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The following resolution was adopted by the Seventh Day Baptist General Conference on Thursday, August 12, 1982, during the 170th annual session in Redlands, California.

**Whereas,** the superpowers have developed the capability of destroying each other with nuclear weapons; and

**Whereas,** several smaller nations throughout the world are striving for such capability, which could in the end destroy all mankind;

**Be it resolved:** that the Seventh Day Baptist General Conference U.S.A. and Canada meeting at Redlands, CA in its 170th annual session August 8-14, 1982, called upon all world leaders to mutually initiate a verifiable freeze on the manufacture, testing and placement of nuclear weapons.

**Whereas,** a freeze on nuclear weapons will not eliminate the possibility of using nuclear weapons to resolve differences through their use or the threat of their use; and

**Whereas,** the death of one person from war is no less tragic when caused by means other than nuclear explosion, and

**Whereas,** the universal reduction of the arsenals of war would be of benefit to all mankind,

**Be it resolved:** that all world leaders seek to reconcile their differences without resorting to armed conflict. □

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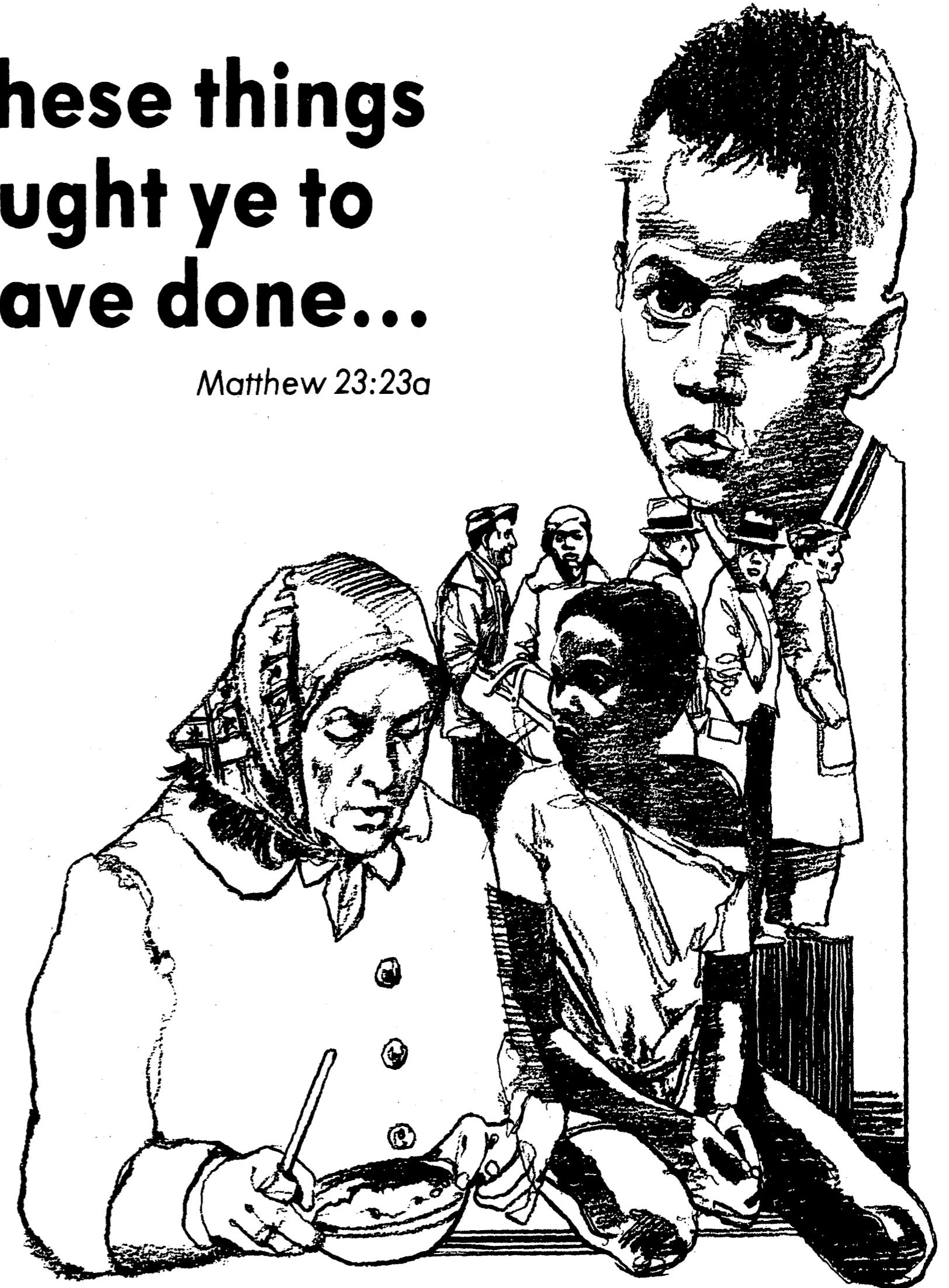
The Seventh Day Baptist

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Matthew 23:23a





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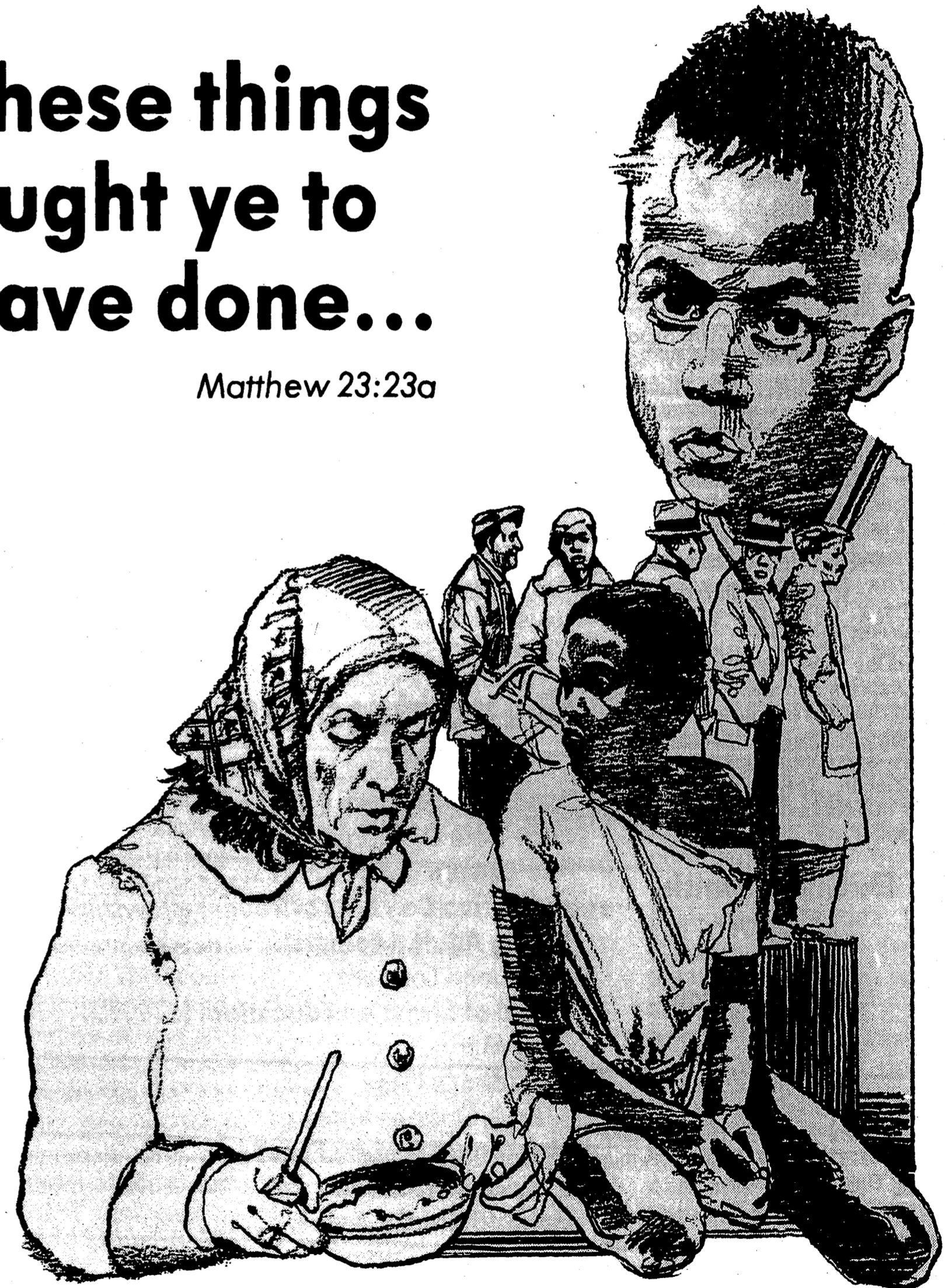
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**These Things Ought Ye To Have Done**

by Leon M. Maltby



Seventh Day Baptists believe in Christian social action. They believe in it individually, according to the dictates of their own conscience, and they believe in it collectively, as expressed by voting delegates of our General Conference during the past two decades especially. It is only in recent years that our denominational structure has called for a standing committee on Christian Social Action (now located at Daytona Beach, Florida with its office at the church, 145 First Ave.). However, it would be a mistake and a denial of history to imply or suggest that our predecessors in previous generations were not deeply concerned about social issues as, for example, slavery and temperance. They were concerned, and they found appropriate ways of expressing themselves and taking action.

Our leaders and people have been interested in the ebb and flow of current social issues, but have not been just followers; they have often been at the forefront when other denominations were afraid to take a strong stand. That takes initiative and effort. It is not like the scoutmaster who fell behind his adventuresome troop of boys and was heard to remark, "I must catch up; I'm their leader."

Seventh Day Baptists have also shown leadership and wisdom in the matter of social service, particularly the relief of human suffering when calamities strike families, communities, areas and countries. Such emergencies cannot be met by the slow process of collecting money and materials from widely scattered churches at the time. Not only do responses come too

late; they also tend to come too little. Those appeals seldom are able to raise the needed funds. Our people saw the apparent weakness of our congregational government. Some other religious bodies seem to meet relief need from the top down, while we must do it from the bottom up. To overcome that weakness and to more quickly and adequately respond to natural or man-made disasters,

**Seventh Day Baptists are deeply concerned about the social issues of the day.**

they saw that we needed to raise and maintain what we would call the Seventh Day Baptist United Relief Fund (SDBURF). We could do this primarily by a large, once-a-year appeal instead of many low yielding appeals that might have to come close together.

