

the original invitation
to conference

hopkinton, RI — 1801-02

"Beloved Brethren, we having received the kind letters from various churches in our fellowship, are bound by the love of God and the law of gratitude, to give thanks to God for the common salvation he has provided for us all, and for civil and religious liberty, and for the day and means of grace and hopes of glory through our Lord Jesus Christ.

"To effect so good an end and to keep order in the house or church of God, let every member have a home, or be under the watch and care of faithful Brethren, and not scattered in the wide world where no church can see them walk or discipline them. Let them be careful to keep God's holy Sabbath, and join in social worship, statedly; likewise in private duties.

"It is expected that all the churches in our Communion will send letters or messengers, or both, to our next Yearly Meeting...with a statement of their liberality toward defraying the charges of the missionaries. As purity of heart and morality of life constitute our chief happiness, and we all are but stewards of the manifold grace of God, let us give unto all their due. The grace of the Lord Jesus Christ be with you all. Amen."

The Sabbath Recorder
(ISSN 0036-214X)
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Plainfield, NJ 07061

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THE SABBATH

OUR 137th YEAR

RECORDER

SEVENTH DAY BAPTIST

AUGUST 1981

*Live
as
children
of
light*



PLAN
TO ATTEND
THE
ANNUAL CONFERENCE
OF
SEVENTH DAY BAPTISTS
AUGUST 2-8, 1981
SALEM, WEST VIRGINIA

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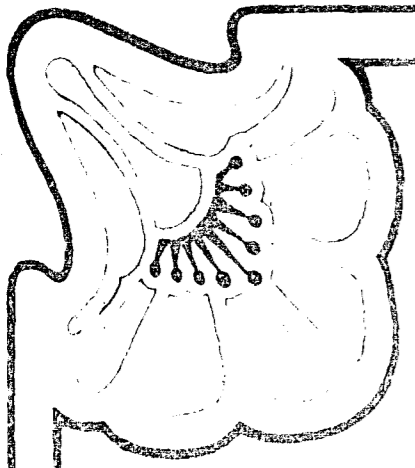
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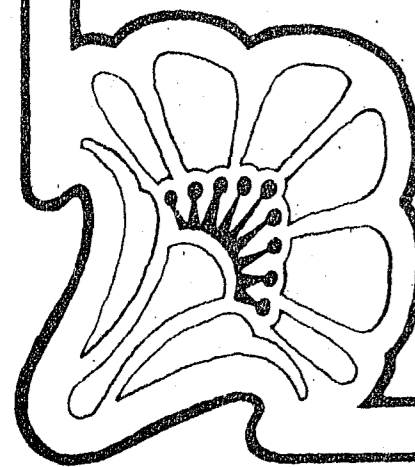


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Mary G. Clare, J. Paul Green, Leon R. Lawton, Jane Mackintosh, Dale D. Thorngate.

ANNUAL CORPORATE MEETING

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room at the Seventh Day Baptist Building, Plainfield, N.J., Sunday, September 20, 1981, at 10:00 a.m. □

NOW AVAILABLE!

The new Seventh Day Baptist Audio-Visual Catalog is now on its way to every church. Browse through it and find suggestions using a filmstrip or cassette for Bible School, Sabbath School, informal discussion groups, youth group, Bible Study group, or lone Sabbath Keepers. For those individuals wanting their own catalog or churches wanting more copies the catalog can be ordered from the S.D.B. Publishing House, P.O. Box 868, Plainfield, N. J. 07061. The price per catalog is \$1.50. □

A Prayer of Thanks

I thank you Lord for the stars, the moon,
the sun, the clouds,
for without these, there is no sky.

I thank you Lord for the grass, the trees,
the plants, the seeds,
for without these, there is no ground.

I thank you Lord for the fish, the water,
the boats, the shore,
for without these, there is no sea.

I thank you Lord for all my friends,
for without them, there is no me.

Deanna Wright
age 11

On Friendship

A friend loves you as you are;
He accepts you for yourself;
Without trying to change you.
You don't have to be somebody else
When you're with him.

A friend looks at things through your eyes;
He understands how you feel.
He finds happiness in your good fortune,
And is one with you in your pain.

A friend is worthy of your trust;
The secrets you confide in him
Will always be kept safe.

A friend is honest with you;
He may hesitate to tell you when you're wrong,
But will do so in the most gentle manner.

A friend completely forgives you;
He believes you when you say, "I'm sorry."

A friend never laughs at you,
But you will often laugh together.
Because in many ways you think alike.
You may share your deepest thoughts with him.

A friend, in being himself,
Helps you to see yourself.
A true friend is one of God's most precious gifts,

—Marjorie Darrow



FROM JUDAISM TO CHRISTIANITY

by Bill Kanengiser

I was raised in a suburban Jewish home. Judaism never gave me any grasp of the character of God. The Bible seldom was read. Absurd rabbinical traditions, a guilt complex and a self-righteous elitism characterized my religion.

At a point of great need in my life, I began to encounter Christians. I resisted at first but soon was impressed by some young Christian medical missionaries who stressed God's love for me the sinner and that salvation was entirely by grace through faith in Jesus. The book of Romans was often quoted to me. The Gospel really sounded like "good news" to me!

The fact that these medical missionaries took such an interest in health and stressed nutrition, exercise and proper rest seemed appealing to me. This church worshipped on the seventh-day Sabbath which is also the day of worship for the Jews so it seemed right to me.

I joined this church but soon began having problems with its teachings. While seeming to exalt the Bible as God's word to man, it consistently looked to the church founders' writings for doctrine. The church seemed to think it alone was God's remnant church which denies the plain New Testament teaching that the true remnant of God is Jesus Christ and all who have been grafted into His holy history.

This denomination also puts great stress on certain obscure passages in the book of Daniel, instead of preaching from the clear New Testament passages concerning salvation (see for instance: John 5:24; Romans 3:21-24; Eph. 2:1-10; Hebrews 9; etc.).

Dietary considerations and Sabbath observance became testing truths while the Gospel of Jesus Christ, the simple message of God's love for fallen man was seemingly pushed to the rear. Apocalyptic speculations from Daniel and Revelation even though far from clear became great rallying cries.

I felt very distant from the mammoth hierarchy that in a Vatican-like manner ran the church while stifling freedom of thought. The church weekly

paper presented it seemed to me only one side of an issue.

Eventually I noticed that the church was stripping a distinguished theologian of his teaching and preaching credentials. This started a chain of events where any minister differing from the church position was removed.

At this point I felt I needed a church where freedom of thought was encouraged. I wanted a fellowship where there is no sense of sectarian triumphalism, but rather a humble following filled with thanksgiving because of the eternal life and abundant life they possess because of the doing and dying of Jesus Christ.

The true body of Christ are those in every denomination who make Jesus their Lord and Savior. Presently I have left my former church affiliation and have become a Seventh Day Baptist. I view the seventh day Sabbath just like I view water baptism. They are forms or signs. The reality is identification with the virgin birth, holy life, brutal death, glorious resurrection, and exaltation of man's representative to God's right hand. As the hymn aptly states: "My hope is built on nothing less than Jesus blood and righteousness."

As Christians saved by grace alone, our standard of living is faith working through love. Holiness is a natural by-product of looking back at Calvary. The seventh day Sabbath is a public statement that I'm resting in the merits, blood and power of the Lord of the Sabbath. In Matthew 11:28 Jesus shows us the true rest. He is the reality of every Old Testament ceremony or law.

As Seventh Day Baptists we preach Christ crucified. That is the main thrust of our holy calling. The gospel of grace should bring freedom in its train and lead to loving acceptance of all our brothers and sisters in Christ despite differences over lesser points. □

-- Bill Kanengiser is an attorney practicing in New York City. He is a new member of the Seventh Day Baptist Church in Plainfield, N.J.

A Message to Young People On Alcohol



Every young man and woman who is looking forward to parenthood is hoping for a healthy baby. Expectant parents should know then that some of the things they do and some of the things they don't do can have an effect on the health of the baby.

Most of these health aspects of parenting will be discussed by the doctor during prenatal care; so it is very important for the expectant young mother to seek out competent medical care as soon as she suspects she is pregnant. However, one thing young couples should know before they plan to have a baby is that the alcoholic beverages they drink can have an effect on their baby's health.

The Bible, in the 12th century B.C., Book of Judges (13:4),

records one of the earliest warnings about drinking during pregnancy when an angel advises Samson's mother to "drink no wine or strong drink" before conception and during her pregnancy. Although other cautions have been stated throughout history, it has only been recently that these alcohol effects were "rediscovered" and classified as the "fetal alcohol syndrome."

What is "fetal alcohol syndrome"? Researchers have discovered that babies of women who drank heavily during pregnancy may have a "definite pattern of physical, mental and behavioral abnormalities." Such babies were discovered to have "abnormally small heads, several facial irregularities, heart defects, and poor coordination." They were of lower weight at birth, were shorter than

average and, even with special care after birth, they did not "catch up." Further, it has been found that most of these babies with fetal alcohol syndrome were mentally retarded and had a variety of behavioral problems, including extreme nervousness and poor attention spans.

With today's casual attitude toward alcohol, most of us fail to recognize that alcohol is a powerful drug that can have many serious long-term effects on the baby. Recently, however, medical researchers have begun intensive studies of the effects upon the unborn baby. Scientists have not yet determined just how much alcohol, over how long a period of time, is required to cause damage to the unborn baby. However, they do know that alcohol passes through the bloodstream of the baby in the same concentration as that of the mother. So, if the mother becomes "drunk," the fetus is equally drunk. A key point is that the fetus is a very immature being and its body systems are incapable of handling alcohol. In fact, the fetus is dependent upon the mother's system to burn up the alcohol and pass its by-products from the body. The use of other substances such as caffeine, nicotine, and other drugs can also affect the unborn baby.

Scientists at present don't know how much, if any, alcohol is safe during pregnancy. It is clear that if the expectant mother doesn't drink, there can be no fetal alcohol syndrome, and this seems the wisest course to follow to avoid any possible effects of alcohol on the unborn baby. Mothers who are problem drinkers or even alcoholic can lessen and, sometimes, even escape the adverse effects of alcohol on their baby by getting treatment and avoiding alcohol.

It is important to remember that the unborn baby can't say, "No thanks, I don't drink," or "Thanks, but I've had enough." The unborn baby is totally dependent on a caring and responsible mother to protect its health. □

Just how important is the pure robe of Christ's righteousness to one's salvation? Can my activities for the Lord in any way add to what Christ has already done for me through His perfect life and His death on the cross?

I Believe in the Righteousness of Christ

by Dr. Desmond Ford

It has become an old joke to refer to the statement that years ago people who missed a stagecoach were prepared to relax and wait a week for the next one, whereas today some of us almost have a nervous breakdown if we miss a section in a revolving door.

Take the country from which I write—Australia. One would think that this land is sufficiently removed from Western culture to represent a more relaxed way of life. But not so. A well-known anecdote here concerns one who came from the outback to the city of Sydney, and whose first words were, "What is everyone running for?"

Yet it is not really a twentieth-century disease to which we refer. An ancient Chinese parable tells of one who promised a flock of wild geese, "If you will all be quiet, I'll tell you something which will turn you into human beings." Thereafter one was quiet and then another, but never all at once. The sage is said to have waited and waited till he grew gray and old with the passage of the days and years. Eventually all the geese were caught and eaten.

The right relationship between work and rest is a fundamental problem. Our proverbs on the matter contradict each other:

- Labor conquers all things.
- He who hesitates is lost.
- Look before you leap.
- Rest awhile that you may finish the sooner.
- Beware of activity without achievement.
- Step back in order to jump farther.

Physically speaking, life consists of a rhythm of work and rest on a daily and weekly scale. Even our yearly holidays are a concession to this fact. What about spiritually? Does the same principle apply? As regards our eternal salvation, do works, or the rest in faith, count the most? What is the relationship between God's part and ours in genuine Christian life?

Scripture gives us many illustrations of the issues involved. There is Martha, cumbered with much serving, and Mary, sitting in calm adoration. There is Ahimaaz, who ran without a message, and the Thessalonians, who had a message, but who stopped running (2 Thessalonians 3:11).

One Old Testament parable tells of a man who was so "busy here and there" that he lost what had been entrusted to him (1 Kings 20:40), and consequently lost his life as well. Another passage also from the Old Testament condemns those who in complete relaxation are "settled on their lees" (Jeremiah 48:11). We read of some (the Galatians) who insisted that salvation had to be earned and of others (the Corinthians) who said that mere faith was enough and that behavior did not matter.

Yes, at first sight even the Bible is confusing

on this issue. "Work out your own salvation with fear and trembling." "Strive to enter in." "Fight the good fight." "By works a man is justified." And on the other hand: "A man is justified by faith without the deeds of the law." "Come unto me . . . and I will give you rest." "We which have believed do enter into rest." "In quietness and in confidence shall be your strength." "Wait on the Lord."

Church history tells a similar story. There have been the Calvinists and the Arminians, the quietists and the Pietists—those who believed God did it all, and those who seemed to believe that man did it all. Theologians discuss the same issue as they talk of faith and works, justification and sanctification, prevenient grace and the labor of love.

How to harmonize faith and works. Can the truth be said simply? Can it be easily grasped? Let us try. To many observers the Jewish race has seemed the most energetic in the world. They have ever been great workers. On one occasion they asked Christ, "What shall we do, that we might work the works of God?" (John 6:28). Years later the Gentiles also voiced the same query, for in the following book we find a European jailer exclaiming, "What must I do to be saved?" (Acts 16:30).

Both inquiries received a similar reply. Jesus told them, "This is the work of God, that ye believe on him that he hath sent" (John 6:29). Paul said, "Believe . . . and thou shalt be saved" (Acts 16:31).

