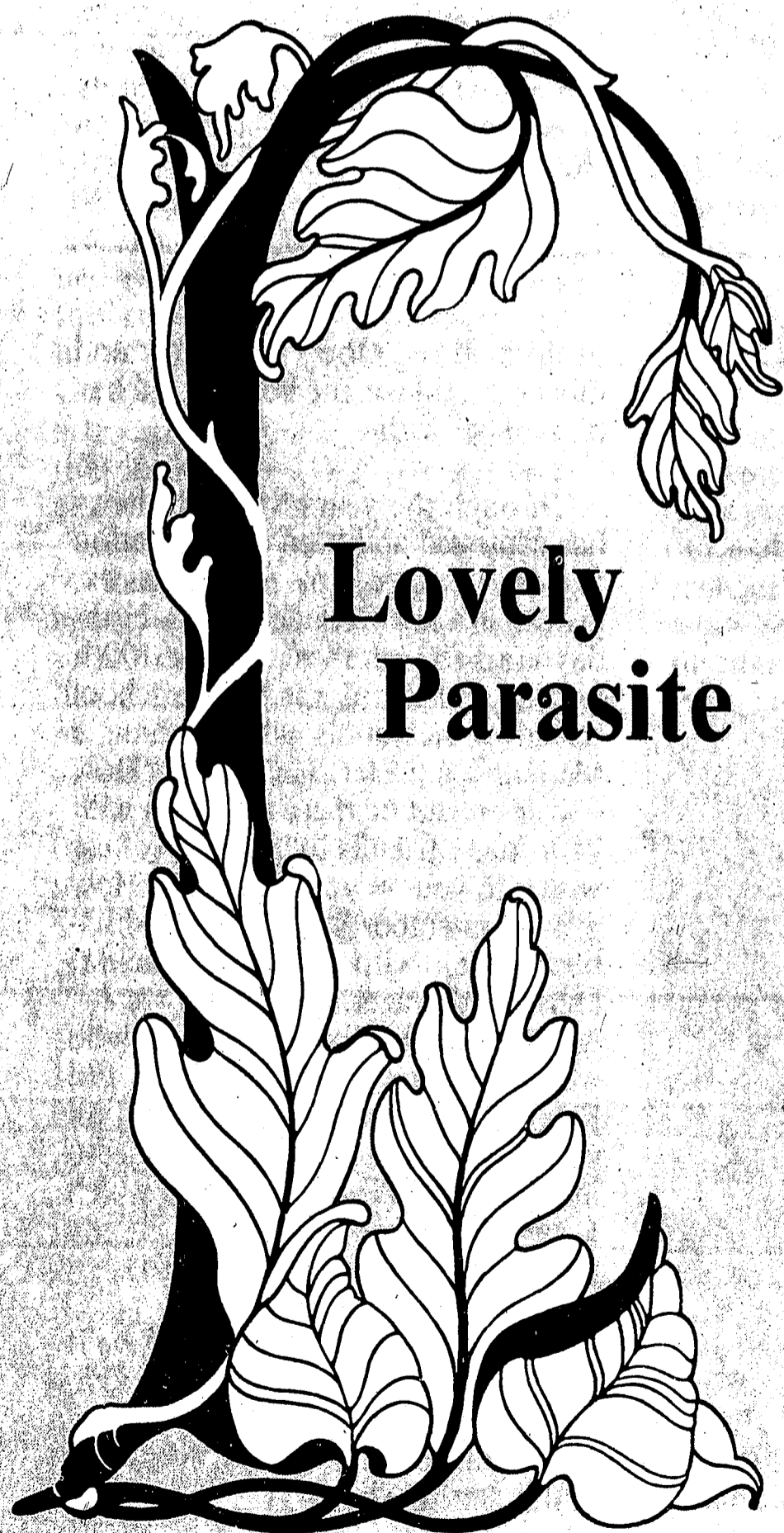
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Nathan Crouch, age 10, from Daytona Beach, Florida, made this puzzle. The purpose of this maze is to start at "Earth" and end up in "Heaven."