With such a fund available, good judgment could be exercised in its disbursement. It could be like the deacons' fund of the early Jerusalem church

where there was none among them who lacked, for "distribution was made unto every man according as he had need." (Acts 4:33-35) Our SDBURF has been working well for a number of years. It could well be a model for other Baptist denominations. In 1980 the Baptist World Congress convened in Toronto. One of the services of the Baptist World Alliance is to provide relief to disaster stricken areas world-wide. Some of us attended the meetings of this relief agency. They were searching for ways to increase the contributions so that great needs could be better met. Suggestions were made. We told about our SDBURF and asked if other conventions had considered that method. The leader from the Washington office was well aware of our Relief Fund and commended it to others. Our total contributions may be small in comparison, for example, with the Southern Baptist Convention of 12,000,000 members, but our giving percentage is high.

The Christian Social Action Committee reported to Conference in August disbursements of \$3,500 from SDBURF. We responded to the strong appeal from Polish churches with an



allocation of \$500 and gave \$300 each to the world relief of the Baptist World Alliance and the National Association of Evangelicals. When the Missionary Society informed us that a pastor's family in the Philippines could not meet surgical needs arising from an accident we were able to send the \$300 requested to restore the use of a son's badly damaged arm. It was later reported that the doctor found the arm healed without surgery.

We have faith for the future that if greater needs arise Seventh Day Baptists will be ready with dollars that they have stored up in the United Relief Fund. November is the month for such contributions. All churches are asked to make a special appeal on Relief Sabbath and to send their checks to the denominational treasurer in Janesville, Wisconsin, marked SDBURF.

Seventh Day Baptists are deeply concerned about the social issues of the day. That is evidenced by the election each year at Conference of two or more members to serve on the standing committee on Christian Social Action. That committee reports annually through the General Council. The report, with its resolutions, is considered by the appointed Committee on Christian Social Interests, which may revise or initiate resolutions and propose work to be done during the year by the standing committee or issues to be featured in next year's Conference program.

Last year the main issue was abortion, on which Conference took a much debated pro-life stand. This year for the first

time, we passed an arms-reduction and peace resolution worked out by the two committees.

During the coming year the Christian Social Action Committee hopes to lead the churches in a "Save the Family" study with materials being developed by the National Association of Evangelicals. It is also hoped that helpful bibliographies and source materials may be gathered and circulated to help our people lead the way in the Christian solution of such problems as alcohol abuse, pornography and sex exploitation. A major emphasis will again be placed

on world hunger and relief of suffering.

Not all of our churches have elected Christian Social Action keyworkers. The keyworker receives important news from Washington on the separation of Church and State by way of the monthly *Report from the Capital* and keeps the local church alerted on social issues. Evangelism and Sabbath promotion are our main emphases as Seventh Day Baptists, but social concerns are also important. Jesus said, "These things ought ye to have done, and not to leave the other (tithing) undone." (*Matthew 23:23*)□

### Adopted at General Conference, 1913

**Resolved.** That the Seventh Day Baptist General Conference hereby declares its desire, and purpose to stand in co-operation with other Christian bodies, For equal rights and complete justice for all men in all stations of life. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulations of marriage, and proper housing. For the fullest possible development for every child, especially by the provision of proper education and recreation. For the abolition of child labor. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community. For the abatement and prevention of poverty. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic. For the conservation of health. For the protection of hand-laborers from dangerous machinery, occupational diseases, and mortality. For the right of all men to the opportunity of self-maintenance, for safe-guarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment. For some suitable provision for the old age of the workers, and for those incapacitated by injury. For the right of the employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes. For the right of every person to rest one day in seven. For the unwisdom and unscripturalness of what are commonly known as *Sunday Laws*. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised. For a new emphasis upon the vital need, everywhere, in individual and collective life, of the religion and ethics of Jesus, our Saviour and Lord.

## Wells for India

There are reportedly far more Seventh Day Baptist churches and church members in India than in the USA. The energetic and capable leader is the Rev. B. John V. Rao, a former Roman Catholic priest. Many of these churches are located in Andhra Pradesh, a province some of which is subject to tidal waves and some to severe shortage of water for irrigation and for household use.

Seventh Day Baptists are but a drop in the bucket compared with the whole population, but we are told SDB evangelism has converted almost whole villages in this drought stricken area. Perhaps the expression "drop in the bucket" has a more literal meaning there than here. If we

had to walk miles for a bucket of water we might feel as Mr. Rao did that something ought to be done about it. He appealed to the relief arm of Baptist World Alliance for help in digging wells since the project was too large and too costly for the poor people or for the government of the Pradesh. He made the appeal, but first he did his homework. He went to the technical advisers who determined that water was generally available at thirty feet in the area of those villages. They also prescribed what kind of wells should be dug and how far apart they should be to meet the irrigation needs and not decrease the water level.

The request made to BWA was for ten wells at \$1000 for each.

The request with several pages of detailed specifications came to the Washington office and to A.R. Goldie, the head of relief work. They were impressed with the need and felt that they could do something about it. Since it was an appeal from the SDB Conference of India, Mr. Goldie and the others thought that it should be undertaken only with the cooperation of our SDB Conference. They wrote to Rev. Leon Lawton, our relief representative, proposing that BWA would provide \$10,000 if we would cooperate. That is where our Christian Social Action Committee and SDBURF came into the picture. The committee in regular monthly session decided to cooperate to the extent of \$1,000. BWA was generous in undertaking the project, and we were able to be generous because our people had contributed previously to SDBURF.

Now for the update. The money was sent to our India Conference and the work started. According to the report available the first of August all ten wells had been dug and water found in all of them. One well did not produce water at 30 feet as anticipated. Mr. Rao felt certain that if they went some five feet deeper water would rise up in the well. Just how the extra funds were provided this writer does not know. Permission was granted, and with the people doing the work that well also came in.

The water wells for India was just one of a number of relief projects of the year made possible by the gifts to our relief fund coming in from all the churches.□

### Adopted by General Conference, 1941

#### Principles which should be held by Christians and Given Voice by the Church of Christ

Assurance to all nations of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another.

Development among peoples and rulers of that sense of deep and keen responsibility which weighs human statutes according to the sacred and inviolable standards of the laws of God.

Extreme inequality in wealth and possessions should be abolished.

Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities.

The family as a unit must be safeguarded.

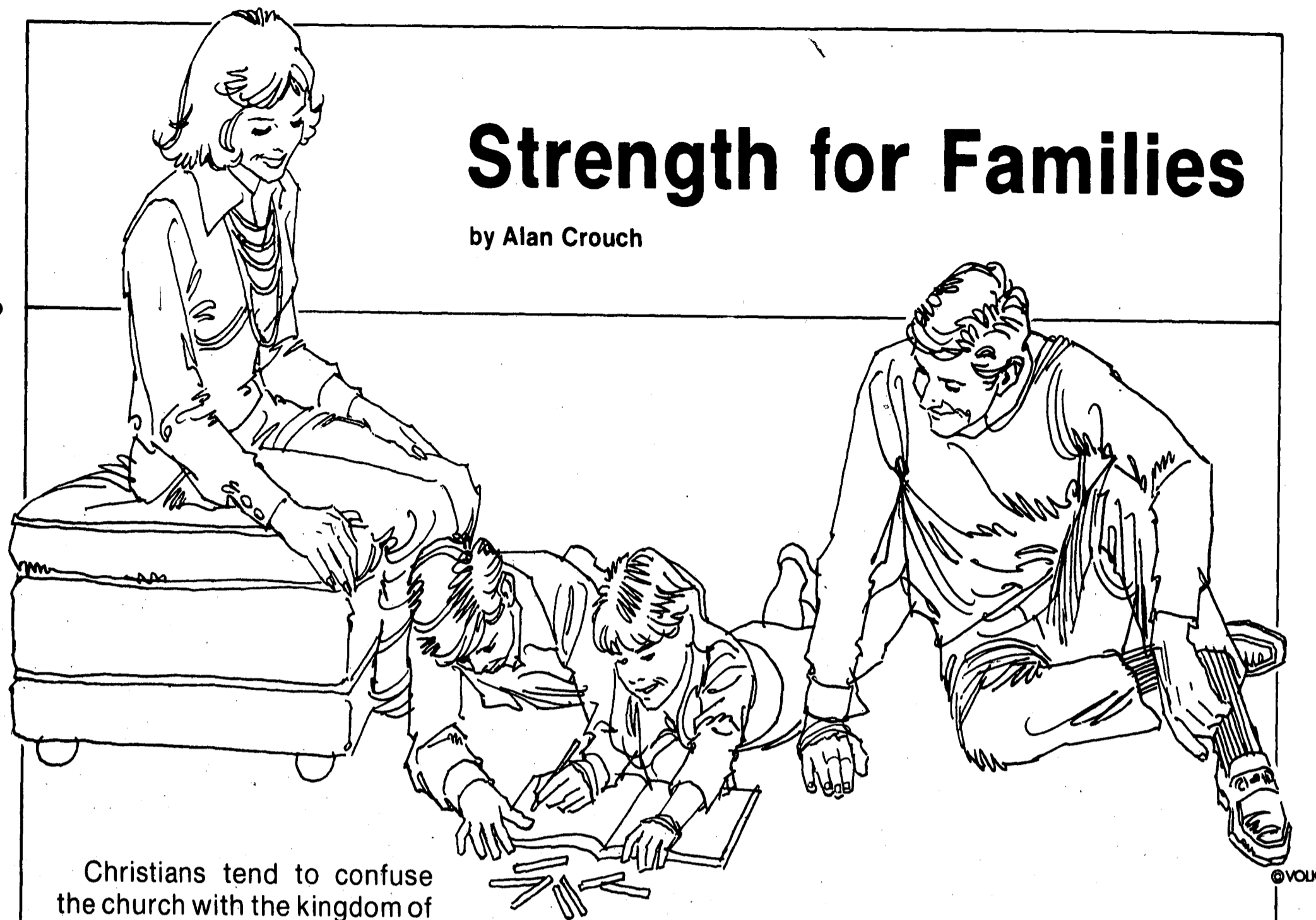
The sense of a divine vocation must be restored to man's daily work.

The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.



# Strength for Families

by Alan Crouch



Christians tend to confuse the church with the kingdom of God. We're likely to think of church activities as kingdom activities. But church work does not always serve God, not when the time required by the church keeps people from their families.

So said more than one speaker at the Southern Baptist seminar on "Strengthening Families" in Atlanta, March 22-24. The criticism was generally aimed at pastors, but other church members can also neglect their families "for the sake of the Lord." It is important to believe that the family is also part of the kingdom of God. A Christian mother is involved in Christian service. A Christian father is also a servant of God. So are Christian wives and Christian husbands. We serve and honor God when we give time to our families.