But it isn't always that way. While the woman at Samaria was told to ask for the gift of salvation, which was already available, Nicodemus was informed that he needed to be born again. While Zacchaeus was told that salvation had come unbidden to his house, the rich young ruler was admonished to sell all that he had and give to the poor before he followed Jesus. Many despairing invalids were graciously informed that their sins were forgiven and that they might rise up and walk, whereas a certain lawyer was ordered to keep the commandments and live. We are still mixed up.

The key lies at the door, as is usually the case in the Scriptures. In the beginning God gave man everything; nothing was earned. All was the result of divine love and grace. Man rested before he worked, according to the Creation record. But after the Fall, we find man feverishly working to remedy his nakedness, till God came and told him to halt his activity while a lamb was slain and its skin was made into the gift of a new wardrobe (Genesis 3:7,21). Later, however, Cain reverts to his parents' activism and offers God his own sacrifice of fruit—he feels no need of a blood sacrifice—and his offering is re-

**A changed
and purified heart
demands also a changed
and purified life.
One cannot
take place
without the other.**

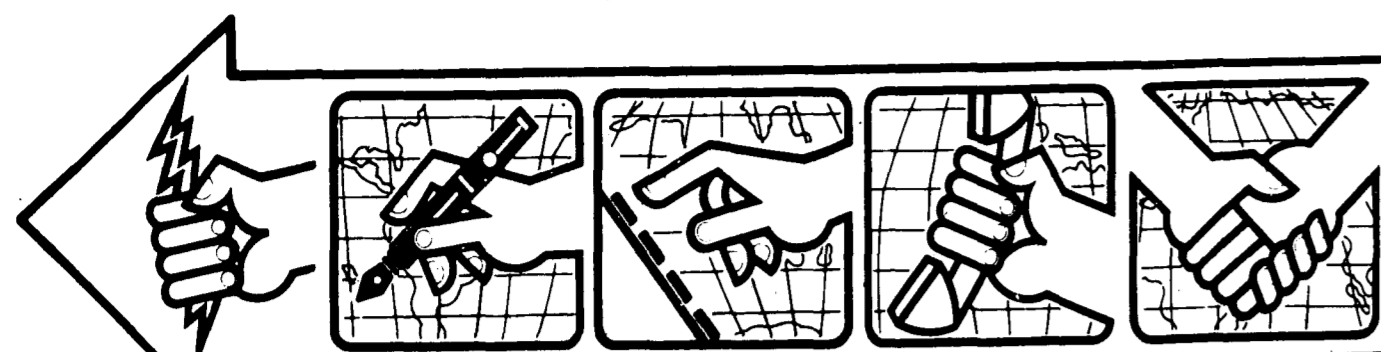
jected. *Apparently no sacrifice of our own to God is acceptable until we have accepted His sacrifice.*

The Scriptural truth can be summarized as follows: *Effort is essential, but it is of value only if it springs from faith's adoration of Christ and His cross.* Consider, for example, the wonderful story of the Good Samaritan in its context. The parable is wedged between two other stories. The first of these concerns the lawyer who asked, "What shall I do to inherit eternal life?" (Luke 10:25). He was told, "This do [keep the commandments], and thou shalt live" (verse 28). The second story, on the other side of the parable, tells of the rest of Jesus in the home of Mary and Martha. Mary also rested. Sitting at His feet, she listened adoringly, while Martha, busy in the kitchen, became furious at being left alone to prepare lunch. Her anger boiled over as she urged the Lord to rebuke her sister. "But the Lord answered her, 'Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her'" (Luke 10:41, RSV).

Now we can understand our Lord's words, not only to Martha but also the lawyer. Love's activity can spring only from love's contemplation. Our very first duty is adoration. By beholding we become changed. Only he who has meditated upon Christ hanging on the cross as the gospel incarnate is able to truly love his neighbor and keep God's commandments.

Martin Luther in 1520, at the dawning of the Reformation, wrote, "A good or a bad house does not make a good or a bad builder; but a good or a bad builder makes a good or a bad house. And in general, the work never makes

(Continued on page 22)



Elements of Success

Dale D. Thorngate, Executive Secretary

No one begins a new venture with the intentions of failing. On July 1, I began work as the Executive Secretary, believing that with God's help I will be successful and our denomination will grow both spiritually and numerically.

The dictionary partly defines success as "a favorable termination of a venture." I'm not already looking to end this new responsibility, but I am looking for the necessary ingredients to help us all be successful in the years to come.

There are many books being written today on how to be successful. I have also discovered that there are cassette tapes and all kinds of courses available that will tell you how to become successful in so many easy lessons. "If you will just follow the instructions you can become rich and famous," and on and on they go. For most of these "success" peddlers success is measured in money. If you are rich you are successful. Well, I believe that success is measured differently. At least there is more to it than just the accumulation of wealth.

I don't have any magic formula for success, but my years of experience as a personnel manager and as a pastor reveal that there are five crucial elements required for any of God's people to be successful in their short time here on earth.

For the next several issues of the SABBATH RECORDER, we will be discussing each of these elements in depth.

The five elements of success are:

- Vision
- Leadership
- Timing
- Financial Commitment
- Communication

To get some background for this theory of mine, I have studied the life of Moses as recorded in the Book of Exodus. Chapters 2 and 3 have been particularly helpful as I observed God working with Moses to implement his plans for the people of Israel, using these five elements.

In the third chapter of Exodus, Moses comes upon the "burning bush" out in the hills and God reveals

to him His **vision** for the people of Israel. Many of you will remember the cover of the January SABBATH RECORDER. On that cover the scripture passage was from Proverbs 29:18: "Where there is no vision, the people perish." The Good News Bible translates that passage: "A nation without God's guidance is a nation without order." This helps me to understand that Moses' vision of the burning bush contained God's guidance for His people. It is through our dreams, our visions that God reveals His plans for us and guides us.

We sense as we read the early chapters of Exodus that Moses was being prepared for **leadership**. His training and education in the Pharaoh's palace, his work with his father-in-law Jethro and the constant reminder of his Israelite background all served to prepare him to be God's leader for the people of Israel.

It is interesting how the element of **timing** was revealed to Moses. You remember that soon after he became a young leader in Pharaoh's household. He saw the suffering of one of his people at the hands of an Egyptian task master. Moses saw the need to do something for his people. He struck down the Egyptian and killed him. The reaction of the Israelite slave was: "Who appointed you as our ruler and judge?" We know that that was God's intention but not yet. The timing was crucial. Any venture must be approached from a perception of God's timing. Timing has two dimensions. When is the appropriate time and how long should it take. It took two 40 year periods in the wilderness before the Israelites were ready to be a nation.

One of the biggest problems Moses had with the Israelites was **commitment**. They wanted to be released from their bondage to the Egyptians but once out in the wilderness it seemed like all they could do was complain. They were not committed. It wasn't until after their second 40 years in the wilderness and a whole new generation of people that commitment to the building of a new nation in Canaan was realized. Any project must have the commitment of its people both physically and **financially**.

When Moses was chosen by God to lead the people
(Continued on page 23)



RuthAnne Peil

LIFE-STYLE EVANGELISM

by RuthAnne Peil

I must have it easier than some women. Life-style evangelism seems to come as natural part of my day — it's built right in. I teach and supervise in a private Christian school.

Maybe I should say it has to be built in. Standing in front of 25 fifth graders is a real test of my faith some days. There are at least 25 ways to sulk and complain, and 25 excuses for not having an assignment. And I'm sure there are more than 25 ways they have learned to get on my nerves. That is not to say that teaching school is always a trial. I love it.

The beauty of working in a Christian school is that life is placed in its proper perspective. All of my colleagues are born-again Christians and together our purpose is to change lives. We know that secular education doesn't change lives. It just makes erudite sinners. But to teach Jesus. To teach all knowledge as God's knowledge — that's an exciting proposition! God is working through history; His creation is manifest in science, and math! Math is the purest science, God's empirical thought. I get to talk about the Lord all day long.

Still, the place I evangelize is not in the lecture so much as in the unguarded moment. It's when I'm meeting my family and the world as just myself — wife, mama, Ruthie. It's when my toddler, John, spills his milk on my dress five minutes before we walk out the door. Then I have to ask myself if Jesus would have the urge to swat him and go yelling into the closet, frantically searching for something else to wear. It's when the fellow behind me on the freeway shakes his fist and yells an obscenity because I cut too close in the crowded traffic. The urge to snarl back at him is almost overwhelming. But a nod and a smile leave us both feeling a lot better. And I need to look more carefully the next time I change lanes.

There are so many places where others are watching to see if I'm living what I say. Was I really attentive when Carlos asked me a question? Was I on time for work today? Did I look for ways to help the teachers that I'm responsible for? And at the end of the day, was I able to greet my husband with dinner and a smile? Could I help my tired children to a happy bedtime? That's life-style evangelism. I pray the Lord will make me a more worthy vessel every day.

P.S. There's also overt evangelism. I'm trying to be prepared to share God's plan of salvation at any moment. There are five or six key verses that work like a roadmap to God's grace and forgiveness. I'm told people are dying to know. Romans 3:23, Romans 6:23, John 3:16, 1 John 1:9, Revelation 3:20.

Decade of Discipleship

Decision to Discipleship
by Roxie Freeman

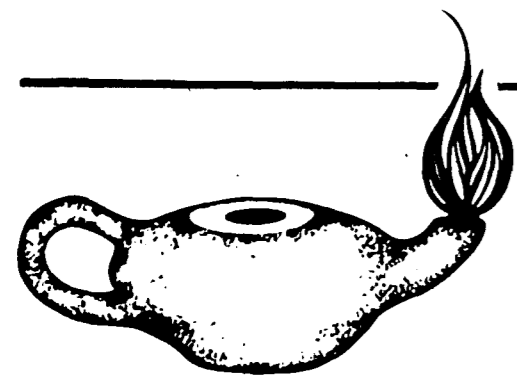
My experience with the Decision to Discipleship cell group has been very satisfying. My weekly participation in the group has caused me to grow both spiritually and emotionally closer to God. An unexpected benefit is the friendship that has developed between the cell group participants. This loving and caring relationship has helped me in my personal life.

I would recommend the Decision to Discipleship program to anyone who wants to strengthen his/her relationship with God. □



Roxie Freeman and her Disciple, Susan Bond.





Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

HARD CHOICES AHEAD

As we enter this decade of the eighties, let us be bold to suggest some possible hard choices which most of us need to face.

First, we need to recognize the importance of *qualitative* growth which must continue alongside of any quantitative growth. We need to build a staff made up of the highest quality, gifted, God-anointed people that we can either recruit or train in the ministries that God has given to us.

Christians are in the people business. We are in the process of developing people both toward God and the Spirit. It is not poor stewardship to spend God's resources on building the individual strengths of our own staff, that portion of the Body of Christ which we are called to lead.

Second, in these "turbulent times" we must be able to be flexible without in any way losing integrity. We must be responsive to the needs of those to whom we minister and with whom we work.

This calls for a constant rethinking of what we are called to do, a continuous up-dating of the initial vision. Such rethinking cannot be done on a casual basis. We have to *plan* to think. We have to *plan* times of reflection and discussion. We have to resist the ever-present temptation to let the urgent crowd out the important. We have to answer the question, "What is our strategy for the future? Where do we think God is leading us? What do we think we need to do in response to that leading?"

Third, we must effectively use all of the available resources given to us, with wisdom and creativity, in order to insure the blessing of success, under God, of the ministry which is ours.

It is easier to talk about wisdom and creativity than it is to find and apply it. New ideas can be very unsettling. New ways of doing things often seem less desirable when all around us the world is changing at such a rate that we find it hard to keep up. This is part of the long range planning process. We need to build in ways to allow new ideas to come forward.

OUR FUTURE LIES IN THE FUTURE

Our work and ministry is a commitment to the future-to serve more effectively and more responsibly. As our friend, Dr. Bob Cook, president of King's College, says, "It remains for those who are willing to risk everything on God, to take hold of the opportunity, and to see it through."

The Christian organization has a plus that is unimaginable to the secular world. It is part of a worldwide network that is quietly at work to turn the world upside down. It is made up of men and women whose past is forgiven and whose future is secure. This means that we are constantly in tension between depending upon ourselves, and all the gifts that we find within ourselves, and at the same time being completely dependent upon God. This is not a comfortable tension. It has never been one. But it is one which we must consistently strive to keep in balance.

Let none of us fear "turbulent times" but believe that as never before God has His plan and pattern for us in the ministries which He has committed to us. Take heart!

The old cliché and truism remains a reality: "The future is as bright as the promises of God." □

From *World Vision Leadership Letter* (used by permission)

Teacher's Mini Lab

SOME DO'S FOR CREATIVE THINKING

1. Have vivid experiences (firsthand where possible, otherwise vividly describe with words and pictures) to precede **recording** processes such as drawing, telling, writing, dramatizing.
2. Let class participate in all steps of planning and work. Keep own aims and participation in the background.
3. Plan **complete** step, stage or process for a given period - avoid dangling ends.
4. Plan **entire** unit before beginning the first session.
5. Estimate costs of desired materials in advance, to allow time for substitutions where economy or other limitations require, and for ordering through the mail.
6. Make samples of any art work or craft work to be done, to familiarize yourself with the processes involved and be prepared for problems class may encounter. **Practice** music, choric reading, drama, etc., in advance.
7. Know the equipment available and how to use it (i.e., projector).
8. Have all necessary materials and tools ready, at hand where they can be distributed immediately as required.
9. Plan more than enough work for the allotted time; work may go faster than you anticipated.
10. Have either (a) enough materials for each child or (b) a **plan** for sharing. □

TEACHING SKILLS

Classroom teaching is a rewarding experience for teachers who have the interest to develop several skills.