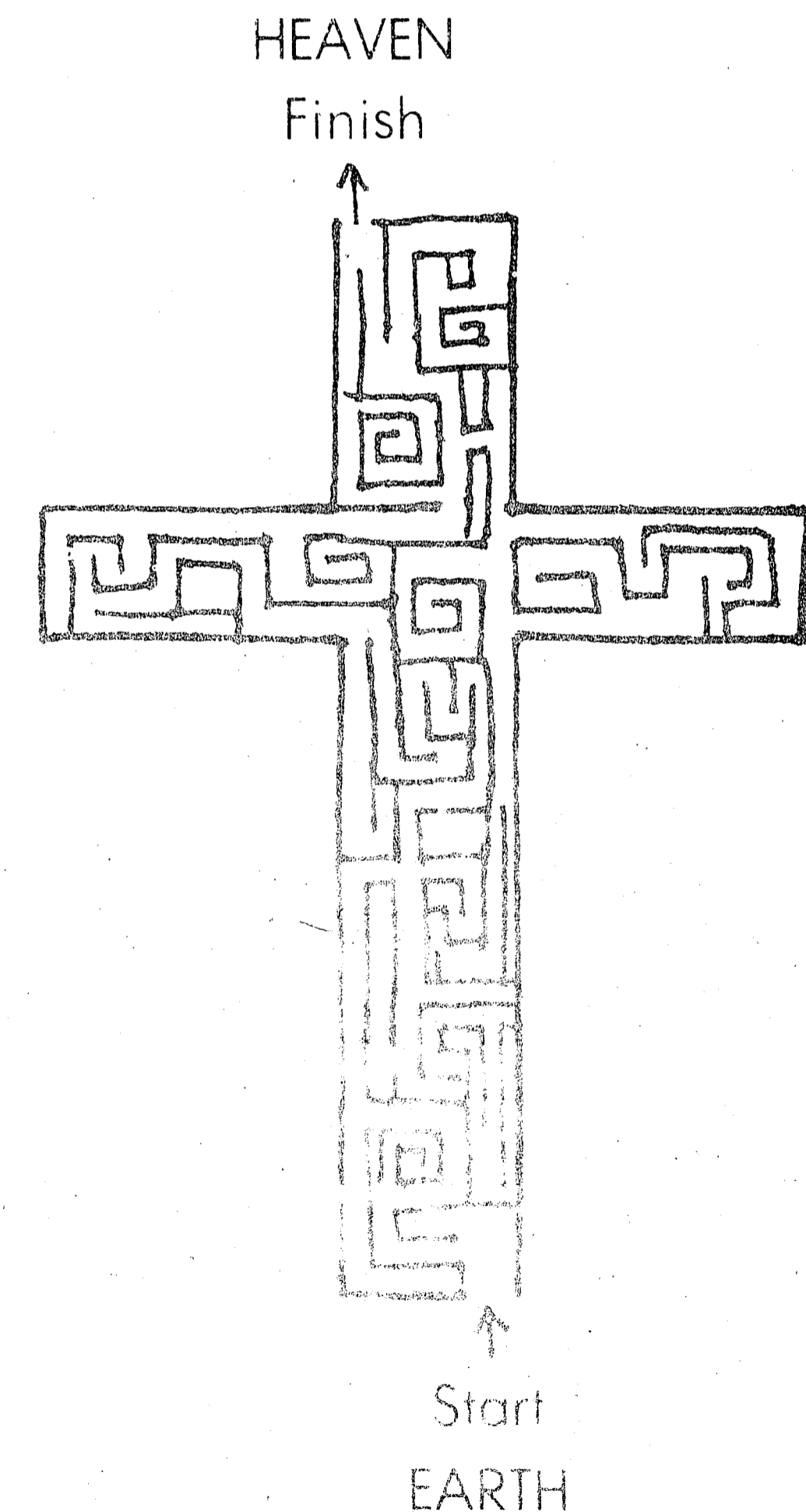
A lot of people try to get to Heaven and don't make it. They think they can get to Heaven by being good, by going to church, by giving money, or by helping other people. But none of these things get anybody to Heaven. The only way we can get to Heaven is by believing in Jesus and asking Him to come into our life.

Jesus died on the cross to make right all the bad things we have done. In Nathan's puzzle, the path from Earth to Heaven is through the cross, which stands for Jesus' love for us. Truly, the only way we can get from Earth to Heaven is through the cross of Jesus Christ. These Bible verses say almost the same thing: "Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy he gave new life by raising Jesus Christ from death. This fills us with a living hope, and so we look forward to possessing the rich blessings that God keeps for his people. He keeps them for you in heaven, where they cannot decay or spoil or fade away" (1 Peter 1:3-4, TEV). If you would like to memorize part of these verses, try the second sentence (1 Peter 1:3b).