Charles Petty, one of the speakers, believes that family time, like the tithe, should come first. When it does, don't expect to achieve as much in other areas of your life, including the church.

Quotable, memorable, and

seriously funny, Charles Petty also said:

*Fifty percent of what my wife says I'm not interested in. Ninety percent of the other 50% I don't understand. But I listen to all of it, because she is important to me.*

*Touching is honorable. Touch your children till the day you die. But when they're teenagers, especially ages 13-15, never touch them in public!*

*Look not only at your checkbook, but also at your calendar, if you want to discover what is important to you.*

*I hope the epitaph on my gravestone will read: "He was as successful with his family as he was with his job."*

Some people can endure hard times, while others cannot. David Mace believes the difference is traced to the home: persons who love and are loved, have the strength to stand in the face of difficulty. Moreover, it is the marriage that sustains

the loving family. The marriage is the key to effective family living.

Divorce was addressed by several speakers, including James Dobson, who observed that children generally do not handle their parents' divorce well. Children need stability and harmony. Divorce tends to damage both, and surely reflects their lack. Dorothy Sample used the term "multiple parentage" to describe the situation of children who have three or four parents, through the divorce and remarriages of their original mother and father. David Mace pointed out that while **external coercion** held marriages together in the past, **internal cohesion** is needed now.

Former first lady Rosalyn Carter remarked that she and Jimmy grew up the best way — in Christian homes. Her comment made me think about the advantages of a Christian home at its best: order and discipline, tolerance for individuality, and lots of good times. What better way could a child grow up, than

in a home like that?

God's ongoing creation of new life depends on the sexual activity of husband and wife, according to David Mace. The non-Biblical notion that sex is sinful did not arise until after Bible times, early in the history of the church. Sex, along with all other human relationships, should be guided by the fundamental ethics of Jesus.

At least two speakers, Dorothy Sample and David Mace, pointed to the historical shift from authoritarian marriage to democratic, from a one-vote to a two-vote system. This marks an increase of equality for women.

In two-career families, fathers are increasingly taking their place as cooperating parents. The father is more likely to be doing his share of the housework (kingdom of God work), and taking on his share of the child-rearing chores (also kingdom work). For myself, I wouldn't want to be left out.

All couples have difficulties, but some cope better than others. The couples who cope well are able to handle conflict creatively, thereby turning conflict into raw material for further growth. The foundation for a successful union is laid, or not laid, in the first year of marriage. Therefore, counseling for newly-weds may be as crucial as pre-nuptial counseling. These points were made by David Mace, our featured speaker for the seminar, who warned and informed us during six separate appearances on the program.

Kenneth Chafin stated that in a strong marriage the man and woman are committed to their

endeavor, expecting it to endure, and are unselfish in making it work. Since then I read about just such a couple, who were asked, on their 50th wedding anniversary, what was the secret of their long marriage. The husband's reply: "I have always tried to be unselfish. After all, there is no 'I' in 'marriage'." The wife's reply: "For my part, I never correct my hus-

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James Dobson put it in the form of a question: Does the church divide the family, at the same time that it tries to promote family unity? Church activities do not necessarily equal serving the Lord, not when the demands of church work keep family members separated from each other for excessive periods of time. □

## The Pacifist Stand

by Rev. Paul S. Burdick

*Trusting in God, not the power of our might.*

Long called weak, spineless, a fool and a coward, what message does the pacifist have today? Despite being called unpatriotic, he still loves his country and every other country. In his so-called weakness, there is strength. He preaches peace when others chant war; he preaches faith in God, when others put their faith in the awful instruments of war.

A brief review of the history of man brings to mind cycles of war after war. We find that both sides in the conflicts have lost men and materials; men have been killed, buildings destroyed on both sides. Sometimes it is hard to say that one side or the other has gained a victory. Then when the battle is over, a new enemy appears that we must fear. It almost seems that we want someone to fear and to prepare to arm against and finally to hate. No doubt Satan is at work trying to lead us away from having confidence in the Lord Christ.

When God wanted to prepare a land for the Hebrews to inhabit, He just told them to march around the city of Jericho according to God's direction and the city would be theirs. Likewise, He said, "I will send the hornets and they will drive out the inhabitants before you." But the Hebrews did not have enough trust in the Lord to think that He could do it Himself. So they had to do it their way instead of trusting God to do it.

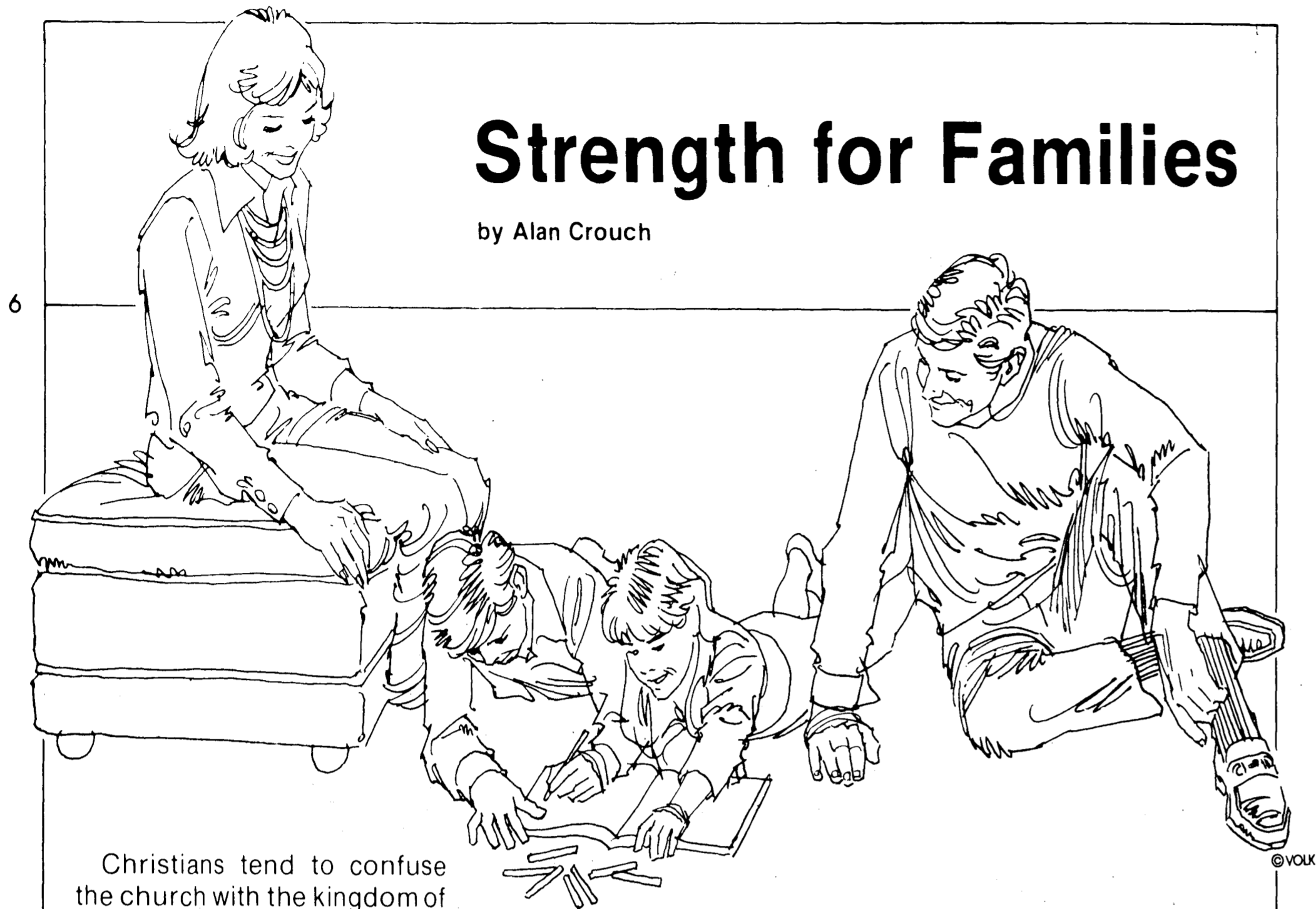
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Making enemies into friends is not so hard as it seems. □



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## BWA Seeks \$2 Million for Global Needs

by Archie R. Goldie

from: Baptist World

The suffering of the people of Lebanon was a major focus of concern of the Baptist World Aid committee at its July meeting in Nairobi. Having heard reports of widespread destruction and casualties, the Committee recommended to the General Council that a major appeal for funds be launched immediately. The target figure of \$100,000 was approved for initial response. The General Council strongly urged BWA member bodies to give this appeal top priority and to channel funds through Baptist World Aid.

Although Lebanon was prominent in our concerns, many other critical needs were discussed. Tension and strife continue to mar recovery programs in Nicaragua and El Salvador. To add to the difficulty, a recent storm created widespread havoc in Nicaragua and an earthquake rocked El Salvador. Reports of major internal struggles in Uganda indicated continuing need for some time to come. Food and medicines are urgently needed. The food distribution in Poland has been greatly appreciated by those who have benefited. There are strong indications that this need will continue beyond the present commitment for 1982.

Hunger is a year-round problem. For the Baptist World Alliance the month of October

has been designated as World Hunger Month and presents an opportunity for every Baptist to become involved in meeting the needs of hungry people. Rice bowls have been used by many churches as a means of stressing this need and of raising funds. These Baptist World Aid "rice bowls" are available free of charge, together with a devotional booklet and a leaflet "A Hungry World To Feed." A slide set with script "So Every-

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### Hunger is a year round problem...October has been designated as World Hunger Month.

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one Can Eat" can either be rented for \$4.00 or purchased for \$10.00.

Responses to world hunger needs on a long-range basis are also high on the priority list for Baptist World Aid. There are many people in the world who suffer acute water shortage. This not only reduces the production of food, but also adversely affects livestock. The health and well being of the people of these regions is directly

related to the availability of good water. In some areas women walk for three hours or more to procure this precious commodity. The Committee gladly endorsed projects for digging wells and drilling boreholes. What a difference it makes to have a dependable water supply close to home!

Nutrition and health are companions in well being. The Committee endorsed a number of projects establishing community health centers in such countries as Argentina, Cameroon and Nicaragua.

The United Nations encourage concern for the aging in 1982. This serves to focus attention on a growing need throughout the world. Baptist World Aid included in its goals support of Baptists in Chile to provide a Home for the Aged in Santiago. "Aging Is In" is the name given to a packet of material offered to Baptists suggesting ways and means of meeting needs of this growing segment of our society. Baptist World Aid is making this material available free of charge.