Classroom teaching can be a frustrating experience for a person who teaches because there is no one else to take the class.

Time and attitudes make the difference between a gifted teacher and a failure. Time is needed to develop skills.

Time is needed to prepare lessons. What better use of your time is there than to prepare to lead others to Jesus Christ and God, the Father of all?

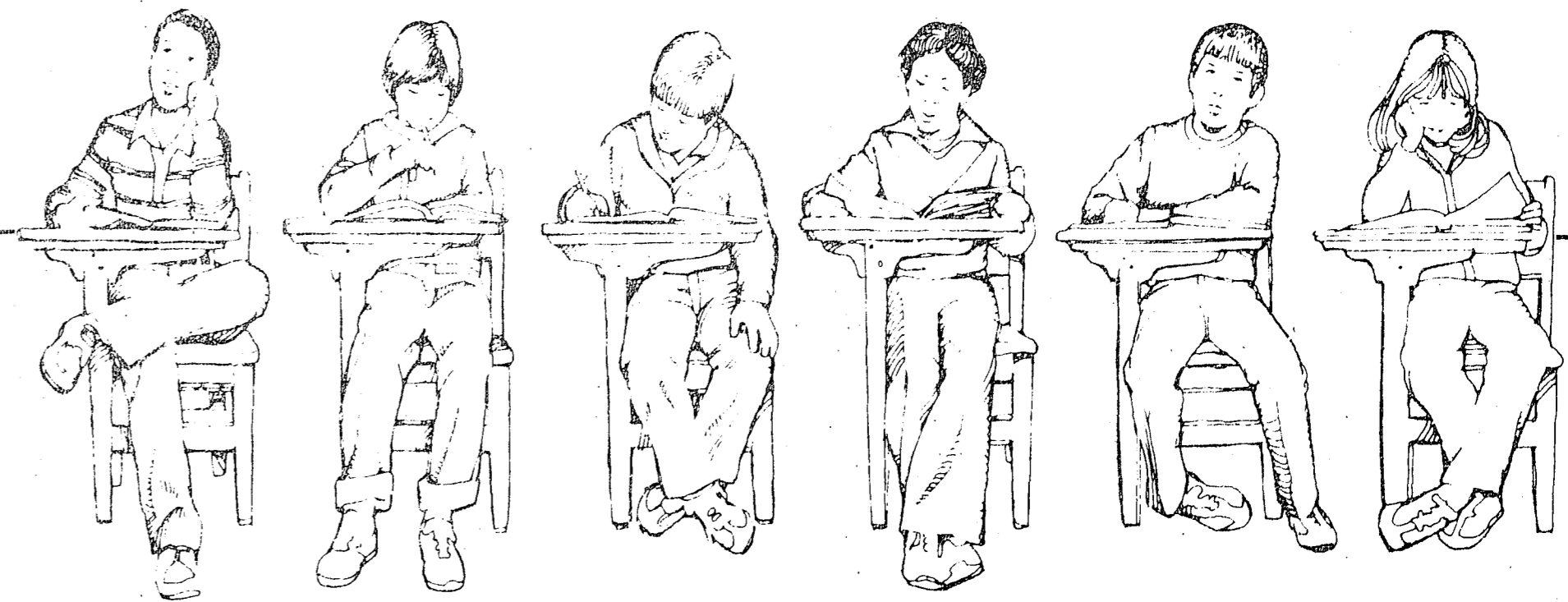
Some skills are more easily learned than others but all are obtainable if a person really wishes to be an outstanding teacher. Begin with LOVE; all other skills will be easily developed. □

judgment, ability to hear the real problem or question.

3. **A TEACHER NEEDS SKILL IN COMMUNICATION**, can give information so it is understood by class, can handle conflict openly and constructively, does not insist on own ideas always being accepted.
4. **A TEACHER NEEDS SKILL IN EMPATHIZING**, capable of identifying with another point of view, and a sincere interest in other persons, allows other persons to be themselves.
5. **A TEACHER SEES GROWTH POTENTIAL**, is able to see potential for growth in students, see future possibilities of students as well as present abilities, can help others discover their own resources and strengths and use them.
6. **A TEACHER NEEDS TO BE SKILLFUL IN FUNCTIONING WITH GROUP AND PERSONS**, can easily establish a relaxed atmosphere for learning to take place, is open, frank, and trusting. Can adjust to the unexpected or special circumstances, can assess one's timing of suggestions and questions.
7. **A TEACHER NEEDS SKILL IN PLANNING FOR CLASS SESSIONS**, uses an orderly plan-

ning process regularly, involves the students in planning for the group sessions, knows how to discover the students interests, needs, and how to plan to meet these.

8. **A TEACHER NEEDS SKILL IN USING A VARIETY OF LEARNING ACTIVITIES**, understands how persons learn and uses many different methods to help persons learn in the group; is able to determine which learning activities are appropriate in terms of the goal for the session and student's needs and abilities.
9. **A TEACHER NEEDS SKILL IN SHARING PERSONAL FAITH**, has formulated and continues to formulate a personal understanding of the Christian faith, is willing to share own understanding with class yet doesn't insist that own personal viewpoint or faith be accepted by all others. Is able to use the Bible and Biblical concepts in teaching-learning to help students relate these to their own life.
10. **A TEACHER NEEDS SKILL IN EVALUATION OF WORK**, makes a practice of thinking through each session evaluating its effectiveness, seeks student evaluation, and uses this evaluation in making future plans.



FOCUS



MISSIONS TODAY

● **KISII, KENYA**-Rev. Joel L.O. Omare is to begin his field pastor ministry the first of September, according to recent correspondence. He will be aided in his work by a motorcycle purchased with funds from our German brethren given through the SDB World Federation. The Kenya Mission is a related ministry of the Central Africa Conf. of SDB's and support given through the Missionary Society is channeled under its guidance.

● **DECISION TO DISCIPLESHIP** materials continue to bring blessings to groups in several of the churches in the USA. Though these were used in the first year of the DECADE OF DISCIPLESHIP, they are meant to have continuous use during the decade. IF your church does not yet have *DECISION TO DISCIPLESHIP* group(s) it is not too late to begin! Your Missionary Society has tri-folds and order forms for materials. Don't miss the blessings these bring to individuals!

● **SOUTH AFRICA**-Pastor N.J. Siwane reports their Conference session will be September 5, 6, 1981. Their "synod" met the end of June. One of their pastors, Aaron Dymele of Ntabankulu, Transkei died after illness and Pastor Lande of Mitenhage "is very ill in his home." He concluded, "Give my Christian greetings to the church."

● **COLUMBUS, OH**-Pastor Dale D. Thorngate left his ministry as a Missionary Pastor to become Executive Secretary of the Conference. Pastor Perry Cain began his

ministry with the Columbus church June 1. The church is no longer a Missionary Pastor church but is assuming full support for its pastor. PTL!

● **MEXICO**-A new slide set on the third annual Convention of the Church of Christ (7th Day) held at Cuautla, Mor., in April is now available for showing in local churches. The Missionary Keyworker and Pastor have been informed and booking can be done directly with the Missionary Society office.

● **MALAWI**, Africa-Missionaries David and Bettie Pearson spent most of June at Makapwa Station holding special training classes for pastors and church workers. The months of July and August are time for the district Association meetings. Their Conference session is to be held in September at Makapwa.

● **GENERAL CONFERENCE, Salem, WV**-Brief 30 minute presentations will be given on both International and National missions during these sessions. A display will also be available to share information. Sharing and fellowship as well as inspiration and united action will highlight the week of August 2-8! We hope to see many of our readers there.

● **CAMEROON**, West Africa-Because of gifts from the German SDB brethren through the SDB World Federation, a needed amount was sent to Rev. John Mpacko to be used to register the Seventh Day Baptist work with the national government. This is a necessary step before any public meetings or witness can begin. Pray that this matter may receive early action so that the work can move forward without undue delay.

PRAYER

CORNER

A Prayer Reminder for Each Day!!

SEPTEMBER 1981

Verse for the month: "Though I am surrounded by troubles, You will bring me safely through them . . . Your power will save me. The Lord will work out His plans for my life — for Your lovingkindness, Lord, continues forever . . ." —Ps.138:7,8

PRAY FOR:

- 1-Executive Secretary Dale D. Thorngate
- 2-Missionaries Rodney and Camille Henry and their children
- 3-Pastor Herbert Saunders, Milton, WI
- 4-Those whom God will lead into the ministry during this year
- 5-Pastor Perry Cain, Columbus, OH
- 6-The officers of the SDB Women's Board, Los Angeles, CA
- 7-Field Pastor Joel L.O. Omare and his ministry this month in Kenya
- 8-The Fall program of my church, and my commitment
- 9-Missionaries David and Bettie Pearson, Blantyre, Malawi
- 10-Pastor Robert Babcock, Houston, TX
- 11-New outreach by those in the Atlanta, GA, area
- 12-Executives on the Coordination Leadership Team
- 13-Christians in countries who do not enjoy the freedom we have in the US
- 14-Extension Pastor Bill Shoffner and the Memphis, TN, church
- 15-Pastor John Mpacko, Kumba, The Cameroons
- 16-The outreach ministries in the Pacific Northwest
- 17-Dean J. Paul Green, Center on Ministry, Plainfield, NJ
- 18-The lonely and sad faces I meet today
- 19-Retired pastors and their spouses
- 20-God's vision for me
- 21-My next door neighbor & his relationship with the Lord
- 22-The Toronto, Canada, church and Pastor Joe Samuels
- 23-Editor John D. Bevis of THE SABBATH RECORDER/Pastor, Paint Rock, AL
- 24-My relationship to my family
- 25-The Our World Mission giving of my church: have I done my part and more?
- 26-Yearly Meeting at Rockville, RI
- 27-My ability to share God's love every day
- 28-Extension Pastor Bill Shobe and his ministry in Atlanta, GA
- 29-God's strength that comes through the Holy Spirit
- 30-The Salem, WV, church and its ministry

IS BEER A FOUR-LETTER WORD ?

Four-letter words are not always bad. Some good ones include love, care and home. "Fact" is a four-letter word we should all learn to appreciate.

One fact is that beer contains a powerful drug, ethyl alcohol. Another fact is that beer consumption in America has increased by 84 percent since 1950.

Television and other media associate beer with adventure, nature, sports and glamour. Commercials, though, do not present these facts:

- ★ 45% of teenagers now report having been drunk at least once, and 19% report getting drunk once a month.
- ★ 41% of high school seniors reported drinking heavily at least occasionally.
- ★ 7% said they drink daily.
- ★ 32% say all or most of their friends get drunk at least once a week.
- ★ Regular use of alcohol is at least twice that of marijuana or cigarettes.
- ★ Drunk driving is the number one killer of teenagers.
- ★ An estimated 8,000 young people are killed each year in alcohol-related automobile accidents.

My Personal Testimony

by Margie Shackelford

I want to share with you the blessings I have received in our church and also let you know how I became a Seventh Day Baptist. I received Christ at the age of 18. There were some positive changes that took place in my life — but for the most part I was a "Sunday bench warmer." I always wanted a deeper relationship with the Lord but I just couldn't seem to outgrow my Christian infancy.

One Sunday while I sat dutifully in my pew the pastor told a story about a rock collector and how the man would take ordinary stones and after removing the rough edges how beautiful they became. I prayed "Lord, take me and polish me, take all the rough edges off and make me what you want me to be."

Shortly after that I was introduced to the Seventh Day Baptist Church through the booth at the fair. I picked up some literature and after reading it said to my husband, "Jim, I believe this is right." After much prayer and Bible Studies with Pastor Bill Shoffner and his wife Sandy, I accepted the precious gift of the Sabbath, unknowing that along with the Sabbath would come a new and exciting life in Christ.

Praise God for my growth and in-

- ★ 40,000 highway injuries among youth, annually, are linked to alcohol.

Commercials promoting the use of alcoholic beverages appear to be accomplishing their purpose. But, on the basis of the facts, you be the judge. Is beer a four-letter word?

For free information write: National Clearinghouse for Alcohol Information, P. O. Box 2345, Rockville, Maryland 20857□

creased faith and love. I realize now that God had great blessings for me when I whispered that prayer in that Sunday morning service. I praise God for our Memphis SDB Church that offers such sweet fellowship and acceptance. In our church I am constantly made aware of the love and power of our Lord Jesus and the working of His Spirit!

Testimony

I am reminded of the popular bumper sticker that was seen on many cars, a few years ago; it said: "I Found It." That in three words really sums up what I feel. Praise God that I have "found" this sweet and precious relationship with the Lord.

I thank each one in my church family and feel that indeed they are my family. They have been there each time I needed them. They have encouraged me and helped me to bear my burdens and most of all they have accepted me totally, just as I am.

I would like to send my love to all Seventh Day Baptists and to state that I am thankful for our great church which is founded on obedience to God and faith in our Lord Jesus Christ. We Seventh Day Baptists have so much to offer. I hope we can spread our good news around and tell more people about Christ and the love found in Seventh Day Baptist Churches. □

— Margie Shackelford is a member of the Seventh Day Baptist Church in Memphis, TN.