I appreciate Nathan's puzzle very much. I'd like to have some more puzzles, and also some poems and stories from all of you. Please send them to Linda Harris, 22 Summer Hill Road, Middletown, CT 06457. □



Try to get  
from EARTH  
to HEAVEN



## Decade of Discipleship

"What happened to COMMITMENT TO GROWTH?" writes one pastor in response to the Decade of Discipleship. "Some of our people feel let down—even betrayed. Maybe the 'Decade of Discipleship' is being hindered by the quiet and unexplained demise of 'Commitment to Growth.'"

The prayer of those who have designed the ten year movement that we have chosen to call Decade of Discipleship is that it is now, or will soon become, the continuation of the enthusiasm and attitude changes of Commitment to Growth. In fact, it is the answer to the continuing request for additional assistance and aid in our growth program started in 1975. It is the conscientious extension, with resources and leadership, of our efforts in growth and outreach. In other words, "Commitment to Growth" is alive and well in the "Decade of Discipleship." As Commitment to Growth brought us to this moment, Decade of Discipleship reaches the enthusiasm and faith into our common future.

Another pastor writes that "youth, young adults and older adults can all be a part of the Decade of Discipleship." We are in this together. We need the enthusiasm and vision of youth. We need the stability and sensitivity of young adults. We need the maturity and strength of older adults. Our Decade of Discipleship is designed to draw together toward a common goal the strength of all ages. The future is ours together.

There have been "evidences of spiritual growth, sensitivity to the spiritual needs and welfare of others" and "the expansion of our church's spiritual deepening." Let's acknowledge our commitment to growth by participating in the DECADE OF DISCIPLESHIP. □

**1979 YEARBOOK**  
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## FAITH ENTERS—TURMOIL EXITS

(continued from page 9)

It may at first seem anticlimactic to continue this saga from here, but one of the most amazing blessings the Bidwells were to receive was yet to come.

After all of the inner religious struggles and worry over finances was over Gary longed to get back into the field which had been his livelihood for fifteen years. In October of 1978 this growing Christian man applied for a job at Medford Knits and was put in charge of quality control for the plant. The work was enjoyable, and the hours were good, but there was a drawback. The round trip to and from work was a mere 116 miles. Before long it became obvious that either the family would have to move, or the breadwinner was going to need to change jobs again. Before this problem came to a head, God intervened.

One Sabbath afternoon a year ago February Gary received a call from his old boss at Murbeck's. He wanted to set up an appointment to discuss rehiring Bidwell. On Sunday Gary returned to the familiar surroundings of Murbeck's and went to the office. Before the interview went very far, this strong Christian witness stated, "It's impossible for me to work on Saturday." This nearly terminated the negotiations. The manager said that he had to treat Gary like any other applicant and could not do him any special favors. Bidwell left the plant down in the dumps; and two hours later when he returned home from his weekly trek to the Shiloh-Stow Creek dump, his wife said the manager had called. Telephoning Murbeck's Gary learned that the corporation president had been contacted in New York City and he had approved hiring Gary on God's terms.

No earthshattering changes have been made at Murbeck's but to see the witness of a strong Christian gentleman, walk into the Design Office any Sabbath Day and observe one desk with an empty chair. □

### NOTHIN'?

Nothin' to thank the Lord for, huh?  
And yet you got water to drink,  
And to wash the dirty dishes  
You've piled up in the sink,  
To wash those muddy stockings  
And that greasy pair of jeans,  
To keep the grass a-growing  
And the taters and turnip greens,  
To water the horses and cattle,  
And—oh, well, never mind!  
I've only mentioned water.  
There's more things, if you aint blind!  
—Margaret E. LaMont

## Editorial

### TRANSFORMED BY A TRACT

The story is told of an eighteen-year-old promising stage actress, who left a part in New York City, bent on ending it all in the nearby Hudson River. Narcotics had burned out her mind and left her soul "an empty shell."

On her way to the river she had to push through a group of Christians. As she continued on to her determined end, she looked down to see in her hand a piece of paper which she had unconsciously accepted from one of them. She hung onto it only because she did not want to leave any litter behind in her desire to make her exit from life as antiseptically clean as possible. While she was standing on the edge of the river, she looked down at that paper in her hand. The letters in the title stood out like stop lights, pleading with her to think twice.

She was jolted by the message that should come in exactly that fashion at that particular time. She read the tract. It was a simple reminder that God is willing to restore a life, any life, broken by the hammer of sin. It was too much for her to resist. She ran back to find the person who had given her the tract. She couldn't. However, several hours later in a bowery mission, an old man led her to Christ.