The goal for Baptist World Aid response to world needs for 1983 was established at \$2,000,000. This can easily be reached and surpassed by Baptists working together. The spirit of caring shown everywhere by Baptists is impressive.

A portion of that energy is directed in channels away from our own denominational commitments. An article in a recent issue of *Seeds* (a magazine devoted to hunger issues) revealed that World Concern and World Vision each indicate that 23% of their supporters are Baptists. When combined with a third group, World Relief, a very conservative estimate of the total given by Baptists was \$21 million in 1981. The actual figure is probably several times that amount. It is good to be able to share in such ministries. When faced with limited resources, this practice raises some questions: Who will fulfill the obligations of Baptists if we do not? Will other organizations undertake to provide for Baptists the kind of financial base needed to carry out goals and objectives which Baptists have adopted? It is good to go a second mile. Let us be sure that we cover the first one with our highest and best efforts. □

## Ustinov Calls Attention to The World Refugee Problem

Peter Ustinov and Ole Volting, United Nations High Commissioner on Refugees, spoke to the Japan Advertising Council on the plight of the world's uprooted.

*"One is often stopped in the street by people soliciting money for the downtrodden and disabled, but never by people soliciting money for nuclear arms. Presumably, governments take that to be their responsibility,"* says Peter Ustinov, who spoke candidly and with conviction about the need for greater public concern and action to alleviate the plight of the world's uprooted.

On the occasion of the 10th Anniversary Commemorative Meeting in Osaka of the Japan Advertising Council, Mr. Ustinov and Mr. Ole Volting, UNHCR Director of External Affairs addressed an audience of 400 executive representatives of Japan's multi-national companies and advertising firms both local and foreign.

### Adopted by General Conference, 1950

Whereas Seventh Day Baptists recognize that young men and women who refuse military service for reasons of religious conscience very often deserve better treatment than to be segregated into special work camps of jails; therefore be it

**Resolved** that we recommend to the U.S. government that alternate services be set up which will make use of special talents and consecration and will bring relief to needy persons both at home and abroad, which special services may be chosen by genuine conscientious objectors in preference to service within the military establishment.

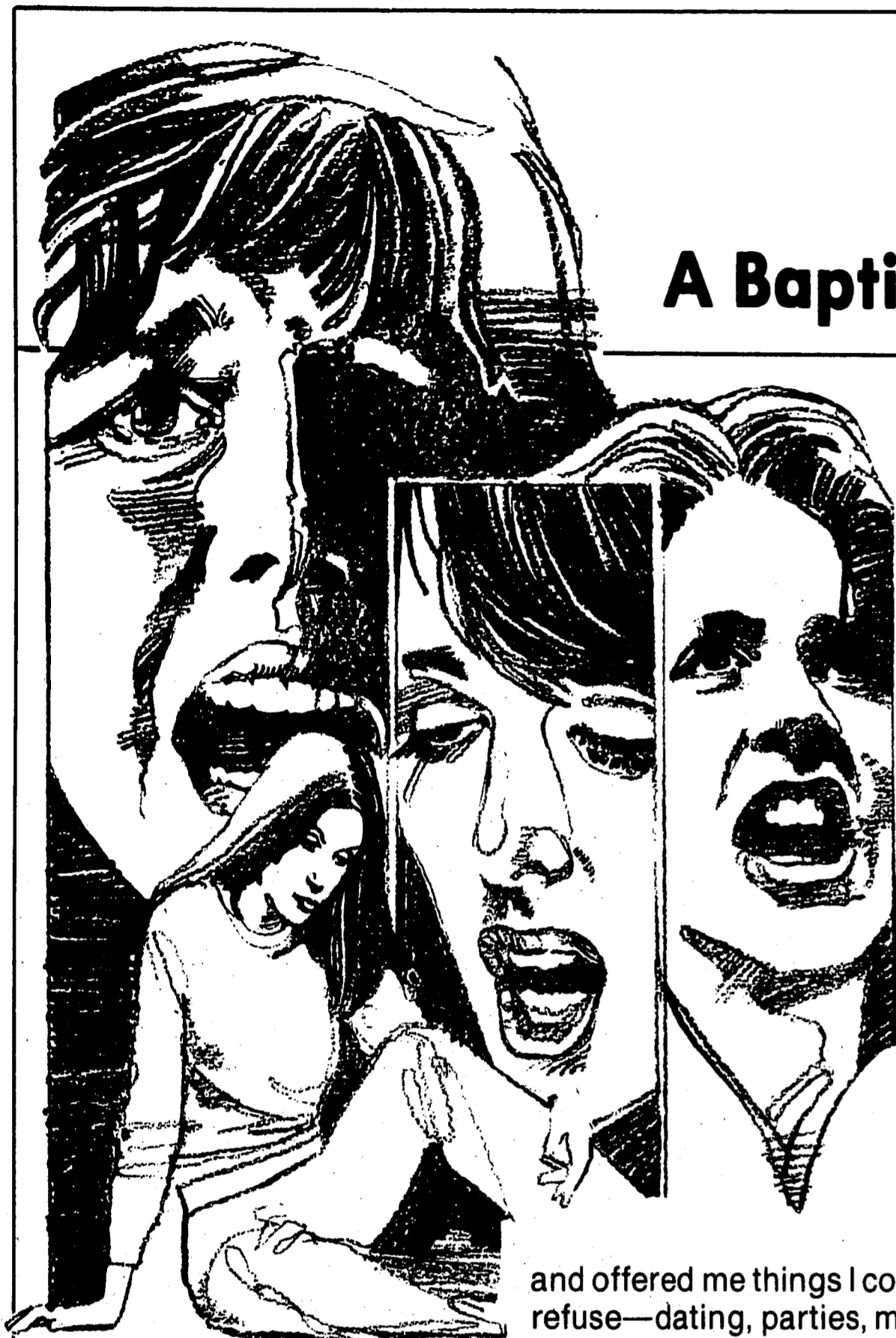
We invite such conscientious objectors among our people to register their conviction in writing with the secretary of Conference at an early date.

Mr. Volting outlined the areas and magnitude of today's refugee crises in Africa, Latin America and Asia, stressing that the provision of relief to refugees is not only a humanitarian necessity but essential for peace keeping. *"More often than not, refugees arrive in a border area where their continued presence would add to the instability of a troubled region. Therefore, by helping the refugees materially, and by bringing them further inland for their safety, UNHCR is not only assisting human beings in distress but is at the same time making an important contribution to peace and stability in the area."*

The initiative of the Japan Advertising Council, a public welfare advertising agency, to focus on the issue of the world's refugees, manifests the extent to which Japan has become international in not only the economic field but also in the humanitarian arena. For the decision of the Japan Advertising Council, composed of and funded by leading industries, multi-national firms and media companies in Japan, reflects the beliefs and concerns of Japan's leaders.

In the ten years since its establishment, the JAC has provided free advertisement on various issues including energy and water conservation, global food shortage, disabled persons and more recently the problems of the aged. □





## A Baptism Testimony

by Pat Harp

I had always thought that it was enough to believe that God exists and that His Son Jesus is Christ. James 2:19 tells me that even the devils believe and tremble! I grew up with the notion that being in church on Sunday is enough. Just be there for the service and then "rest" the remainder of the day which meant a nap and T.V. later.

I didn't understand the real reason a person is a member of a fellowship of the body of Christ, and that participating is only part of complete service to God, which is turning over every area of our lives to the will of the Father. In my early twenties, my interest in "church attendance" became less important to me as the world drew me away

and offered me things I couldn't refuse—dating, parties, my job, money—all the things that are attractive to young people. I continued to live apart from God for several years.

Life became less exciting and I began to have problems. I was doing everything I could to keep

**God came in the Person of Christ... so I could be delivered from the sin that was smothering me to death.**

my head above water. It must be the world's fault. So I blamed the world, the people, my parents, even places (if I just lived somewhere else things would change), or things (if I had more money or different job things would get better). They got worse, and out of des-

peration I turned to God and His Word. I was sorry for the way I was living and had lived. I see now that I was sorry for the problems I was having (2 Cor. 7:10) and needed relief.

I stopped partying and started attending church (there for the service and then I was gone). This lasted for about three months. I got enough relief and was feeling better about myself and thought, "I don't need church." Tom and I married about this time. He didn't go to church and that gave me just the excuse I needed (or so I thought) to justify not returning to church. I also wanted him to accept me, and the best way to gain that acceptance was to give up church attendance.

A few years passed and the problems that had brought me down before had grown even worse. So, I sought help through a self-improvement program. Things began to change. I began to feel better about myself again. But my feelings about some of the problems that I was having continued to exist. Maybe for a while, after talking to other members, my hostility or resentment would subside, only to flare up again sometime in the future. I kept thinking over and over again that they weren't going away. I was trying to change me. I became depressed because I thought, "I've come

*Continued on page 11*

## Medicine and Faith

by Pastor Don Bartow

Is medicine of the Lord? Should Christians receive the ministry of physicians, psychiatrists, hospitals? Should Christians depend upon pills at all?

These and other questions are frequently expressed by devout individuals. There are many more who have these questions go through their mind, but are hesitant to verbalize them. They seem to feel to do so would expose a lack of faith on their part.

One of the portions of scripture used to back up their feeling is Luke 8:43-48. The account reveals the woman had spent all her living on physicians and had not been helped. She

### Testimony

*Continued from page 10*

to a knowledge of myself in relationship to my parents (I could no longer blame them for my problems). I can see how the past has affected my future. But nothing has really changed!"

It was at this point that I believe I was delivered by God from the world and its deception, through the prayers of others, for me. I was able to see Christ crucified, with my heart, not just with my mind or intellect. I don't remember the date or day, but I'll never forget the period of time I spent considering what happened at Calvary. God came in the Person of Christ and lived and died for me, and not just me but the whole world, so I could be delivered from the sin that was smothering me to death. I believe that I received the baptism of the Holy Spirit that day. A change occurred. A new life began that day, and this baptism represents my new life in Christ. □

touched the hem of Jesus' garment and she was instantly healed.

You and I know of individuals who have exhausted all medical resources and who have not

*"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37:3).*

been cured. Some of them have been touched by the Lord and miraculously helped. Does this mean that everyone should abandon the medical field and trust only in the Lord?

I believe the real truth is that there should be proper use of both the laws of the spirit and the laws of science. It is not a

question of "either-or" but one of "both-and."

Jesus Christ never spoke disparagingly of physicians. He ministered in the area of wholeness, but He did not seek to curtail the efforts of others in this area. Even though it mentions the physicians were unable to help this woman, Jesus did not point out that physicians were useless. He also went on to bring her a healing which no person can ever impart. He gave her peace of mind and forgiveness of sins. These things can never be imparted except by Jesus Christ.