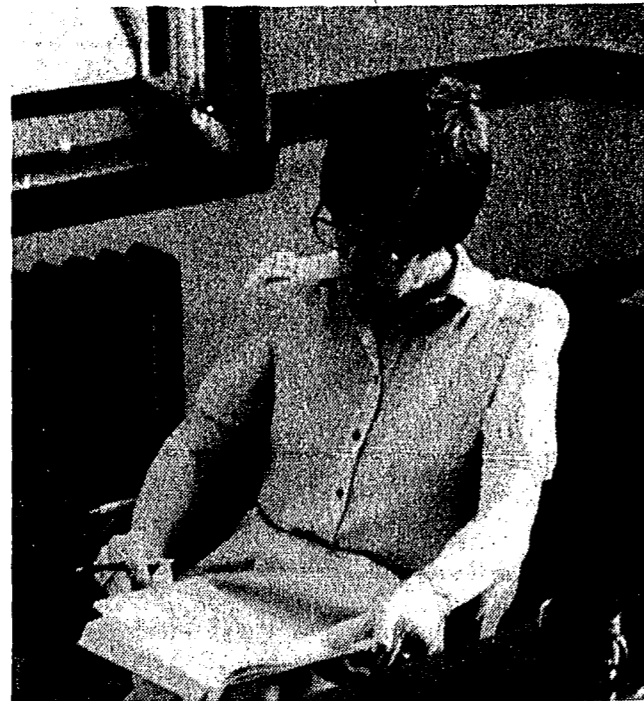
RADIO PROGRAMS

Fifty-two new programs are to be produced this year for radio broadcasting. Pastor Herb Saunders and Pastor Kenneth Burdick have already agreed to write some scripts, while some others are considering the responsibility. When scripts and programming details are complete, Pastor Charles Bond has said he would be our "Radio Voice." More details will follow as plans progress. □

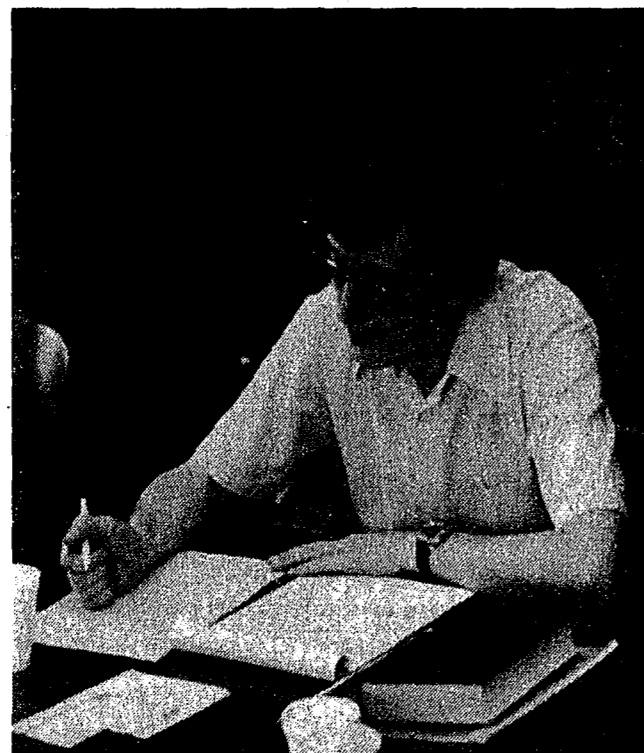
Pete Tarin: "The joy of the Sabbath must be shared with others in, if no other way, than by our Christian walk."



Janet Thorngate: "Our liberation is complete in Christ, but the Sabbath remains, as long as we are on earth, God's means of 'keeping us' as we 'keep it' in the spirit of our savior."



Arthur Rowe: "Sabbath evangelism, like witness of the gospel, can be rooted only in a personal sharing of what is a significant and logical way to express harmony with one's fellowman and Creator."



Verne Wright: "Sabbath is sacred time set apart for the purpose of renewal and strengthening our relationship to God."



Summer Institute

The 1981 session of the Seventh Day Baptist Center on Ministry Summer Institute is history. Fifteen persons participated in the three-week session focusing on Sabbath Philosophy. Dean Herbert E. Saunders, who leaves the Center after six and a half years on July 15, conducted the institute and lectured in the meaning of the Sabbath. Eight students completed the course for credit, preparing and submitting papers on their own personal philosophy of the Sabbath. Five others audited the course, and Dean-elect J. Paul Green, Jr., and his wife Denise participated in the sessions.

Lectures were conducted each morning as the Dean led the students through a consideration of the Sabbath from a biblical perspective, from a theological perspective, and from the more practical and personal perspective of one who has to think through all the aspects of Sabbath observance in an age of turmoil. Particularly helpful were books by Dean Saunders, Samuele Bacchiocchi, A. H. Lewis, and Abraham Heschel. Opposing points of view were considered through books written by Paul Jewett and Beckwith and Stott.

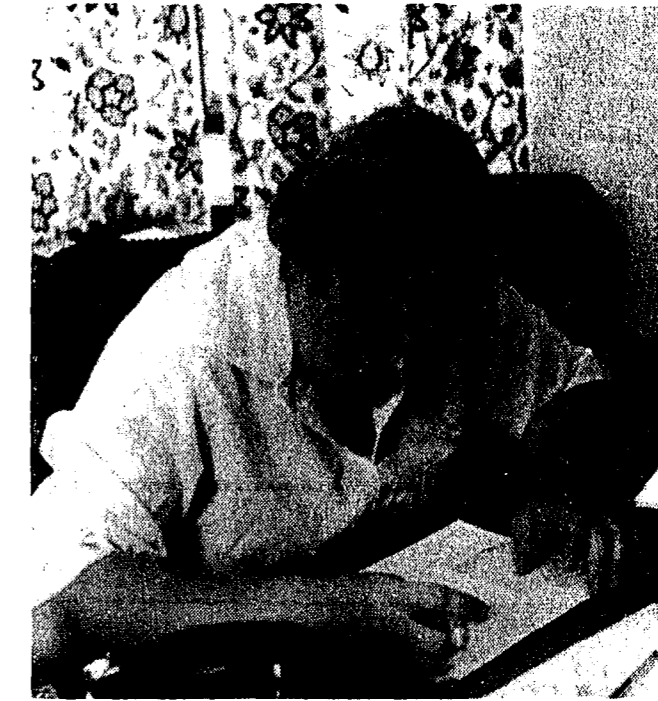
Afternoons were spent in reading and research, and some evenings were spent in discussions centering on some questions that were relevant to the subject.

Many thanks to to several families that hosted the Summer Institute students: Anna North (Paul and Denise Green); Victor and Ardale Skaggs (Janet Thorngate, David Thorngate, and Jerry Van Horn) K. Duane and Shireen Hurley (Art Rowe and Donald Chroniger); Leon and Sandy Clare (Leon Wheeler and Carlton Wilson); Bill and Jean McAllister (Jerry Vaught and Mark Irwin) and Herbert and Barbara Saunders (Pete Tarin, Neal Murphy, Verne Wright, and Jeff Inabnit). Barbara Saunders, for the sixth time, provided meals for all the student at what has been affectionately dubbed "the deanery." Thanks to each of these and to the members of the Plainfield, Raritan Valley and New York City churches who provided for the students' Sabbaths in Plainfield. Without the gracious hospitality of these mentioned, it would be impossible to keep the Summer Institute expenses at a minimum. Opening one's home for three weeks to two, three or four persons is exercising the wonderful gift of hospitality and caring. □

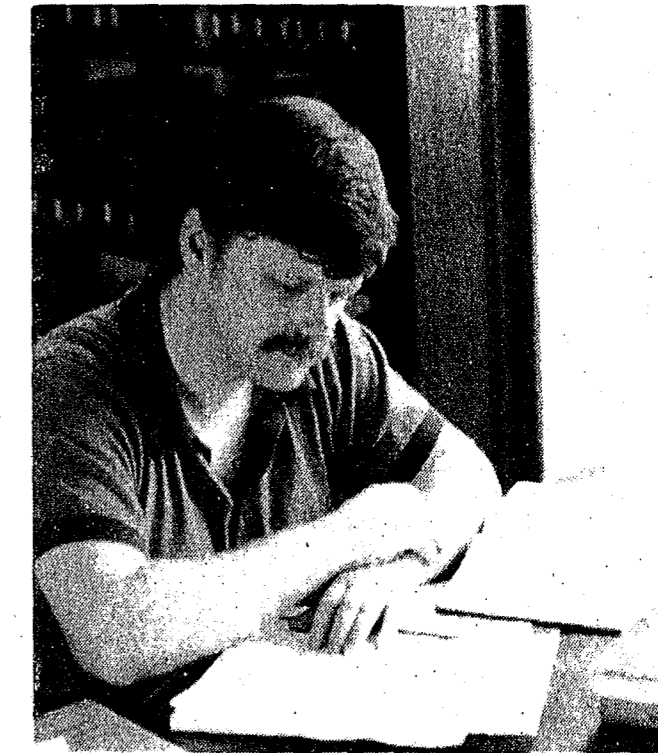
Leon Wheeler: "The Sabbath can be likened to a battery charger to keep the radio of our soul tuned in to God."



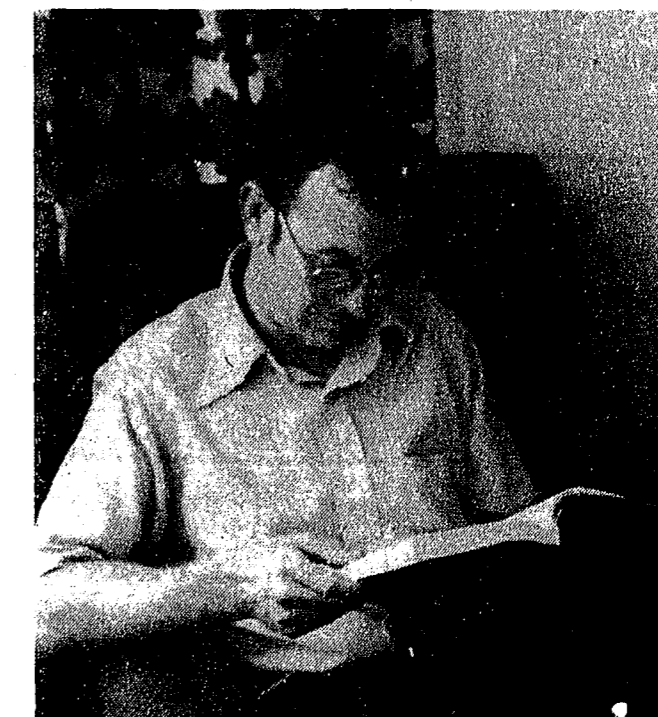
Carlton Wilson: "The Sabbath rest enables one to detach themselves from their daily tasks. It gives a sense of completion to the work of the previous six days and to life's existence."



Donald Chroniger: "The Sabbath is God's window to eternity; it helps man to get a glimpse of the eternal God. . . . We must prepare to meet God everyday, but especially on the Sabbath, so that our walk with Christ will continue to be a walk with Him that is headed for eternity."



Jerry Vaught: "Praise the Lord for the Sabbath!!! And thank Him too!!! He knew what we needed and He gave it to us."



PUBLIC MONEY FOR PUBLIC PURPOSES

By James M. Dunn

"Public money for public purposes" is not a bad motto. The failure to meet that test of public policy is the greatest fault with tuition tax credit plans now before the United States Congress.

Delegates to the National Catholic Education Association meeting in New York in late April were read a telegram from President Reagan that said, "This administration will support tuition tax credits for private education." (RNS, April 24, 1981). More than a dozen tax-credit plans have been introduced in Congress, most allowing a taxpayer credit on his income tax for a certain amount of his private or parochial tuition costs.

The best-known 1981 version of the recurring bad idea is the one introduced by Senators Daniel P. Moynihan (D-N.Y.) and Robert Packwood (R-Ore.). It would return to the taxpayer by means of a tax credit 50% of his tuition up to \$250 for starters.

What's wrong with this approach to education aid?

1. First, it's **unconstitutional**. As Senator Ernest F. Hollings says, "in 1973 the U. S. Supreme Court's *Nyquist* decision reaffirmed the position of our Founding Fathers by striking down a New York State tuition tax credit plan because it

violated the First Amendment's 'establishment clause.'" (Washington Post, March 14, 1981).

No one can escape the conclusion that public funds benefit the sponsoring church. The net result is that the taxpayer is forced to subsidize religion, and overwhelmingly one brand of religion at that. Thomas Jefferson wrote, "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."

Senator Moynihan does not deny that the Constitutional problems exist, but with an attitude beneath the responsibility of the U. S. Senate says, "pass the suspect legislation, let the courts decide."

2. Then, it's **regressive**. It would offer aid to the people who need it least. The poor who do not want their children in available church schools or who cannot afford them, even by supplementing the tax aid, must fall back on public schools. Many parents do not have enough income to benefit from a tax credit. The half of the population with more modest incomes would be left out in the cold.

The Reverend Paul Schetelick, co-pastor of Blessed Sacrament Parish in Newark says, "We can fool ourselves and say we are serv-

ing the poorest of the poor, but people on welfare can't afford our schools." (New York Times, April 24, 1981) Sharing this view is Dr. James S. Coleman, author of a new report praising parochial schools. He "fears that tuition tax credits would mostly aid wealthier families, who pay substantial income taxes, and do little or nothing for disadvantaged minority students." (RNS, April 24, 1981)

The result of such welfare for the well-off would be free choice for those with money and compulsory miseducation for the rest.

3. Next, it's **expensive**. Estimates vary from \$4 billion to \$6 billion annual costs, depending upon the exact plan passed, the extent of private and parochial school benefit. A tax credit is labeled a "tax expenditure" and is just as much a cost to taxpayers as any other budget line item. Odd, isn't it, that at a time of slashing federal aid to education some Senators are pushing for this sort of spending. As Senator Everett Dirksen said, "you spend a billion here and a billion there and before long you're talking about real money."