Later she wrote: "One piece of paper between me and total hell. I'd say that's the longest reach anybody ever made for me."

We will probably never know the many lives that have been transformed by a tract. The printed page continues to speak to the hearts of men long after other forms of witnessing are silent. In the hustle and bustle of our society, with people running about in such a hurry, there comes a time of opportunity for the tract to speak

and still the troubled soul. And so it is that tracts have great value as an evangelistic tool.

Your Tract Society continues to print and send out thousands of tracts each year, scattering them to all parts of the country and around the world. We are seeking to help in the transformation of the lives of men and women—leading them to a new meaning for life, to joy and hope and salvation in Jesus Christ.

The publications committee, located in Battle Creek, is endeavoring to produce new and revised tracts to help meet the ever-growing demand for the printed word. Soon to be released is a booklet, illustrated and in color. *Seventh Day Baptist Distinctives* will be a valuable tool for witnessing but also be helpful and inspirational to those already a part of God's family. *I Had a Hole in My Heart* is a unique salvation emphasis tract, soon to be released, which we think will have a great impact upon readers. We are happy to announce that the very popular, *Get Acquainted with Seventh Day Baptists*, is once again in supply. This tract will be used to share with fellow Baptists at the upcoming Baptist World Alliance meetings in Toronto.

Recent reprints are: *Word of God or Traditions of Men?*, *God's Holy Day*, *Have You Discovered the Wonderful Gift of a Spirit-Filled Sabbath?*, and additional postcard ads for the *Guide* Bible course lessons.

We invite you to consider the great potential of sharing the love and grace of our Heavenly Father through the use of the printed page. Many more lives can be transformed if we will become active participants in the tract ministry. □

*Get Acquainted with Seventh Day Baptists*  
*Word of God or Traditions of Men?*  
*God's Holy Day*  
*Have You Discovered the Wonderful Gift of a Spirit-Filled Sabbath?*  
*I Had a Hole in My Heart*  
*Seventh Day Baptist Distinctives*

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## SDB CAMP SCHEDULES

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### Harley Sutton

Alfred Station, NY	July 1,2,3	Primary
	July 4,5,6	Family
	July 6-13	Junior High
	July 13-20	Senior High
	July 20-27	Junior

### Harmony

Central NY	June 22-28	Grades 4 - Senior High
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### Holston

Battle Creek, MI	June 15-22	Senior High
	July 6-13	Junior High (Intermediate)
	July 14-20	Jr. (Interim)
	July 21-23	Primary (Jr.)

### Jersey Oaks

Shiloh, NJ	July 7-11	Midget
	July 14-16	Junior
	July 16-20	Youth Retreat/ (ages 12-15)

### Joy

Berea, WV	June 29- July 6	Senior
	July 6-13	Middler
	July 13-17	Junior

### Lewis

New England	May 30- June 1	Youth Spring Retreat
	June 29- July 6	Intermediate-Senior
	July 6-13	Junior
	Oct. 10-12	Fall Retreat

### Pacific Firs

Washington	July 20-26	Ages 7-14
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### Pacific Pines

Crestline, CA	June 13-16	Senior
	June 17-20	Primary
	June 22-29	Junior
	June 29- July 6	Junior High