Tradition maintains that Luke was a physician. We have no record of his forsaking this profession. He knew that the Lord heals through the efforts of the physician.

### Healing and the Insights of Science

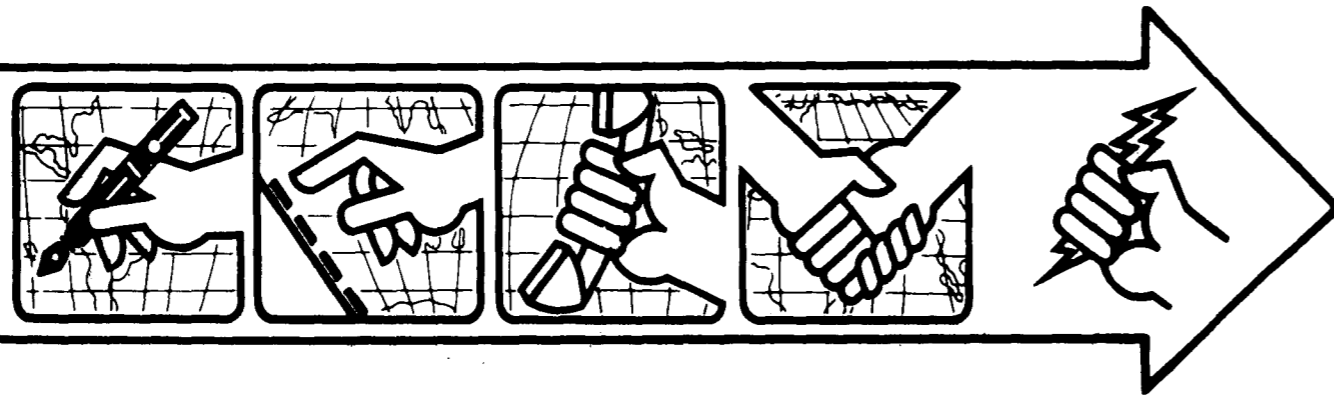
I feel there is much confusion on the part of some Christians concerning the relationship between medicine and healing through the power and presence of the Lord.

This fact was really brought home to me a few years ago. I was helping with a large conference and conducting the workshop on healing. A young lady seemed especially touched by what I had taught. It was with hesitation that she approached me concerning some deep concerns.

Why was she hesitant to seek further ministry from me? What made her doubt my ability to perhaps help her? It was because I wore glasses. The glasses, to her, were an outward sign of my inability to really believe the Lord. To her, if I really had faith I would have no need of glasses. My eyes would be immediately and completely healed.

She went on to say that she had eye trouble. However, several years before she had put her entire trust in the Lord and thrown her glasses away. She had sat under teaching which stressed faith and the display of faith by not wearing glasses again. She had witnessed to her healing and did not want to reveal lack of faith by going back to the use of glasses. To me it is tragic that she could not see the healing power of the Lord through the use of the insights of science and medicine which made glasses possible. □





## Dale D. Thorngate, Executive Secretary

7th in a series on Church Growth

# Social Ministry as Evangelism

*"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the end of the age."*

(Matthew 28:19-20 NIV)

These words of Jesus from the Gospel of Matthew give the church its mission, its purpose, its reason for being.

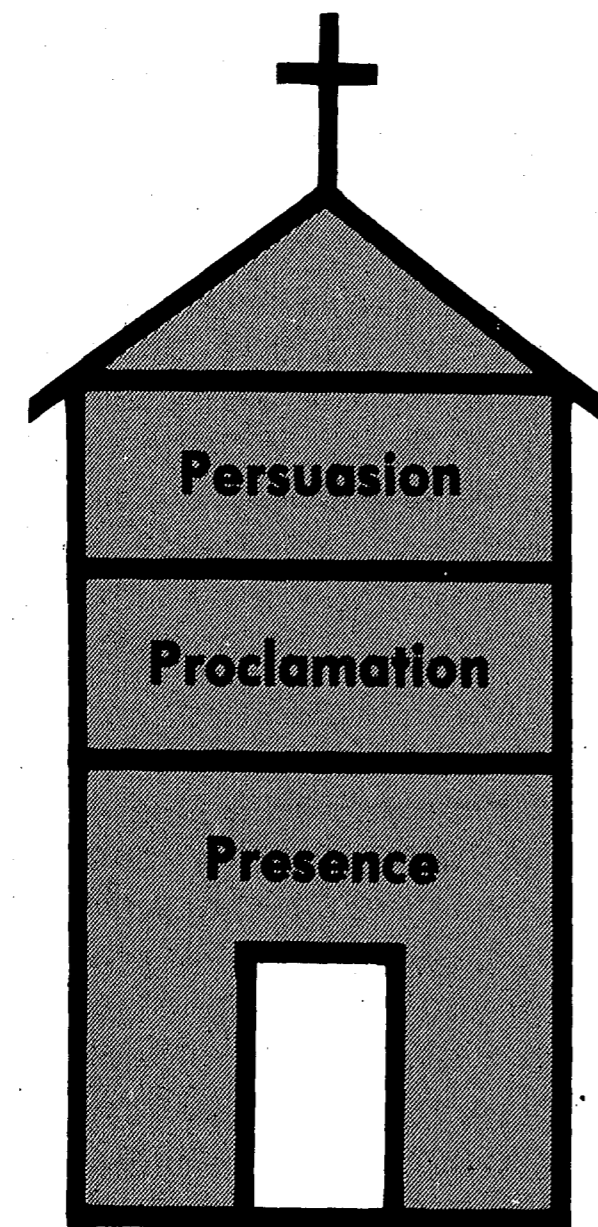
Our new General Conference President Dr. K. Duane Hurley is challenging us to "Proclaim the Word" using as his theme scripture Ephesians 6:10-20. In our Decade of Discipleship, 1983 will be the "Year of Ministry" with focus on "living out the Word" as individuals and churches minister in their communities.

### 3-P Evangelism Builds the House of God

In line with these theme ideas for our new year, my articles for the next three months will review what we learned in our Church Growth studies about evangelism — the process of reaching out to share the Good News of Jesus Christ.

In the workshop on Body Evangelism, that is the outreach

work of the church, we studied evangelism as a biblical concept, using all the gifts of the individual members of the body. Peter Wagner introduced us to what he calls 3-P Evangelism in his book *Frontiers in Missionary Strategy*. Envision 3-P Evangelism as the building of the household of God through three styles of evangelism; presence, proclamation, and persuasion. The house cannot be built with only one or two. All three are needed.



### Presence Evangelism is Christian Social Action

It seems appropriate to talk about Presence Evangelism this month since the theme emphasis for this issue of *The Sabbath Recorder* is Christian Social Action and that is essentially what Presence Evangelism is about. Presence Evangelism is being in the community in the name of Christ, doing good deeds, helping people. This is good evangelism. Lawrence O. Richards put it in perspective in his book *A New Face For The Church*:

*If we love people, we care for them totally. We don't say to a hungry man, "The Lord bless you brother. I hope you get some food and clothes." We feed him. And we clothe him. Even if he doesn't listen to us. The gospel and serving go together. There can be no conflict between them.*

The witness of works (good deeds) is essential to the witness of words. As you can see in the little diagram, Presence Evangelism is foundational. It lays the groundwork for the other types of evangelism. In Matthew 5:13-16 Jesus reminds us through his examples of light and salt that the Christian witness is revealed through good works. The very presence

of the believer's life of caring and helping prepares the way for further evangelization.

The goal of 1-P evangelism is to help people in the name of the Lord. It is golden rule type living, "doing to others as you would have them do to you" (Matthew 7:12). It is loving your neighbor as you love yourself (Luke 10:25-37). This type of evangelism is always in season and always appropriate. Wagner reminds us in *Your Church Can Grow* that Jesus gave us the example: "He healed the sick. He touched lepers. He ate with the publicans and sinners. He fed the hungry. He cast out demons. He identified with the poor and outcast while at the same time he loved Roman

centurians and government tax collectors."

### Planning for Social Ministry

As we accept the challenge to "proclaim the word" and to minister in the name of the Lord in 1983, we are asked to evaluate the first level of our outreach work, 1-P or Presence Evangelism. To help us do that Waldo J. Werning, in his book *Vision and Strategy For Church Growth*, has provided us with this Social Ministry Checklist. Can your church make use of it in planning for the "Year of Ministry"—1983?

Next month we will look at 2-P evangelism — proclamation. □

1. Has the congregation surveyed the social needs of its membership? Of its community?
2. How many young people in your congregation have dropped out of school and are unemployed? Have any gotten in trouble with the law? Are any experiencing behavior problems at home or at school?
3. How many families in the congregation have been assisted financially or materially? How many have problems connected with alcoholism? With divorce or desertion? Unemployment? Other?
4. Does the congregation have a social ministries or welfare committee (or similar group) organized to be responsible for assisting the physical and social needs of the members and community?
5. In which of the following areas does the congregation render services?
  - a. Children: Finding or providing foster homes? Day care center? Nursery school for working mothers?
  - b. Aged: Visitors for the lonely and shut-ins? Leisure-time program? Transportation? Food and clothing supplements?
  - c. Families: Housing assistance for new families? Neighborly services for specific needs? Baby-sitting where needed? Homemaker helps?
  - d. Mentally ill: Visiting and corresponding with those hospitalized? Helping in halfway programs upon release? Problems of alcoholism, delinquency, or parole? Employment opportunities and housing? Sponsorship? Friends (Big Brother, Big Sister, etc.)?
  - e. Hospitals and institutions: Volunteer services? Materials and projects for patients and residents?
  - f. World concerns: World relief? Refugees? Medical missions?
  - g. Christian witness for social action on matters of: Fair employment practices? Medical services? Human rights? Public affairs? Housing?
  - h. Does the report of the social ministries committee or Christian service program have a regular place on the agenda of every business assembly and church council meeting?
  - i. When outsiders look at your church, do they see how you love one another? What do you feel you can do in this matter of showing your love to one another so that others in the community can see the spiritual and physical concern which you have for those of the household of faith as well as for those who are not members of your congregation?
  - j. What are the recommendations for the church council from this survey? What did you learn and what new activities will you undertake as a result of the survey you made on the basis of "A Social Ministries Profile of a Parish"? Use the "Our New Goals and Strategy" discovery sheet. □





# THE BEACON

October, 1982

## The Beacon in The Sabbath Recorder

At the 1981 business meeting of the Nations' Youth Fellowship, the youth were given an opportunity to receive personal copies of *The Beacon*, but only about a dozen persons sent the required two dollars for postage. Therefore, a package containing the publication was sent to each church, monthly, from the Board of Christian Education office.