4. Further, it's **inflationary**. Such an incentive from federal policy would make for wild escalation in the cost of private education. A Father Bredeveg of the National

Catholic Education Association testified for tuition tax credits before the last Congress indicating that "it would enable us to increase tuition."

Moynihan admits that tax credits might lead to higher tuition. The *New York Times* predicts that the "cost of this controllable entitlement could rise spectacularly." (New York Times, March 10, 1981)

5. Also, it's **unfair**. The larger rather than the smaller church schools would be favored. The parochial systems already in place would have a distinct advantage. There is even a regional warp for the Northeast quarter of the country. Six of the seven cities with the largest percentage of school children in church schools are Cleveland, Chicago, Milwaukee, Philadelphia, New York and Boston.

To appeal for fairness because "parents of private and parochial school children pay both taxes and tuition" is to advance an odd principle of tax equity. The elderly, singles and couples without children support public services in general and don't whimper for tax credits to evade supporting public education.

6. Beyond that, it's **divisive**. This sort of state support for church schools would arouse the competitive worst in church folks. They'd be rooting for tax credit advantage like an overlarge brood of hungry piglets. The fellow who doesn't think Christian leaders would come to that needs to re-examine his understanding of original sin.

Americans are already sharply divided on the issue. A Gallup-Newsweek poll (March, 1981) reveals that 34% favor an income tax credit, 52% oppose it and 14% are undecided. Legislative flim-flam that codifies the will of a vocal and pushy minority never makes for tranquility.

The divisiveness would cut far deeper in the social fabric than competition between church schools. Some of the troubles in Northern Ireland today stem from the school systems which have prevented children from mingling and knowing one another.

7. Again, it's **destructive** of the

public schools. The future of public education is at stake. A government subsidy would place a bounty on the head of school children for their withdrawal from the public schools. Joseph A. Califano, Jr., former Secretary of Health, Education, and Welfare described tuition tax credits as a "devastating blow to public school education in this country," a proposal that "stands the American tradition of public education on its head." (Dallas Times-Herald, February 27, 1978) Carl Rowan fears that if such a scheme were made law, "The public school system will become a crippled outpost for children of families so poor that, even with tuition tax credits, they can't send their children to private schools." (Dallas Morning News, March, 1978)

8. Still, it's **undemocratic**. There would be a sort of taxation without representation if tax credit maneuvering prevailed. The decisions regarding private and parochial schools would be made beyond the reach or influence of the taxpayer. Public schools have their problems responding to the 16,000 local school boards. But, that's democracy at work.

9. Penultimately, it's **dishonest**. To use the parents' tax credit for a conduit to get tax monies into private and parochial schools is a tad shady. The constitutional tests have made it clear that it's not right to try to do something indirectly that is directly forbidden. Such a subterfuge is unworthy of the U. S. Congress.

10. Finally, it's **intrusive**. Government regulations would inevitably and legitimately follow an alternate school system in which the public had such a vested interest. Thomas A. Shannan, Executive Director of the National School Boards Association contends that, "without strict regulation, there would be no way to prevent the subsidies provided through tax credits from helping schools that endorsed values of communists, the Ku Klux Klan or other groups." (New York Times, April 23, 1981) Andrew Greeley, noted Catholic sociologist, and others oppose tuition tax credits because of increased government control of parochial schools.

One of the great strengths of private and parochial education is

found in the freedom from government intervention. It would be sad to see that freedom swapped for a mess of tax credit pottage.

President John F. Kennedy understood the perils of public support for private and church related schools. He said, on September 15, 1960, "I believe in America where the separation of church and state is absolute...where no church or church school is granted any public funds or political preference."

Government's duty is to leave private schools alone. □

-This article is reprinted from the July-August, 1981 issue of Report from the Capital, the monthly magazine of the Baptist Joint Committee on Public Affairs.

JEW'S OPPOSE ANTI-ABORTION BILL ON CONSTITUTIONAL AND MORAL GROUNDS

(Continued from page 24)

"In the name of promoting life, the statute is, in fact, in danger of offending grievously the life-affirming impulse of a large segment of our society whose sensitivity to this issue I assure you is as intense as that of those who come at this issue from different theological premises," the AJCongress leader told the subcommittee.

"The free exercise problems created by this legislation aside, it seems to me that it is simply indefensible for the Congress of the United States to say to the faithful adherents of a large number of religious traditions that their deeply held religious views with respect to the sanctity of life are misguided and wrong," Mr. Siegman declared.

"I am sure that that is not your intention, but that is the inescapable consequence of the proposed legislation," he asserted.

"The tradition that nascent life has value is a position that all religions share," he said. "What is objectionable about the proposed legislation is that it would leave decent men and women helpless and trapped in situations where more than one value is at stake. It is precisely in situations of such conflict that we turn to our respective religious traditions for moral guidance. The proposed legislation preempts that process and presumes to make that critical moral judgment." □

the CHURCH in ACTION

EASTERN ASSOCIATION HOSTED

ASHAWAY, RI-We have been very busy in Ashaway. On February 14 Billy Harrington and Tina Marsh were baptized. On Resurrection Sabbath night we had a celebration which was planned by Linda Lawton.

Our church hosted the Eastern Association May 15-17; Bill Bowyer served as President. Dr. Samuele Bacchiocchi of Andrews University, author of FROM SABBATH TO SUNDAY and DIVINE REST FOR HUMAN RESTLESSNESS was the featured guest speaker. He presented "Experiences and Research at the Vatican University" and also "Divine Rest for Human Restlessness" and "Sunday: Holy Day or Holiday?"

Mary Clare, of the Board of Christian Education, conducted a workshop entitled: "Everyone a Teacher/Learner." A gospel music concert was presented by Kenneth Dodson. The Executive Vice-President of the Missionary Society, Rev. Leon Lawton preached on "His Work--and Ours." Music was provided by the combined choirs of the Westerly and Ashaway churches under the direction of Linda Lawton with Kathy Miller as organist.

Pastor Gordon Lawton recently completed a series of nine sermons on the 1981 Conference theme "Grow with God." Interested members have been meeting following the fellowship meal on Sabbath for prayer, asking God's guidance for our local body.

The Light Bearers for Christ team shared their witness through word and song on June 1. Those who attended were richly blessed. We are thankful that many of our members have experienced God's healing in recent months. □

-Helen Brayman

SERVICE HELD IN NEW CHURCH CENTER

BLOUNTVILLE, TN-May 30 was a day of celebration for the Upper East Tennessee Church. The first worship service was held in the new Church Center.

Much work has gone into preparing the way for this day; and we are very grateful to those who labored in the tearing down and rebuilding of walls, ceilings, etc., to those who donated much needed items, and to those throughout the denomination who supported us financially. Although the official dedication of the center will take place at a later date, an expression of thankfulness was made to God for what He has provided.

The worship service, led by Pastor John Camenga, emphasized what a joy it is to know that God continues to take care of us and that through Jesus victory is assured.

Special music was provided by the Carpenter's Tools, a newly formed group of our senior highs and young adults. Three of our graduating seniors - Yvonne Fields, David Palmer, and Denise Thomas - were honored during the sharing time.

Seven classrooms were ready for use for Sabbath School; some with a fresh coat of paint and new electrical fixtures and carpet. Only one classroom has yet to be finished.

Following a fellowship lunch the afternoon was spent in touring the

grounds and relaxing in the homelike atmosphere of the Christian Education building.

The evening program was celebrated as YB Night, a finale for our Young Believers (those in grades 1 thru 6) under the leadership of Linda Camenga. Ten YB'ers participated in the presentations of their special project for this year, a musical, "Down by the Creek Bank."

The leaders of the YB program and all those who helped throughout the year were recognized. The highlight of the evening was when the YB'ers received their banners with the emblems showing their growth. Our four sixth graders were also honored with a special butterfly pin in addition to the butterfly emblem on their banners.

Although an award will not always be given each year for an outstanding YB'er, special recognition was given this year to Deanna Wright for her many contributions to the YB program.

All were invited to browse through the display of notebooks and other projects done during the year.

And, as this day of celebration came to a close, bringing to mind all the blessings the Lord has given us, one could not help but think of the words to the last song in "Down by the Creek Bank" and ask the Lord "Is there anything I can do for you?" □

-Barb Wright

SEVERAL ADDED TO MILL YARD CHURCH

LONDON, ENGLAND-The Lord's work is moving forward at the Mill Yard S.D.B. Church in London. On May 18 a year ago our Chapel was dedicated. We are thankful for the lovely facility in which to worship and expand our witness in this section of the city. On April 12 we had a service of baptism when five precious souls were baptized. At the same time a member of one of our churches in Jamaica who has moved here joined the Mill Yard Church. We celebrated the Lord's Supper on April 18 and we plan another baptism in the very near future.

Since we began to worship in our

own building the attendance has grown. We have services every Sabbath and also on Sunday night. Every third Sunday in the month is a special day of fasting and prayer. On Wednesday nights we have a service of prayer and Bible study in the Stroke Newington section of London.

During the recent demonstrations and disturbances in the city unfriendly slogans were painted on the front of our church. Several other area buildings were defaced including a Jewish synagogue. It seems we are living in the very end when violence fills the earth even as it was in the days before the flood. God bless all our people everywhere. □

-Pastor A. L. Peat

A STEP IN FAITH - NEW PARSONAGE PURCHASED

NORTONVILLE, KS-A step of faith toward the future was taken recently by the Nortonville S.D.B. Church. At a special business meeting, the church voted to purchase the Zwygart property immediately north of the church. The asking price for the property for some time was \$42,000 but was reduced to \$30,000 when the church became interested. The house is white with black shutters, wood frame construction in basically good condition. The house contains living and dining rooms, kitchen, three bedrooms, one and one-half baths and a garage. It has gas heat and central air with a full basement.

Why buy the property? The price was right to make it a sound investment. Also control of this property so close to the front door of the church is very desirable. It will make a more energy-efficient parsonage, with the larger well-kept parsonage serving as the pastor's study, church office, classrooms, small dinner

meetings with overnight facilities available. Already half of the cost for this parsonage has been met with giving or pledges. The Youth Fellowship held a pizza supper with the profits going to the new property. The Lord's Acre gifts have been designated toward this purchase. Stepping out in faith has been most satisfying. Everyone can pray and enjoy this!

As the church family arrived to attend services on May 30 they drove up the newly resurfaced driveway of asphalt chip and seal. The resurfacing was done from the entrance east of the church to the exit on the west. Gone are all the uneven raised dangerous cement areas so much of a concern for walking, especially during icy or cold weather. The cost of the project was \$1,325 and half of that amount has already been received/pledged. It has been heartwarming and gratifying to see the church family decide upon projects, seek bids, and to meet the expenses as soon as possible. □

-Mrs. Merlin Wheeler

OLDER AMERICANS SABBATH

ALFRED, NY-On May 23 a special worship service at the Alfred Seventh Day Baptist Church recognized the Senior Citizens of the church. Special affection was shown to those who have been long-time members of the church. Each member 65 years of age and older received a carnation. John Jacox was honored for the most years of membership in the church-77!

Mrs. Agnes Bond received a plaque as she was elected by her peers for the Outstanding Contributions Award for her dedicated years (68) of service to further the well-being of our church.

A fellowship dinner followed worship, with John Jacox and Rev. Albert Rogers sharing some reflections from the past. Barb Snyder asked some questions to be answered in small groups by the Senior Citizens to enlighten the younger generation on how it was in the "good ole days." Cobblers a la mode were then served for dessert, with Sharon Jackson and Sandy McGraw hostessing the dinner. □

-Spires

MARRIAGES

REEDER-HILES. — Russell Reeder, III, son of Mr. and Mrs. Russell (Ethel A. Keene) Reeder, Jr., of Williamsport, PA., and Holly Renee Hiles, daughter of Mr. and Mrs. Hartley Howard (Frances Marie Davis) Hiles, of Bridgeton, NJ were united in marriage on May 15, 1981, at the Marlboro Seventh Day Baptist Church by the pastor, Rev. Donald E. Richards.



The Schenectady, NY, church is happy to have two young ladies in SCSC this year. Heikki Fuller and Myrna Barber will be well identified with these tee shirts as they go to the training sessions in Colorado. □

PACIFIC NORTHWEST SDB'S MEET AT SEATTLE

SEATTLE, WA-The second meeting of Seventh Day Baptists in the Pacific North West was held at the Seattle Church on May 9. Representatives were present from the Seattle Area, Portland Area, and Centralia Churches and also from the Fellowships in Pacific, Spokane and Central Oregon. General Conference President, Pastor Charles H. Graffius of Los Angeles, was the guest speaker.

A part of the Sabbath afternoon meeting was given to a service of praise, led by Katherine Davis, with Maude Posey accompanying. Representatives from each church shared in exciting developments of the Lord's leading in church growth in the Pacific North West. It was especially gratifying to have Bill Goff and Frank Lozano from Spokane, Wa, and Mr. and Mrs. George Tuttle and their granddaughter, Tami, from Redmond, OR, with us to share about their newly organized Fellowships. Pastor Wayne Babcock's solo, "The Longer I Serve Him the Sweeter He Grows" was a highlight for many.

Following a turkey dinner sponsored by the Seattle Church, the Seattle Youth Fellowship presented a play, "Acts Chapter 16." Evening activities were concluded with a Y F party, led by Justin Camenga; a young adult gathering at the home of Tom Brown; and a social time for "older adults" in the church basement. The next meeting was scheduled for November in Portland, Oregon.

It was decided to investigate organizational plans for SDB's in the Pacific North West, with goals and possible incorporation. A committee with representatives from the churches was established. □

-Soundings

BIRTHS

BONSER. — A daughter, Kris Irene, to Bob and Maria Bonser of Dodge Center, MN, on June 7, 1981.