### Riverview

North Loup, NE	July 6-13	Junior-Jr. High
	July 14-18	Primary Day Camp

### Wakonda

Milton, WI	June 22-29	Senior
	July 6-13	Junior
	July 13-20	Intermediate

### SDB State Council

(NYS) Vanderkamp Cleveland, NY	Oct. 31-	Family Camp
	Nov. 2	

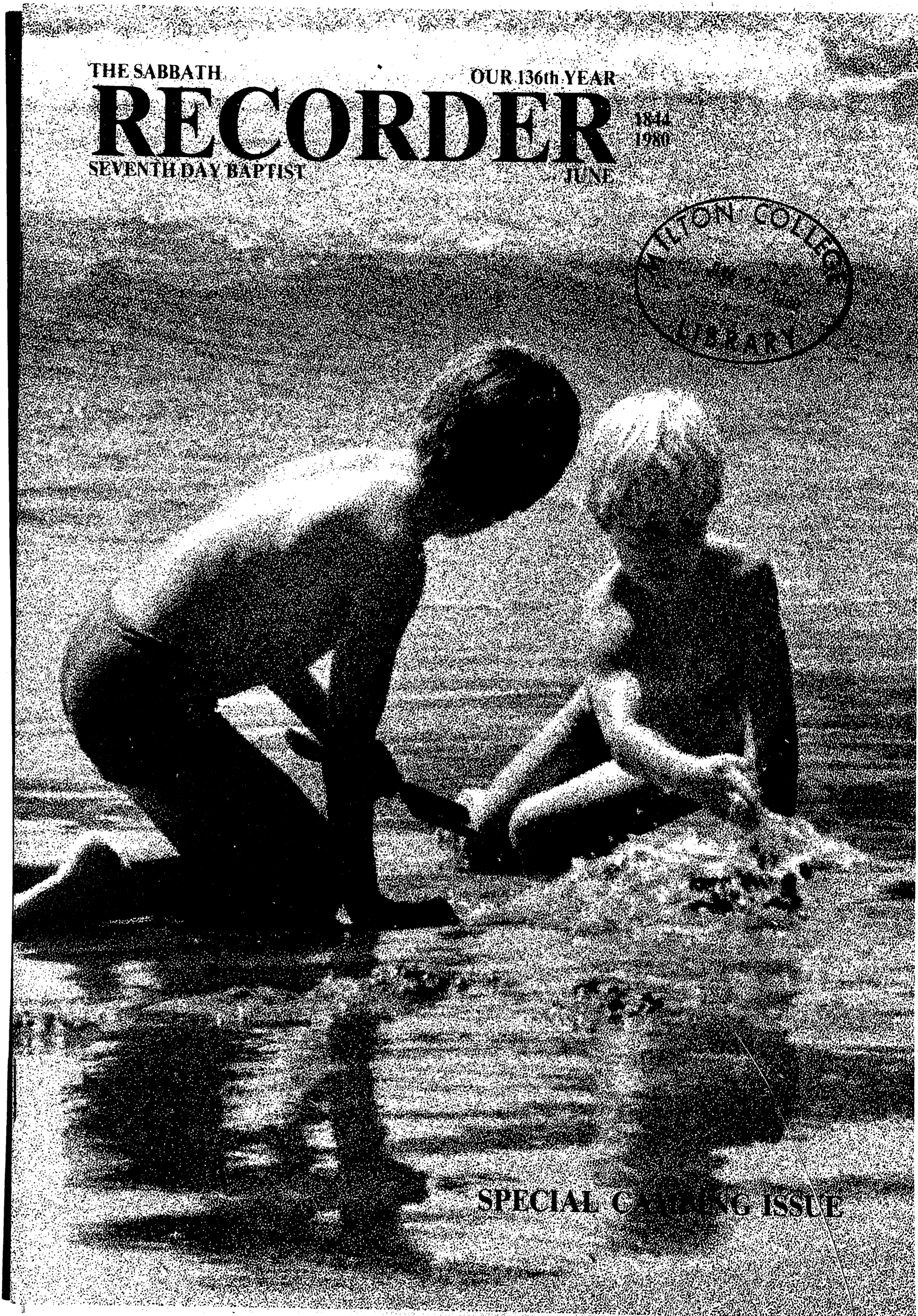
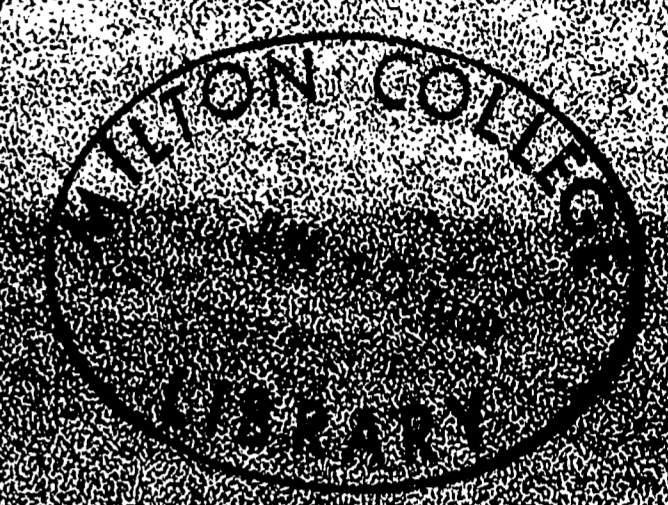
### 1980 PRE-CON RETREATS

Family Paul Hummel	Aug. 7-10	All ages
Young Adult Paul Hummel Denver, CO	Aug. 6-10	Ages 18-35
Youth James Park, CO	Aug. 6-10	Ages 15-18 (Or FINISHED grade 9)

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OUR 136th YEAR  
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