At the 1982 business meeting the youth again reported they did not receive copies of *The Beacon*. In the Youth Work interest committee it was agreed that the youth publication would be produced as a part of *The*

*Sabbath Recorder*. There will no longer be individual subscriptions.

One of the main aims of *The Beacon* has been to keep the youth informed of the denomination. This has been difficult because no fellowships reported directly to our office. It was agreed that each Youth Fellowship would appoint a person who would be responsible to send information to the Youth Ministries Committee, 15 South Main Street, Alfred, NY 14802.

In addition to your group activities please send personal testimonies, resumes of a good book or record you have enjoyed, pictures or art work, a poem, story or article you have written.

**Do not** send material copied from other publications; copyright laws must be respected and observed.

A suggestion was made that a problem solving column would be helpful. Send in your problems or questions. Young Adults will be asked to respond.

*The Beacon* should be not only for, but by the youth of the denomination. Please send all copy to the Youth Ministries Committee to be coordinated.

We commend the youth for their involvement in business and commitments while at General Conference. This is a way you can continue to be involved.

### Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 275 Christian periodicals, is vitally interested in the future of religious journalism.

The Association annually provides at least two \$500 scholarships to deserving college students committed to a career in Christian communications. Applicants must have completed their second year of college.

Further details and application forms are available. (Forms must be completed and returned by April 1.)

Write now to:  
Executive Secretary  
Evangelical Press Association  
P.O. Box 4550  
Overland Park, Kansas 66204



## Heritage Time: John Traske

Last month we wrote about Mrs. John Traske, who was cast into prison because she would not honor Sunday but observed Saturday as the Sabbath.

Her husband, John Traske, was also a man of strong convictions and a zealous revival preacher. It is thought that through his teachings the nucleus of the Mill Yard\* Seventh Day Baptist Church was formed. Because of his teachings, he was very bitterly denounced by the established Church of

\*\*\*\*\*

England - "a wolf in sheep's clothing, a seducing imposter, and cunning deceiver." His "crime" was writing and preaching in defense of the Sabbath.

He was eventually sentenced and set upon a pillory at Westminster Prison. Upon his removal, he was tied behind a cart and whipped all the way to Fleet Prison, where he was to serve his three-year sentence. In addition to these punishments, one account adds that he had a large "I" branded upon his forehead.

For some unknown reason, Traske recanted in December 1619 and was released that same month from prison. But the seeds of Sabbath truth sown by him continued to bear fruit. He died about 1636 and was buried in the Lambeth Churchyard.

\*The Mill Yard church, located in London, England, was the first known organized Seventh Day Baptist church. It is still an organized entity. A new house of worship has been acquired.



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## Yielding Ourselves to the Lord

by Sandy McGraw

"I am embarrassed to share my Christian experience with others."

"My life isn't really yielding to Christ; I seldom see Him working in my life."

"My Christian experience is shallow and ineffectual."

Do any of these statements relate to where you are in your life as a Christian? I think that most of us can relate to them in one way or another - and yet, it doesn't need to be that way. Go with me to Acts 1:8. Jesus says, "But ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto me in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Did you notice the two basic promises there for us? First, that when the Holy Spirit is come, we, as believers, will receive power...to be witnesses, even unto the end of the world! So we through the gift of the Holy Spirit receive power to be witnesses.

Let's see what happened to the followers of Jesus in New Testament times when the Holy Spirit was given. The transformation that takes place in the lives of the disciples of Jesus is quite something. Men who had been too timid to stand up for Christ (remember Peter?) are suddenly strong and sure, preaching the Gospel of Christ without compromise and with results. Men who had previously feared for their lives because of their relationship with Christ have little concern for personal safety, in fact their faith is worth dying for! They all began to serve God with zeal for His glory and not their own. Can we today experience this same kind of strength and power? The answer is yes - if we desire to be filled with God's Holy Spirit.

We are all given the Holy Spirit when Christ becomes our Savior, so the potential is there. We are commanded many times in scripture to walk in the Spirit, or to be filled with the Holy Spirit (Eph. 5:18; Gal. 5:16). To be filled with the Spirit does not mean that we receive more of the Spirit, but that He receives more of us. As we yield ourselves to the Lord and ask His Spirit to take control, we will walk a Spirit-filled life, one that glorifies

God both in actions and in work. Then we, too, can be powerful witnesses in the world around us, serving God amongst our friends at school, our family and our church. But remember, Acts 5:32 tells us that obedience to Christ is necessary to be filled with the Holy Spirit, so we need to examine our lives and cast sin out and ask forgiveness, too.

If we are walking in the Spirit, the fruit of the Spirit listed in Galations 5:22-23 will be visible in our lives... love, joy, peace, long suffering, temperance, gentleness, goodness, faith and meekness. When these qualities are in our lives, our witness for Christ is seen so much clearer. In fact, Christian service exercised without the fruit of the Spirit will accomplish little.

Jesus is far more willing to fill us with the Holy Spirit than you and I are to be filled. Our desire to walk in the Spirit will increase as we do the following:

1. Abide in Christ
2. Spend time each day in prayer
3. Spend time each day in God's Word
4. Do not give the Holy Spirit unforgiveness, too.
5. Do not quench the Spirit's leadings

I pray that each of us will thirst after the Spirit of God (John 7:37-39), because Jesus always answers the sincere desire of our hearts when in accordance with His will, and to be filled with the Spirit, to have power for service is surely His will!

## BOOKSBOOKSBOOKSBOOKS

### God's Will: You Can Know It.

Flynn, Leslie and Bernice  
Victor Books  
SP Publications, Inc.  
P.O. Box 1825  
Wheaton, Ill. 60187  
144 pages

Mr. and Mrs. Flynn suggest ways a person can know God's will in selecting a vocation, and determining the validity of common choices made every day. They explain how through Bible study, prayer, study of other Christian levels and examination of personal talents, God's will is revealed.

## MUSICMUSICMUSICMUSIC

### Hearts of Fire!

by Sweet Comfort Band  
Light Records  
P.O. Box 2222  
Newbury Park, Cal. 91320

This record uses hard-rock, pop-rock and soft-rock tunes for variety and appeal for a pep-rally approach to urge believers to be bold with their faith.

**By What Authority Do We Keep the Sabbath?**  
The Sabbath was made one of the ten fundamentals of the moral law which God gave to Moses: that the Sabbath of creation should be remembered. Exodus 20:8-11.  
The prophets were mouthpieces of God urging the people from age to age to keep the Sabbath holy.



## Global Realities and Christian Choices

by John Loonam

### The Life Style Journey of One Young Adult

I was one of those teenagers that "didn't like money." Having been brought up in the heart of suburbia, I rebelled against the materialistic values of my home town. I argued with my parents and teachers that money was not the most important thing in life, and left for college determined to learn a simpler, non-materialistic lifestyle.

Six years later I am living and still learning about that lifestyle. I believe it is a vital part of my Christian commitment. However, I would no longer describe it as simple. I have learned that it involves things that are far more complicated than money. By concentrating solely on the money aspects of my lifestyle, I found it easy to lower the price tag on my materialism, but my life was still centered on material goods.

But the price often ignores some of the hidden impacts that are involved with our consumption of goods. For example, it is easy to see from the price tag that beef eating is not in line with living a "simple lifestyle." But concentrating solely on the price would cause one to miss the hidden impact of beef consumption: the effect of massive feedlots on their environment, and inefficiency and injustice of feeding grain to cows while people go hungry. Cutting back on beef consumption was an easy decision to make.

Then I discovered that the vegetables that I replaced my

hamburger with were not completely innocent (even if they were comparatively inexpensive). The peas, green beans and tomatoes were grown by farmworkers — here and in the Third World — who lived in inhuman conditions and were paid slave wages by the plantation owners and processors. They were not hungry because beef cattle were eating the grain, or because there was any lack of food. They were hungry because they were poor, despite the hard work that they were putting into growing food that

**The United States has 12 percent of the world's population, yet we consume 40 percent of the world's resources every year.**

would be eaten by others more powerful and fortunate than they.

The simple choice between meat or vegetables was taken away, and the simple indicator of money was gone as well. There are countless other examples of choices I had to make which were complicated for me as I became increasingly aware of being in the world. The United States has 12 percent of the world's population, yet we consume 40 percent of the world's resources every year. That means that our life-

styles must be especially complicated by the concerns of living in the world.

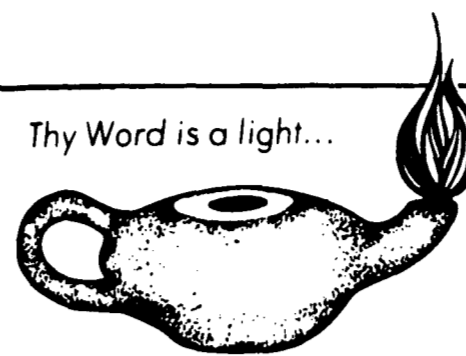
There are no pat answers to these choices, because they necessarily involve each individual - who really wants to control the material aspect of his or her life rather than be controlled by it - looking into the value questions involved in spending and consumption. Is this product "good" for the environment, or has it been produced with a disregard for its environmental impact? Where were the goods produced? Did that community or country get their share of the benefits of its production? Is the company that is producing and distributing the product a responsible "corporate citizen"? Do I want to support such an organization with my money?

I no longer have a dislike for money, and now I want a lifestyle that is more than just simple. I want, and believe I can attain, a lifestyle that is a positive force for Christ's message of justice.

### Think About It!

Not all Christians receive the same graces, or feel called to respond to the same evangelical virtues. St. Francis of Assisi was called to radical poverty; others are called to radical chastity, some to justice, some (like Mother Teresa of Calcutta) to works of mercy. What gospel value do you feel to be your particular call? What changes would be required in your lifestyle if you were to become a new "apostle" of that value? What supports would you need in order to remain faithful to this value? □

Thy Word is a light...



## Board of Christian Education

Mrs. Mary Clare

## Prepare for Bible Week

November 21 to 28, 1982

The Laymen's National Bible Committee, Inc. has announced the theme: **The Bible, Read It For Yourself**, for National Bible Week which is appropriately observed each year at Thanksgiving time, November 21 to 28, 1982.

Senator Jennings Randolph, member of the Washington D.C. Seventh Day Baptist Church and Representative William F. Nichols of the 3rd Congressional District - Alabama are serving as co-chairmen of the Congressional Committee for the 42nd annual National Bible Week observance.