OSBORN. — A son, Peter Brent, was born May 27, 1981 to Phillip and Holly (Harris) Osborn of Euless, TX. (The Osborns are members of the Dodge Center, MN, church.)

ACTIVE MINISTRIES IN NORTONVILLE

NORTONVILLE, KS—On February 7 our worship theme was "Heaven," divided into three messages: Options to Obedience, Tests of Travel, and Facing the Future. Our service on the following Sabbath was an emphasis on the Christian Family. The sermon "Father's Failures" stressed fathers' providing leadership in their homes with their families as the top priority. During the service children, young people, parents, friends and relatives were given opportunity to pledge support of the family. Also, upon invitation, couples came to the altar to renew marriage vows with each other.

During children's time each week preceding Easter, symbols were chosen to tell the story of Jesus—each child was given a symbol with scripture verse to take home as a reminder of Jesus. One symbol was hung on a cross each week. After children's time, children up to third grade proceeded to the church basement for "Learner's Worship" led by Leon Wheeler. The children look forward to their own church service with Bible stories and songs.

Praise for the risen Savior was the center of Easter Sabbath services in music, scripture and the observance of the Lord's Supper. The story in music was sung with several appropriate hymns of the faith. The sermon "Reactions to the Cross" asked—What is our reaction to the Cross - and which sinner do you copy?

Mother's Day the worship service was led by Don Chroniger and we welcomed Don's faculty observer, Dr. John Reist, Associate Professor of Theology at Central Baptist Theological Seminary. The sermon topic was "The Endangered Species: Mother." Our two oldest mothers, Edna Wheeler and Essie Kenyon, were presented beautiful red geraniums. Every girl and woman present was given a coleus plant.

We honored our graduates on May 23. Eighth grade graduates were Steve Osborn and Kelli Wheeler. Graduating from high school was Tim Osborn. Three of our church family received their Master's: Clifford Bond, Master of Divinity; Charlotte Mennen, Master

of Divinity; and Sam Wheeler, Master of Arts. Camille Bond graduated from the seventh grade in Atlanta, GA.

Three have assisted with church functions while Pastor Osborn recuperated. They are Don Chroniger, Leon Wheeler and Charlotte Mennen. Pastor Osborn served as Chaplain at Jefferson County Hospital the week of March 29 - April 4.

Several of our church family attended the Basic Youth Conflicts Seminar in Kansas City April 6 - 11, and Walk Through the Bible Seminar two Sabbaths in May. The "Walk Through the Bible" was a condensed history of each Testament and was presented to the congregation two Sabbaths.

At present up to twelve cassettes are made of each Sabbath worship service and distributed to several homes. The church has invested in recorders, cassettes and postage to do this. Judging from the response received it is a good investment. Pastor Paul and Tim Osborn have done most of the work and are now training replacements.

Cheri Appel is the Editor/Reader of the monthly cassettes of THE SABBATH RECORDER. This service is for the "hard-of-seeing" folks who request it. At present the original is circulated in Nortonville and two copies are mailed to others.

Pastor Paul Osborn read his official resignation to the Nortonville church on January 17. He has accepted the call to serve the church in Dodge Center, MN. We are grateful for the past fifteen years, not only for his leadership as pastor, but for his keeping us informed and encouraging us to become involved through prayer and action. We have been privileged to share in the lives of the whole family—Steven was born here and we've seen Phil, Karen, Joel and Tim graduate from our high school. Muriel has been a favorite teacher in the Winchester-Nortonville schools for the past fourteen years and a leader in the Children's Sabbath School which meets each Sabbath in the church basement. We shall miss them, but send them to their next parish with our gratitude and best wishes. □

Mrs. Merlin Wheeler

OBITUARIES

CAMPBELL. — Paul William, was born October 3, 1902 and passed away June 18, 1981 by an unfortunate accident. His residence burned and he was not able to be rescued.

He was a lifelong member of the Hammond Seventh Day Baptist Church as his mother, Edna Booth Campbell, was a charter member of that church, organized in February of 1889.

Paul was the church treasurer from 1948 until 1972, and an ordained deacon, serving in these capacities until the Hammond church disbanded in 1972. Paul then placed his membership with the Little Rock Seventh Day Baptist Church.

His family had preceded him in death, leaving him as the sole survivor, except for his nieces and nephews.

Services were held in the chapel at the Thomas Funeral Home on June 20, conducted by Rev. H. Earl DeLand. Interment was at the Woodlawn Cemetery.

—H.E.D.

DALAND. — Alexander Kentworthy, son of the late William Clifton and Agnes Norton Daland, was born July 12, 1895 in Westerly, R.I., and died at Durham, N.C., on December 17, 1980.

His education, received in Milton, was interrupted by service in World War I. He graduated from Milton College in 1925. He spent most of his life as a construction worker in the areas of Rockford, Ill., Milton and Janesville, Wis. He was an avid tennis player, and is credited with bringing first-class tennis to Milton. Following his retirement he spent several years in a VA Hospital at Tomah, Wis. He spent his last years at Durham, N.C., near his sister Stephanie and other relatives.

A graveside service was held on June 19, 1981 in the Milton Cemetery, the Rev. Earl Cruzan officiating.

—E.C.

JACKSON. — Stephanie Daland Hall, daughter of the late William Clifton and Agnes Norton Daland, was born March 18, 1893 in Westerly, R.I., and died at her home in Durham, N.C., on April 3, 1981.

She was educated at Milton College and Wisconsin Library School in Madison. She taught in this school following graduation. On August 14, 1923 she married Frank Gregory Hall, a widower with a three-year-old daughter. To this union was born a son, Kenneth. After the death of Dr. Hall in 1967, Stephanie married Dr. Hartley H.T. Jackson in 1970. Dr. Jackson died in 1976. Mrs. Jackson was a member of the Milton, Wis., Seventh Day Baptist Church.

Stephanie is survived by a stepdaughter, Betty Anne (Mrs. Fredrick) Boutwell of Santa Barbara, Calif.; a son, Dr. Kenneth Hall of Durham, N.C.; eight grandchildren and four great-grandchildren.

A graveside service was held on June 19, 1981 in the Milton Cemetery.

—E.C.

MATAKA. — Pastor Watson Mataka was born in 1926 in Zanzibar and died June 15, 1981 at his home near Makapwa Mission, Malawi.

His Malawian parents were in Zanzibar

where his father was with the police. They returned to Malawi when Watson was a small boy. His parents became Muslims when in Zanzibar and he followed their religion, being sent to a Muslim school. When still a boy he was asked to conduct worship in the mosque. Later he went to a mission school and in the Bible classes he saw that "in Jesus is salvation." He came to the Lord and was baptized in 1940.

He became a teacher and taught several years in mission schools, coming to Makapwa in 1959. After finding satisfaction as a Christian teacher, he desired to have a greater opportunity, with adults also. Thus he felt a calling to serve the Lord in the pastoral ministry. He was sent to Likubula Bible Institute for more preparation.

Since 1969, Pastor Mataka served the Seventh Day Baptist churches in Malawi, his first appointment at Makapwa Mission. Later he went to Kenya where he worked in the Kissii district as a missionary for almost a year. On his return, he went to Mataka Church and was at the time of his death serving eight churches in that area.

For three years he wrote the Chichewa Helping Hand. He did much translation for the missionaries, both in oral messages and written lessons of various kinds. He traveled to many of the Seventh Day Baptist churches in southern Malawi for teaching and evangelism. His depth of spiritual understanding, winsome manner and sincere love for everyone made his ministry of real benefit to the people.

At his death, he was the Chairman of the Board of Trustees of the Central Africa Conference of Seventh Day Baptists. He was also a Vice-president of the Seventh Day Baptist World Federation, and had twice visited the U.S. as a representative to meetings of that organization.

His death occurred during the last week of this year's Pastoral Refresher Course. Several of his brother pastors and missionary David Pearson took part in his funeral service, held in the Makapwa Church.

He is survived by his wife; eight children: Smile, Egret, Evans, Dick, Wyson, Earl, Martha and Hannah; and two grandchildren. —B.P.

MOULTON. — Berna Beth Barber was born July 13, 1916, in North Loup, NE, the daughter of Gell Hazel Barber and died June 14, 1981 in Grand Rapids, MI.

She moved to Battle Creek in 1931 and later resided in Kalamazoo and Benton Harbor before moving to Grand Rapids. She was a member of the Battle Creek Seventh Day Baptist Church, the OES Chapter in Benton Harbor; a past president of the Benton Harbor P.T.A. and of the Four Seasons Garden Club; and a former member of the Benton Harbor Lady Lions.

She is survived by her husband, Roderick Moulton; a daughter, Mrs. Marlene Gretzinger of Rockford, MI; a son, Charles Moulton of Alexandria, VA; one grandson; a brother, Darrell D. Barber of Trenton NJ; and a sister, Mrs. Sheldon (Lois) Van Horn of North Loup, NE.

Services were at the Royal Funeral Home in Battle Creek by her pastor, the Rev. S. Kenneth Davis. Interment was in Memorial Park Cemetery.

—S.K.D.

RECORDER REACTIONS

We find each issue of the *Sabbath Recorder* valuable to our church. We especially appreciated the February, 1980 issue dealing with the Sabbath — it was very well done. The Melbourne church is sending our Christian greetings to all our dear-brethren.

Pastor Joseph Alegre
S.D.B. Church
Melbourne, Australia

...

Enclosed is my renewal. Thank you for a wonderful magazine. I am indexing the *Sabbath Recorder*. May God bless.

Sandra L. Reynolds
Friendship, NY

...

How reasonable for such a wonderful publication!

Mrs. Elizabeth B. Percy
Salem W.V.

...

We enjoyed so much the article "Thoughts on the Sabbath" written by Mrs. Joanne Droppers in the May issue. The article was so expressive in appreciation of the blessedness of the Sabbath... Thank you for publishing her testimony.

Erv and Hilma Gillespie
Los Angeles, CA

...

Enclosed is \$6.00 for renewal of my subscription to the *Sabbath Recorder*; it is so filled with inspiring articles and the good news of the SDB expanding witness.

Thelma Tarbox
Saunderstown, RI

...

Enclosed is my renewal; thank you for the great blessings in our *Sabbath Recorder*.

Lenora Ford Winter
Dysart, IA

...

Just a note to let you know how much I appreciate *The Sabbath Recorder* of recent months. They are recommended reading in our church. I especially appreciated the article by Joanne Droppers, "Thoughts on the Sabbath." I claim one should express his feelings especially about a job well done. May God bless.

Rev. Wayne Babcock
Centralia, WA

...

Thanks for the *Recorder*. I have only been a Seventh Day Baptist for two years

but am so glad to be able to tell the "Good News" the world stands in need of today. I really enjoy the *Recorder* and pray much for its success in spreading the Gospel... God bless our denomination and its work.

Veola G. Cox
Columbus, OH

...

In light of possible future extrapolated interpretations of the definition of abortion as stated in the abortion statement ("Abortion is the taking of innocent human life"), this Pandora's box is best left closed by the Seventh Day Baptist General Conference.

If individual Seventh Day Baptists wish to express their sentiments in active support of the definitive abortion statement they can work through public organizations established for that purpose.

A plurality of votes will only serve to polarize positions, not resolve them. A polarized Conference is conducive to negative results.

William Vis
Paint Rock, AL

...

I would like to thank my friends in many churches across the country for your cards, letters and other indications of love during my seven weeks in the hospital. Most of all I am thankful for your prayers in my behalf. I am now home and look forward to a complete recovery.

Bert Welch
Ardmore, TN

...

Paul Harvey in the March 22, 1981, issue of GRIT, shared the following: "In 1950, 91% of American students attended public schools. Today only 74% do; the rest attend private schools. More than one million school children attend Christian schools. A Christian school opens every seven hours in the United States."

We do not, as far as the writer knows, have a single SDB school in this country. This has not always been the case. Our denomination has supported in the past at least fifteen academies, two colleges, and a university. All are gone, or they have passed into secular hands.

A charter has been granted to begin an SDB Academy at Fouke, Arkansas. A building is available, a teacher is available, however the necessary funds are not available. A sum of \$15,000 is needed to operate for a twelve-month period. A date of May 30 has been set to raise the necessary money. Those interested in learning more about the Academy may write to: Floyd L. Goodson, Box 352, Fouke, AR 71837.

Floyd L. Goodson
Fouke, AR

**The belief
that accepting Christ
releases men
from keeping the
law of God
is a dangerous
and unbiblical
teaching.**

**I BELIEVE IN THE
RIGHTEOUSNESS OF CHRIST**

(Continued from page 7)

the workman like itself, but the workman makes the work like himself. So it is with the works of man. As the man is, whether believer or unbeliever, so also is his work—good if it was done in faith, wicked if it was done in unbelief."

The danger of dead words. Luther's statement, of course, was but a commentary on Romans 14:23: "Whatsoever is not of faith is sin." If we are not "in Christ," all our *good* deeds, as well as our *bad* deeds, are an abomination to God. All such "righteousnesses are as filthy rags" (Isaiah 64:6). They are "dead works" (Hebrews 6:1).

The gospel is Good News, not good advice. It tells us that Christ has already redeemed the whole and borne the brunt of all our sins—past, present, and future. God is reconciled to us and invites, "Be ye reconciled" inasmuch as, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21, RSV).

All who believe the Good News are "accepted in the beloved." They are "complete in him." Christ is made unto them "righteousness, and sanctification, and redemption."

The Scriptures declare, "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1, RSV). We are not under the law as a means of salvation, and the knowledge of such marvelous grace delivers us from the dominion of sin (Romans 3:20; 6:14).

The *fruit* of our new relationship with God must ever be distinguished from its *root*. We are saved by faith alone, but the faith that saves is never alone. We are not saved by a mixture of

faith and works but by that true faith which inevitably works. God justifies no man whom He does not hope eventually to sanctify.

"I would not work my soul to save,
For that the Lord hath done.
But I would work like any slave
For love of God's dear Son."

The believer works from the cross, not to it. True Christianity has ever taught that union with God by faith brings holiness, but heresy affirms that a self-achieved holiness can result in union with God. One writer has summed up the balance of truth as follows:

"There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first. . . is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God" (E.G. White, *Steps to Christ*, pp. 59, 60).

Man's part in salvation is comparatively minute but nevertheless indispensable. While objectively, Christ is all, subjectively, faith is all, and it is a faith which ever yields holy fruit. We are to prove we live by our actions. Our words, ways, and tempers should tell the same story. We should not live the torpid life of a tortoise or sloth but the energetic, vibrant life of a deer. Christians are not meant to be like insects which grow to a certain point of development and then stop. Rather, we should be like trees which ever increase in strength and influence.

God's work within. Now we can reconcile the apparently contradictory scriptures mentioned earlier. Yes, we must work out our own salvation, but the rest of the text says, "For it is God that worketh in you both to will and to do of his good pleasure" (Philippians 2:13). We can work out only what we permit God to work *in* as we look to the crucified and risen Christ.

Whatever contribution men make to their own salvation is made by the grace of God. If there is in our celestial robe of righteousness but one stitch of our own making, we will be lost. If there is but one link of salvation's chain of ten thousand links that is of our own devising, we are hopelessly lost. God is both the Author and the Finisher of our salvation as we look to Him in adoring faith.

For further thought

1. Just how important is the righteousness of Christ to one's salvation? Can any works of ours add to what Christ has already done—through His perfect life and sacrificial death—in regard to our redemption and salvation?
2. Discuss the implications of the author's statement: "Apparently no sacrifice of our own to God is acceptable until we have accepted His sacrifice." How does this apply to man's activities for God?
3. What part, if any, do a person's works and deeds play in the salvation process? Are we saved by faith alone or by faith plus something we do?
4. What does it mean to "work from the cross, not to it"?
5. Just how important is the righteousness of Christ? Can anyone be saved without it? Were the people in the Old Testament redeemed by virtue of the animal blood shed through the sacrificial system?

It is our part to cultivate faith by study, meditation, prayer, and obedience, remembering that while it is the *look* which justifies, it is the *gaze* which sanctifies. To believe is to receive. As we trust, the Holy Spirit fills; if we cease to trust, He ceases to fill, and His presence is ever evidenced by the abounding works of love.

The learned Bishop J. C. Ryle puts the whole thing in a nutshell as follows:

"The plain truth is that men will persist in confounding things that differ—that is, justification and sanctification. In justification the word to be addressed to man is believe—only believe; in sanctification the word must be 'watch, pray, and fight.' What God has divided let us not mingle and confuse.

"According to the degree of his faith the Christian fights well or ill, wins victories or suffers occasional repulses, comes off triumphant or loses a battle. He that has most faith will always be the happiest and most comfortable soldier. Nothing makes the anxieties or warfare sit so lightly on a man as the assurance of Christ's love and continual protection. Nothing enables him to bear the fatigue of watching, struggling, and wrestling against sin like the indwelling confidence that Christ is on his side and success is sure. It is the 'shield of faith' which quenches all the fiery darts of the wicked one" (*Holiness*, pp. ix, 37).

To the fray! D-day is past. V-day is sure! □

Dr. Desmond Ford once headed the theology department of Avondale College in Australia. Now living in California, he is seeking to bring a clearer understanding of the Gospel to his denomination (Seventh-day Adventist). He spent two days at the Seventh Day Baptist Ministers Conference in Daytona Beach sharing his understanding of Adventist and Baptist history.

(Reprinted with permission of the author.)

EDITORIAL

(Continued from page 27)

seems. However, the most serious situation in regard to disease and lack of food is in Somalia, Ethiopia and the Sudan.

The United Nations and many U.S. relief organizations are at work seeking to help alleviate the situation. Much remains to be done and the story no doubt has not been fully told. Once more we hope the world will rise to the occasion to help our fellowman. Our assistance to the refugees in Africa will "mean strengthening oneness in a world that has become so interdependent that failure to help one's neighbor may easily result in the destruction of one's own house." □

ELEMENTS OF SUCCESS

(Continued from page 8)

of Israel out of Egypt, he felt that he was unable to speak for God because of his own inability to communicate. Communication is crucial to any relationship and it is no different for the church including any denominational function. **Communication** between the people and the boards and agencies is crucial.

I don't know exactly what the necessary proportions of these elements are required for success. But, I do know that they are all necessary.

For the next five months we will be exploring each of these elements together, praying that God will indeed be successful through his peculiar people called Seventh Day Baptists. When Moses asked God "who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" God said: "I will be with you." I believe that God is with us also and that we will be successful as long as we are following His plan for us. □

In Honor

One day the door to heaven opened wide
So Stephen, looking up, could see inside.
Then, in amazement and wonder and awe,
He told those around him what he saw:
". . . the Son of Man standing on the right
hand of God."

Christ sits on a throne at God's right hand,
But this special day He was seen to stand
As though to greet, with honor and love,
A guest that would soon arrive above:
Stephen's own spirit coming there to be with
God.

- Mabelle Wiard Willmarth



**UNITED BIBLE SOCIETIES
PRESIDENT LAUDS
WORLDWIDE EFFORT TO
SPREAD THE WORD**

NEW YORK, May—"Despite the bad news in the world today, we have one piece of good news, and that is the authoritative Word of a good and loving God."

Dr. Oswald C. J. Hoffmann, president of the United Bible Societies and world-renowned speaker of the International Lutheran Hour radio broadcast, told more than 450 guests and supporters of the Bible cause at their annual meeting recently that the American Bible Society is a growing concern with 165 years of history to prove it.

"The heart and soul of the Good Word is Jesus Christ, and He is the same yesterday, today and forever."

Elaborating on the work of the American Bible Society worldwide, Hoffmann said that the highly important work of Scripture translation and distribution requires the best scholarship, the widest cooperation and the deepest commitment available on the part of churches, missions and Bible Societies throughout the world.

The Bible Society's annual report presented at the meeting revealed that a total of more than 40 million New Reader Scriptures were shared with new literates around the world during 1980. These Scriptures play a vital role in winning the world's peoples for Christ through Scripture evangelism.

Latest reports show New Reader Scripture Selections have been translated into a total of 348 languages and have been printed in 249 of these languages.

Translation is proceeding in an additional 84 languages for a total

of 432 languages in which work has been undertaken. Of these, 213 languages are spoken in Asia, 146 in Africa, 69 in the Americas and four in Europe.

The figures for 1980 reveal that the American Bible Society has 38,978 Volunteers nationwide, with 13,518 Church Representatives and 2,820 who maintain Scripture Courtesy Centers.

The ABS world report showed that the United Bible Societies of which ABS is a leading partner, contributed significantly towards a total distribution of more than 440 million Bibles, New Testaments, Scripture Portions and Selections worldwide.

In Africa alone, 16.6 million Scriptures were shared with the peoples of that land, with more than five million Scriptures made possible by donor gifts to the UBS world service budget of the American Bible Society. Worldwide, ABS contributed nearly 43 percent of the total number of 187.8 million Scriptures shared by members of the United Bible Societies last year.

Since 1816 nearly 3.2 billion Scriptures have been distributed worldwide by the American Bible Society.

Throughout the years ABS has published and disseminated God's Word without doctrinal note or comment and without profit. □

**JEWS OPPOSE
ANTI-ABORTION BILL ON
CONSTITUTIONAL AND
MORAL GROUNDS**

WASHINGTON—The American Jewish Congress urged the U.S. Senate to reject a sweeping anti-abortion bill, arguing that "the proper role of government in a free society is to allow the different religious traditions to inculcate their own beliefs about the appropriateness of abortion and to leave the final decision to the woman, answering to God and conscience."

In testimony before the Senate Judiciary Subcommittee on the Separation of Powers, Henry Siegman, executive director of the American Jewish Congress, stated that "this legislation takes sides not between a moral and a permissive approach, but between two conflicting approaches that are equally grounded in profound religious con-

viction and in a desire to enhance the sacredness and dignity of life."

Mr. Siegman told the panel that AJCongress also opposes the bill because "it usurps the role of the Supreme Court as the final arbiter of the Constitution" and because it is "a direct assault on the constitutional liberties of all Americans."

"We know of no Jewish organization, including those that oppose the right to freely choose an abortion and governmental funding for abortion, that believes that Congress has the power, by ordinary legislation, to overrule a decision of the United States Supreme Court (or any other court), which, interpreting the Constitution, recognizes a particular right as protected by the Constitution," he said.

Quoting from a 1943 Supreme Court decision which held that "the very purpose of the Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts," Mr. Siegman said that "for Jews, these principles are of the utmost importance."

The Jewish community is unanimous in its belief that the preservation of these principles is threatened by the proposed legislation, Mr. Siegman added.

The Jewish religious view on abortion is not uniform, Mr. Siegman explained, because "classical Jewish sources on the subject permit a wide range of opinion."

There is, however, a consensus in Jewish tradition that a fetus is not a person prior to birth, and that abortion is not a capital offense, he said. "A distinction must be made between the view that the termination of potential life for less than serious reasons is morally objectionable, and the view that the fetus is a human life."

"The latter view is unique to the Catholic Church—and surely commands respect—but it is a view that is not shared by Jewish religious tradition or by other major religious traditions," Mr. Siegman said.

The legislation under consideration represents "not merely a clash of ideology but a fundamentally divergent approach to the most basic of human and religious values," he continued.

(Continued on page 17)

by Linda Harris

This month's memory verse is in code. To break the code, you must match the shapes under each blank with the shapes in the key at the bottom of the page. A few examples are given underneath the key. To find out if you are right, look up the reference given.

Γ > □ □ □ □ □ □ □ □ □ □
 L Γ □ □ L C J > < E
 Π Δ Γ L C Γ E Γ E
 L C □ □ Γ Δ Δ Δ Π
 L Δ □ Γ > Γ C Γ Γ E E
 V □ E Δ E Γ Δ > Γ □ Γ > -
 Γ > L J Δ Π. I THESS. 5:18

A	D	G	X		Q	Z	W	T
B	E	H	M	K	N	Y	V	S
C	F	I	L		O	X	U	R

A = J B = □ C = Γ X = γ Y = ⊔ Z = ∩





FREED FROM WITCHCRAFT.
By Doreen Irvine. Thomas Nelson Publishers, paper, \$3.95.

This is the true story of an Englishwoman's demonic descent and her frantic efforts to find spiritual release. Doreen Irvine's early life was marked by family instability and poverty. She sought more from life and pursued her own way which led to a life of prostitution, drug addiction and finally Satanism.

The words of a gospel song she heard at an evangelistic meeting became the channel through which she would find salvation and release through Jesus Christ. The words were: "Only Jesus can take the sin and darkness from me. Oh, how much He cares for me." The book concludes with her release through the power of the Holy Spirit and the support of Christian friends. □

TRAITOR? THE STORY OF A SPIRITUAL CHAMPION. By Dr. Bob Gray. Thomas Nelson Publishers, paper, \$5.95.

Disowned by his family. Branded by his closest friends and colleagues as **meshumud** --traitor. Jacob Gartenhaus, an orthodox Austrian Jew, passionately believed Jesus to be the Hebrew Messiah, and for this he paid the high cost of persecution and sacrifice.

This is the autobiography culminating the 65-year ministry of Dr. Gartenhaus, a Southern Baptist pastor and evangelist. He built a zealous ministry of burning compassion and spiritual commitment. He ever sought to win the lost to Christ and to fight anti-Semitism wherever he found it.

He became the first Southern Baptist missionary to some 800,000 Jews in the South. He later founded the International Board of Jewish Missions, whose outreach now includes seventy missionaries on six continents. □

WITH CHRIST IN THE SCHOOL OF DISCIPLE BUILDING: A Study of Christ's Method of Building Disciples. Carl Wilson, Zondervan, 1976, 336p.

The ministry of disciple building is a critical aspect of God's plan for growing churches and establishing His kingdom on earth. Unfortunately this part of the church's work has been practically nonexistent for centuries, and unless it is recovered and put into practice, Carl Wilson predicts devastating effects upon the church, especially with regard to its impact upon today's culture, value systems and world view. Wilson points out that the foundation of the American society's educational and philosophical systems was established by Protestant Evangelicalism during the eighteenth and nineteenth centuries. But the eroding tide of secular humanism has invaded every facet of our culture, evidenced in the scores of educational institutions, once church affiliated, having undergone the transition to secular schools, liberal state and federal court systems and "progressive" legislation in recent years. Today's church trembles before the Goliath of this onslaught of humanism.

The only way that this trend can be stemmed or possibly reversed is through the rediscovery of training Christians to live a lifestyle of discipleship. Evangelism is not enough! Follow-up and membership classes only scratch the surface. The need is for long-term training employing the method used by Jesus in His earthly ministry.

"When a close relationship is accompanied by personal teaching and application," says the author, "strong disciples who can multiply themselves by teaching others will be the result." Effective disciple building occurs in small groups. Patterning after Jesus' selection of the Twelve, the pairing of the Seventy for ministry and the inner group within the disciples, Wilson has found that groups of two to four, a group of about twelve and a larger group of learners is a good framework for growth.