It would be to the glory of God and a sign of respect of Sen. Randolph if each of our churches observed the week in some way. The most effective activities are those developed by local groups using their own creativity and resources. Here are some things you can do to observe Bible Week in your community:

### In Your City, Region, or State:

Ask your mayor or governor to issue a city or state-wide proclamation calling for Bible Week observance. Notify the newspaper, television, and radio outlets of the signing event as far ahead of it as possible. Ask the mayor's or governor's press officer to help arrange media coverage.

Conduct a Bible Reading Marathon in which the Bible is read cover to cover in a non-stop

session. Ask people from all walks of life to participate by reading a chapter. Contact the Laymen's National Bible Committee to send you a free copy of guidelines for producing a marathon.

Sponsor an art contest in your community in which a favorite Bible passage or scene is depicted. Give the winning entries to your television station for a Bible Week news feature.

Arrange with a community theater to present a production of a Biblical drama such as "J.B." by Archibald MacLeish or "Journey to Jerusalem" by Maxwell Anderson.

Arrange for a community chorus or a church or synagogue choir to present a Bible Week concert in which all selections are musical settings of Bible passages.

Arrange for a display of interesting Bibles - the oldest, the largest, the smallest, the one carried by an immigrant family from the "old country", foreign language editions, etc. Place this display in a shop window, in a shopping mall, a bank lobby or any appropriate place where many people pass by on a daily basis.

Secure a quantity of table grace cards from the Laymen's National Bible Committee and distribute them to all the restaurants in your community.

### In Your Civic Club

Plan a program for your club in which each member reads a favorite Bible passage and ex-

plains why it is important.

Prepare an exhibit in which each member of your group displays a personal Bible - the one they read regularly. Put each person's name on a card by their Bible and identify which version and edition it is.

Order Bible Week literature material from the Laymen's National Bible Committee and distribute it to members of the churches and synagogues in your community or give it out to stores, factories, libraries, or any public places where this is appropriate.

Ask your Chamber of Commerce or industry association to distribute the Bible Week bookmark with suggested readings for each day of Bible Week. Each member firm could be asked to enclose a bookmark with employees' pay envelopes during Bible Week. An employee group could arrange an exhibit of Bibles, study helps, posters in a central location where they work. Bible Week is an inter-faith observance and the Thanksgiving season is an appropriate time to promote religious values and Biblical principles.

### In Your House of Worship

Ask the clergy of every house of worship in your community to preach a sermon on the importance of the Bible in daily living at a regular worship service during National Bible Week, November 21-28, 1982.

Bible Week is a good time to



launch study groups in plants, offices and neighborhoods. There are many Bible study groups which meet during the noon hour or before work begins. They are usually ecumenical in nature and sometimes interfaith. Ask your minister to help you organize a study group in the place where you work.

Ask churches and synagogues to promote Bible Week in newsletters, education programs, worship services and on outdoor bulletin boards.

### With The Media

Arrange for your local cable, television or radio station to present a special broadcast for Bible Week in which three or more important or well-known people in your community read a favorite Bible passage and explain why it is important.

Ask your local newspaper, radio, or television station to present a Bible Week editorial in which the cast is made for the relevance of the Bible in our times.

Supply information or fully-written press releases to newspapers, radio, and television stations about all of your activities so that your whole community can know how your group feels about the place of the Bible in the lives of all citizens.

To receive a packet containing samples of all materials for use in implementing a Bible Week observance in your community, write to:

The Laymen's National Bible Committee, Inc.  
815 Second Avenue -  
Suite 512(N)  
New York, New York 10017 □

## Teachers' Mini-Lab

The Church School Committee of the Board of Christian Education commended faithful teachers who encouraged and helped students learn the selected scriptures for our **Honor Roll**. Thirty-six certificates were earned.

Included in the list of scriptures for 1983 is a group for Senior High and Adults. The passages have been selected in such a way that the family as a whole can learn together.

#### Kindergarten

Learn each of the following:

Matthew 4:19      Matthew 7:12  
Choice of 2 verses from Matthew 5:1-12  
Luke 2:14      Luke 4:8b

Total of six verses.

#### Primary

Learn all verses from group I; two from group II. Total of six.

#### GROUP I -

Matthew 5:16      Luke 2:52  
Luke 4:8      Luke 4:16

#### GROUP II -

Matthew 7:12      Luke 2:13-14  
Luke 18:16-17

Choice of two from Matthew 5:1-12.  
Matthew 6:9-13 KJV-if not already learned.

#### Junior

Required - the purpose of Jesus Christ's ministry - Luke 4:18-19.

Learn five groups from the following:

Matthew 5:1-12      Matthew 5:14-16  
Luke 2:8-14      Luke 2:52  
Luke 6:27-28      Luke 16:13

Luke 4:18-19, which tells of the purpose of Jesus' ministry, could be used as a basis for family or other group discussion and worship.

The emphasis for 1983 is on the book of Luke, with some verses selected from Matthew because the passages are more familiar from that book.

The requirements to earn a Scripture memorizing **Honor Roll** certificate, for 1983 are as follows:

Total of six groups of Scripture.

#### Junior High

Required - the purpose of Jesus Christ's ministry - Luke 4:18-19.

Learn five of the following:

Matthew 5:1-12      Matthew 5:13-16  
Luke 2:8-14      Luke 2:52  
Luke 4:16      Luke 6:35-38  
Luke 4:18-19      Luke 4:8

Total of six groups of Scripture.

#### Senior High and all Other Adults

Required learning:

The purpose of Jesus Christ's ministry - Luke 4:18-19. Select seven from the following:

†Matthew 5:1-12      Matthew 5:13-16  
Luke 1:46-50      Luke 2:52  
Luke 2:8-14      Luke 3:4-6\*  
Luke 4:8      Luke 6:35-38  
Luke 16:10-13      Luke 4:18-19

Total of eight groups of Scripture.

\*See Isaiah 40:3-5

†See Luke 6:20-23

**Thank-you**  
From the Host Committee at  
Conference, 1982  
to all of you who came to California.  
**We really enjoyed hosting you!**



President K. Duane Hurley

Seventh Day Baptists have become goal oriented - and that's good!

In 1975, Commission (then the official representational committee for General Conference) developed three goals "for themselves, the boards and agencies, churches and individuals." Those goals were: to deepen spiritual growth; to foster a spirit of unity and love among Seventh Day Baptists; and to fulfill our financial commitments.

Under each goal were listed suggested means of reaching the objectives such as (*goal one*) increased Bible study, more active prayer life, revitalized evangelistic outreach and greater awareness of the Holy Spirit in our daily walk. The second goal brought suggestions, e.g.: individuals should develop a prayer list, churches activate prayer chains, fellowship with those with whom we disagree and practicing love (*1 Cor. 13:7*). The third goal had suggestions given that we might increase pastoral support, education and participation in tithing and raising Our World Mission unified budget.

Not only did Commission suggest **means** for achieving the goals, but **measurements** were also outlined, including an analysis of percentage increases in such areas as church attendance, Bible study and

## President's Page Setting Goals

by K. Duane Hurley,

President, Seventh Day Baptist General Conference

prayer group participation, new evangelistic programs and tithing. A comparison of *Yearbook* statistics against the cost of living index was encouraged along with an appraisal of Our World Mission giving. It was further suggested that an objective search be made for evidence of increased cooperation and decreased criticism among church members and for demonstrations of true Christian interest in one another.

#### Committed to Grow

Commission's interest in goal-setting, with the implied desire to see the Kingdom's work prosper among Seventh Day Baptists, helped to lead our denomination into extensive church growth studies during the latter part of the '70s. There resulted a **commitment to growth** and the establishment of our Decade of Discipleship (1980-1990), during which we have promised ourselves, and God, that we will **double**.

But - it will take more than just saying so to **double in the decade**. We have a good start. We have made some preliminary statements regarding objectives and expressed the desire to grow. We have made some commitments and made some significant progress. We have established some new feelings of assurance and enthusiasm. Now we need to capitalize on very positive attitudes with some very decisive actions.

General Conference, 1983, to be held at Houghton College, Houghton, New York from August 7-13, is being planned to help us all to move out aggressively and effectively in "**Proclaiming the Word**." That is the conference theme, build-

ing on the 1982 conference experience which dealt with the "Ministry of Reconciliation" and carrying us into the next recurring cycle of emphasis (nurture, extension and ministry) in our Decade of Discipleship.

Growth is a process and everyone connected with the Seventh Day Baptist denomination is being challenged to reassess and re-establish specific goals of the Decade. A systematic plan for growth through measurable goals and objectives is imperative.

#### Establish Goals

Early in this conference year, when associations and churches meet in regularly scheduled sessions, arrangements should be made for goals to be established officially. Individuals should also establish their own **personal goals** in relationship to the **corporate goals**, then start working toward attainment of the goals. Evaluate progress regularly and be ready at conference in 1983 to share what your goals are. A special time on the program will be provided for announcing our goals as a denomination and its people.

Christianity is a **sharing faith**. The Bible is filled with references to the Christian's responsibility to proclaim his faith and "...announce the Good News," (*Eph. 6:15 TEV*) to an unbelieving world. Seventh Day Baptists are demonstrating the compelling call of the Great Commission "to go, teach, preach and win!" Such **revival** and **enthusiasm** is the stuff out of which success is assured in our basic **goal to grow** - with Christ's help and for His sake! □



## Zion Hill

The following are excerpts from **The Monument on Zion Hill. Delivered on Patriots' Day, September 11, 1895** by Dr. Julius F. Sachse, the address expresses the social concern of the German Seventh Day Baptists of Ephrata during the Revolutionary War. Their sacrificial actions are examples of **Christian Social Action** at its finest.



The old cemetery at Ephrata, Penn.

Photo by Julius F. Sachse, 1888

The Battle of Brandywine was fought on Chester County's (Pa.) fruitful fields, September 11, 1777, resulting in the retreat of Washington, and deciding the fate of Philadelphia. When the question arose that night at Chester what to do with the large number of sick and wounded soldiers, it was Washington who suggested sending at once all who could bear transportation to Ephrata.

(Washington) ... knew that the pious men and women here would tenderly care for unfortunate patriots who were sick and maimed. According to reliable tradition, it was on the third day after the battle that the wagons began to arrive.

The devout Brotherhood no longer formed into nocturnal processions, chanting their mystic incantations to the Divine *Sophia*, nor assembled at the matins in the *Saal* to salute the first rays of the sun as it flooded the *Saal* with its roseate light; but now as they noiselessly stepped from sufferer to sufferer, who occupied their rooms, they whispered words of hope to one, attended to the wants of others and, when necessary, prayed with such as needed it.