Wilson asserts, "This principle of finding the interested and spending time building an intimate association with them is the key to Jesus' approach." The major scope of **The School of Disciple Building** is a syn-

thesis of the Gospels into a systematic plan for discipleship as modeled by Jesus. Basing his study upon a harmony of the gospels, Wilson identifies seven stages in Jesus' earthly ministry which serve as the structure for the plan: 1. Repentance and Faith, 2. Enlightenment and Guidance, 3. Ministry Training and Appreciation of Benefits, 4. Leadership Development and Government Under God, 5. Reevaluation and Separation, 6. Participation and Delegation, 7. The Exchanged Life and Worldwide Challenge.

These stages are both cumulative and progressive, each building upon the teaching, experiences and involvement of the prior step, and each calling the disciple to a deeper level of commitment, leadership and obedience.

The last part of the book is a discussion of some basic principles of disciple building to be used with each of the seven steps: Association for Communication, Fellowship for Discipleship, Involvement for Disciple Building, Motivation and Momentum, Evangelism and Discipleship, Prayer, Application of Truth To Obtain Obedience and A Call to Strategy and Dedication.

According to the author, "History shows the importance of small groups for fellowship. Historically any revitalization of the church has taken place when the importance of sharing in small groups has been rediscovered."

Carl W. Wilson is president of the Worldwide Discipleship Association, Inc., and has trained and taught disciple building principles for over twenty years with this organization, in the pastorate and with Campus Crusade for Christ. He has a Th.M. from Fuller Theological Seminary and has authored several other books and articles. □

— Reviewed by Rev. Larry Graffius

ACCESSIONS

PAINT ROCK, AL
John D. Bevis, Pastor

By Letter:
Pastor William E. Shobe
Shelley Hunt (Mrs. William) Shobe

SCHENECTADY, NY
Paul L. Maxson, Pastor

By Baptism:
Barbara Davis
James Fry
Heikki Fuller

The Sabbath Recorder



A TRIBUTE TO DR. HURLEY

EDITORIAL

In September of 1975, Dr. K.D. Hurley became Executive Secretary of the Seventh Day Baptist General Conference. He came to the position after serving for many years with distinction as President of Salem College in West Virginia. While at Salem College Dr. Hurley provided creative leadership and had the vision for the "Valley of Learning" which resulted in a new campus for the institution.

Dr. Hurley brought with him to the office of Executive Secretary a vision of a denomination moving forward in faith, led by the Spirit of the Lord. During his tenure many issues occupied our attention including church growth and reorganization. I believe it is safe to say that in the last few years we as a people have realized that we have much to share and that we can grow spiritually as well as numerically in the Lord. We have seen an attitude change on the part of many—and we are witnessing growth.

It is reported that President Harry S. Truman had a motto on his desk which read: "The buck stops here." No doubt this is true in many situations with the office of Executive Secretary. Problems must be faced, decisions must be made and someone ultimately must be responsible. Through it all Dr. Hurley has sought to be fair, to bring unity and to exemplify Christian charity.

Personally, I have appreciated the opportunity of working with Dr. Hurley both at Salem College and in denominational work. He has given this editor much support and encouragement. He knows well the work of the editor, having served as editor of the SABBATH RECORDER 1945-47. During the past few years he has contributed much to our denominational journal. He has written a monthly page sharing his views on the issues facing us as a people and recently shared: "We have a burning desire to be involved in bringing others to know the love and joy we experience in serving Christ." That's what it's all about!

K.D. and Shireen will soon be returning to the beautiful hills of West Virginia where they are building a retirement home near Salem. We would express the gratitude of all our people I am sure, and wish for the Hurleys many happy years of continued service to others and to their Lord. □

GOOD NEWS AND BAD

The good news is that the five million people of Cambodia were saved from famine, disease and economic prostration which in the Fall of 1979 threatened their very survival. Many people—including movie stars, religious leaders and Mrs. Roselyn Carter—highlighted their situation. Americans of all walks of life joined in the effort to save the people once their plight was really known. An international relief effort contributed more than \$800 million in aid—\$500 million from western countries through the United Nations, \$200 million from the Soviet bloc and \$100 million through private organizations in the west.

So many times we only hear the bad news and not the good. The good news is that the plight of the

Cambodian people struck a responsive chord and there was a response that resulted in the salvation of a nation.

All news regarding refugees is not so good. There is a crisis in Africa today where one out of every 75 is a refugee because of famine and/or war. To get this better into perspective, Kenneth F. Hackett of the World Relief Survey says: "If the same proportion were true in the United States, we would have received 3 million 'boat people' from Cuba instead of the 130,000 who in 1980 drew so much attention and protest."

Almost every part of Africa has political refugees it
(Continued on page 23)

GOD
LOVES
YOU

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This is what love is: it is not that we have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven. - 1 John 4:10

For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. - John 3:16

Because of his love, God had already decided that through Jesus Christ he would make us his sons — this was his pleasure and purpose. Let us praise God for his glorious grace, for the free gift he gave us in his dear Son! For by the death of Christ we are set free, that is, our sins are forgiven. How great is the grace of God, which he gave to us in such a large measure.

- Ephesians 1:5-8

This love I speak of means that we must live in obedience to God's commands. The command, as you have heard from the beginning, is that you must all live in love.

- 2 John 6

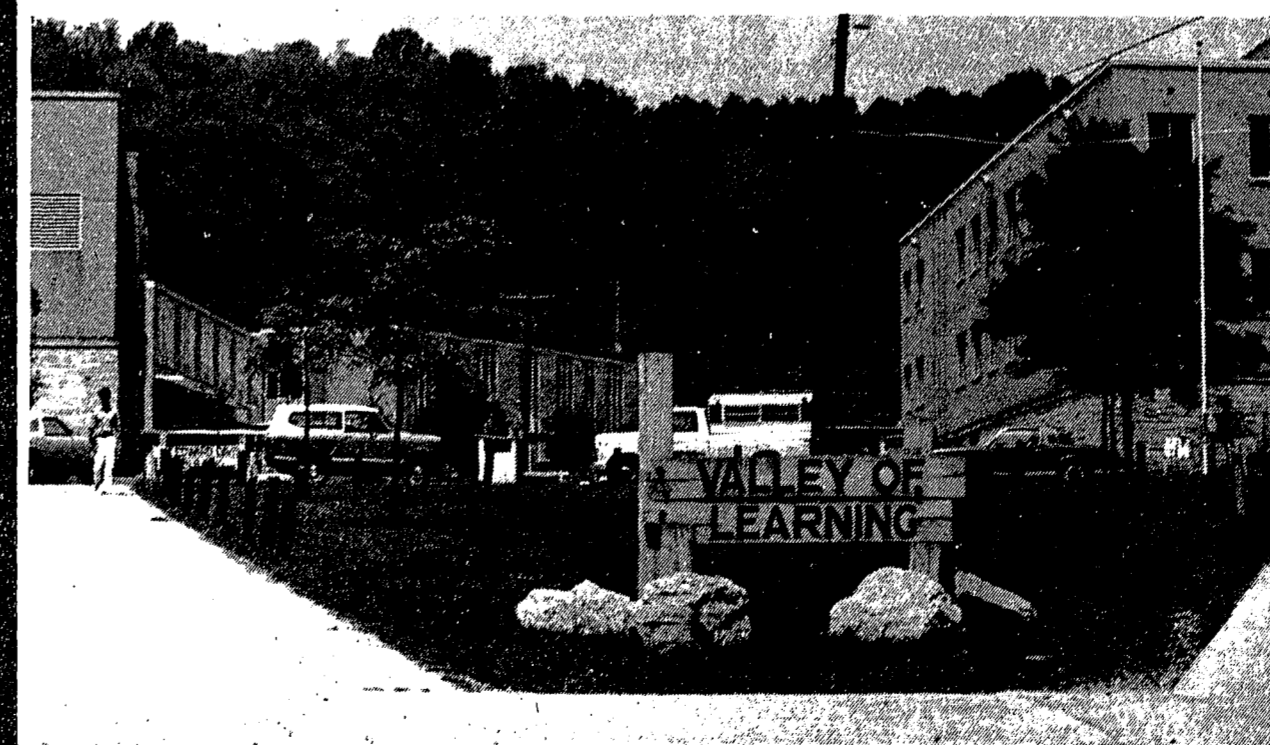
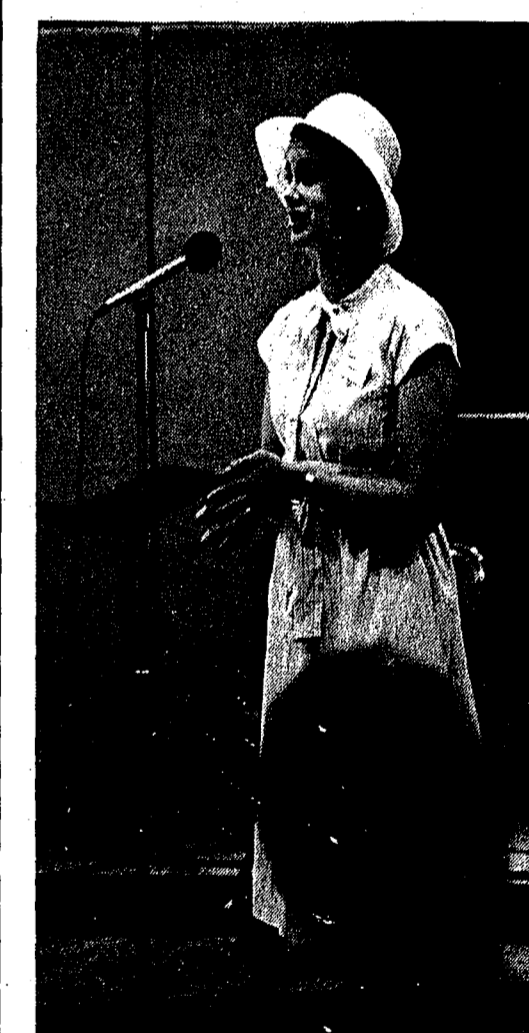
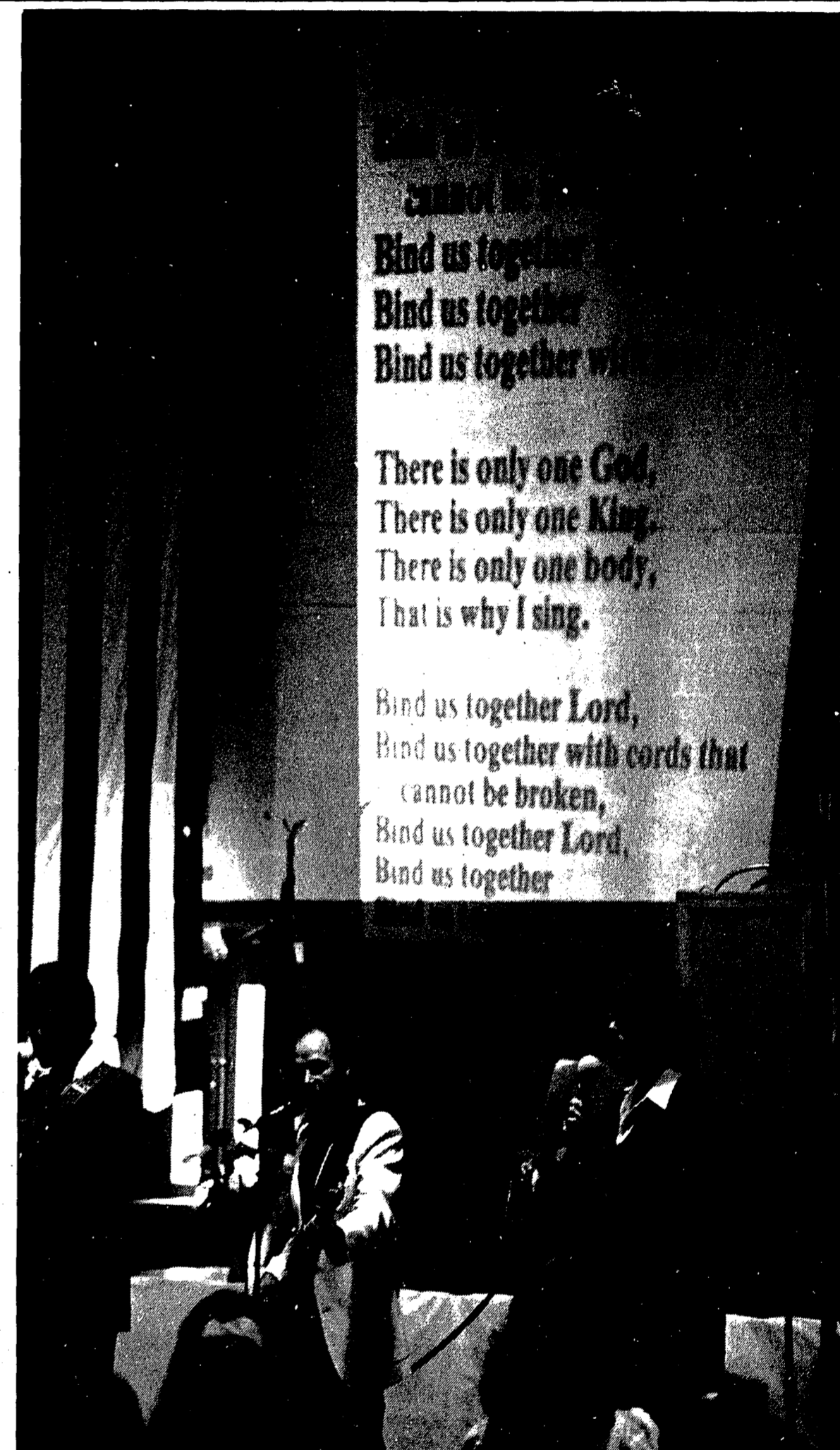
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