What is true of the Brotherhood is also true of the Sisters. Many a brave lad from a far-off

province who lay here sick and wounded, and now rests here upon Zion Hill in an unknown grave, had his last moments cheered by one of the Sisterhood of Saron, who took a mother's place and soothed the dying moments of the young patriot. The whole story is one of self-denial and devotion in the interest of humanity.

To make matters still worse, shortly after the wounded soldiers were brought here, the malignant typhus, or camp-fever, broke out in both Kedar and Zion, a pestilence that carried away the soldiers as well as their attendants.

Now what was the course of these religious enthusiasts, whose property was so unceremoniously invaded, and whose domestic economy was destroyed for the time being? Did they object or protest? Did they for a moment remonstrate? No! They not only threw open their whole establishment, which then contained the largest buildings within the State, and gave them for hospital purposes, but the Brothers and Sisters, though all well advanced in years, never flinched for a moment in their duty, even when certain death stared them in the face.

During the whole time that the deadly fever raged in the

Ephrata hospitals, and even the chief doctor fell a martyr to his zeal, it was the Ephrata Brotherhood and the Sisters who nursed the sick patriots, soothed their dying moments, and after all was over, gave them a Christian burial in the consecrated ground of Zion Hill.

In addition to the great personal risks run, and sacrifices made, by the different individuals who composed the Ephrata Community, almost everything was taken from the Society upon requisition of the quartermaster sergeants, who came around with surprising regularity.

For all (the) property that was taken or destroyed - as a matter of fact both Zion and Kedar, on account of the infection, had to be demolished after they ceased to be hospitals - for the vast amount of stores given and taken, for the personal sacrifices made, the services and medicines furnished, the burial of the dead, not a single shilling was ever asked or received by the Ephrata Community, so far as I know, from the government either of the State or Nation.

It is a noteworthy fact that no other instance is known in the whole history of the military hospitals in Pennsylvania during

*continued on page 21*

## Be Good

by Dean J. Paul Green

"Be good!" How often have you said that to someone in parting? How many times has it been said to you? Probably many more than you can recall, especially when it involves a child. "Be good!"

In the *Letters to the Editor* column of a small town weekly newspaper, a running argument has been carried on in recent weeks over whether it is possible to be good. A pastor writes commending the town for its many good people. A layman replies that this is a town filled with wickedness. He argues that if the pastor knew his Bible, he would realize that it is impossible for any person to be good. So it has gone, with the publication of several letters, mainly from the laymen.

### Zion Hill

*continued from page 20*

the Revolutionary War, where the necessities were so great as to require the assistance of members of the general community.

We cannot even tell whether these humble heroes rest here upon Zion Hill, or in the old God's Acre by the roadside. However, no matter where they found a resting place, it was their services, together with those of such of the Brethren and Sisters as survived, that made this spot *holy ground* - I may say holy in a double sense:

*First*, As it is the resting-place of the patriots who gave their life for their country's independence.

*Secondly*, As it was sanctified by a religious Community who never lost sight of their duty to God or their fellow-man. □

Is it possible to be good? The answer is No - and Yes!

"There is none that does good, no, not one." (*Psalms 14:1,3*) This is quoted in Romans 3 where Paul also states, "All have sinned and fall short of the glory of God." (*Romans 3:23*) "If we claim we have not sinned, we deceive ourselves." (*1 John 1:8,10*) "Surely there is not a righteous man upon the earth that does good and never sins." (*Ecclesiastes 7:20*)

Jesus said, "Why do you call me good? No one is good but God." (*Matthew 19:16-17, Mark 10:17-18, Luke 18:18-19*) Jesus' statement appears to have been in response to an insincere flatterer, for surely **He** can be called good! The other quotes above are accurate statements of our common human condition which we should recognize and admit. These statements, however, must not preclude the possibility of radical transformation in the life of the believer.

In other contexts, Jesus indicates that there are good people: "(God) makes his sun to shine on bad and good people alike, and gives rain to those who do good and those who do evil." (*Matthew 5:45 TEV*) "A good man produces good from the store of good within himself." (*Matthew 12:35, Luke 6:45 NEB*) Paul, too, indicates that there are good people: "Perhaps for a good man one will dare even to die." (*Romans 5:7*)

"I never stop thanking God for all the graces you have received through Jesus Christ. I thank him that you have been enriched in so many ways, especially in your teachers and preachers; the witness to Christ has indeed been strong among

you so that you will not be without any of the gifts of the Spirit while you are waiting for our Lord Jesus Christ to be revealed; and he will keep you steady without blame until the last day, the day of our Lord Jesus Christ, because God by calling you has joined you to his Son, Jesus Christ; and God is faithful (I Corinthians 1:4-9, Jerusalem Bible)

So, "Be good!" made so by the grace and power of God! □

### Church World Service Assists Children From Vietnam

Eleven children fathered by U.S. servicemen during the Vietnam war will be placed in the care of a delegation representing U.S. voluntary organizations at a meeting at Ho Chi Minh City, formerly Saigon, on September 30.

The children have received visas to enter the U.S. where they will be reunited with their fathers, after 10 years of separation. Each child carried evidence of U.S. citizenship.

Vietnam's foreign minister, Nguyen Co Thach, told a Church World Service delegation August 23rd in Hanoi, that his country was prepared to permit the emigration of 63 children of U.S. fathers. Church World Service has continued to play an intermediary role in working out arrangements for family reunification, although CWS does not provide adoption services.

The U.S. government estimates 2,800 children of American fathers in Vietnam today, but voluntary agency officials familiar with the country say the number could be much larger. □



## FOCUS



### MISSIONS TODAY

**International Dedicated Workers? Conference asked the Missionary Board to "consider the renewed use of Dedicated Service workers in the field of international missions, as outlined in the "Guidelines for Dedicated Service among Seventh Day Baptists in Other Countries." Let us pray for His leading in such ministries! Those interested can write the Board office in Westerly, RI.**

How? With support for Our World Mission - which supports all Seventh Day Baptist Boards/Agencies - running at least 25% short, the Conference Budget and Finance committee asked, "How will the Missionary Board

## Missions News

cut back to keep their expenses within income during 1982?" With 90% of our budget in support of our workers and their ministries - 2 couples overseas; 4 Church Extension Pastors, 8 Missionary Pastors, a Director of Church Extension/Evangelism, the Executive Vice-President of the Board and two part-time office staff — HOW? We have cut back by at least 5% in the first six months from budgeted totals! But we must do more in the last half of the year unless giving increases. And, we must not take on any additional ministries in 1983, even though doors are "open" for such.

**Burma Church Buildings: With local congregations in the Chin Hills providing local materials and labor, the cost of new and needed buildings in actual cash is kept low. The Love Gift**

**of the Women at Conference was designated 35% for this. Such need, a special gift outside Our World Mission budget, makes their growth and ministry reach out to new people.**

Extension Projects? Daytona Beach is "mother" to the new group in Miami, FL; Riverside, CA is "mother" to the new group at Ridgecrest, CA; Battle Creek, MI is "mother" to the Williams-ton, MI group. We hope that such official outreach projects can multiply in the coming months! We need more "babies"!

**Philippine Pastors' Training: The three pastors who completed their TEE (Theological Education by Extension) course this spring are beginning such a TEE course, as instructors, in their own areas. Nine students are reported enrolled!**

## The Christian Challenge

### Concern and Care for Persons in Need

Wherever Christians have lived, their lives have shared the love of Christ in effective, outreaching ways. In the last two centuries education and medical ministries were effectively used. Concern and care for persons in need has always been a part of the service of the Church.

In 1982 Christians are again challenged to meet human need! To discover among those with whom we live, areas where we can express the love of Christ in positive ways. The need is overwhelming. The challenge is ever present. Only "blindness" or "indifference" could separate us from the "cries" of those needing such help in the name of Christ.

Such ministries have been carried on by local Seventh Day Baptist churches. Through several

of our camps new youth have come to know what it is to be in "Christian community" and many have found Christ as their Savior. Through Vacation Bible School, Bible Clubs and Sabbath School children have come to know the Gospel, to be changed in their living so that parents become aware of God's love. In home Bible studies, held in areas apart from our local churches, people have found answers to their questions and direction for their lives. Some groups have grown and been formed into local congregations.

Yet the need continues to grow. The "Good News" which Christ has shared with us is to be shared with others. Most people are not aware of it. Nor are they aware there is a group of Baptists who "remember the Sabbath day to

keep it holy." But some are finding us and there are new ministries that call for our dedication, commitment and hard work in every area of the country.

1982 is the **Year of Extension** in the Seventh Day Baptist **Decade of Discipleship**. Can we suggest some simple goals?

1. That we share through the pages of the RECORDER and in other ways how the Lord has blessed an extension ministry in our church or area.
2. That every church seek to discover and set as their goal at least one new extension ministry during 1982 — identifying it, challenging members to become active in prayer, giving, participation.
3. That we not only seek to extend in our local

or area ministries but to gain new perspective on church extension in new areas of our country and on new opportunities the Lord is giving us to enter new countries in missionary work.

4. That we recognize that leadership is vital in outreach witness — thus giving priority to the will of God as expressed by Christ in Matthew 9:38.

We are workers together with God! HE will give vision, direction and insight if we look to Him in faith and follow Him obediently in the ways He does show. Double in a Decade expresses figures. Extension in 1982 expresses our concern for individuals—those for whom Christ died, those whose lives can be changed if they come to know His love through us.

(from the Seventh Day Baptist Missionary Society Annual Report) □

## A Prayer Thought for Every Day

### November

#### Verse of the month:

"The Lord hates the gifts of the wicked, but delights in the prayers of His people."

-Proverbs 15:9

- 1-Those who have recently come to Christ in my church/area
- 2-The "summer" ministry of our Missionaries, David/Bettie Pearson, Malawi
- 3-Church Extension Pastor, Bill Shobe, Atlanta, GA
- 4-President Elect Leland Davis
- 5-Our brethren in the sister churches in Poland
- 6-Sabbath School Mission Offering — SSMO — in my SS/Church
- 7-Church Extension Pastor, Justin Camenga, Portland, OR
- 8-Personal thankfulness for God's blessing to me and my family
- 9-Pastor Colben F. Mngonyama, Butterworth, Transkei, South Africa
- 10-Lightbearers for Christ committee and ministry
- 11-Editor Scott Smith and his staff for the Sabbath Recorder ministry
- 12-Lone Sabbath keepers
- 13-The local/association outreach projects of my church

- 14-Church Extension Pastor, Bill Shoffner, Memphis, TN
- 15-Missionaries Rod and Camille Henry & family, Cebu City, the Philippines
- 16-New General Council member Norman Burdick
- 17-Pastor John Mpacko and the need of the church in the Cameroons, W. Africa
- 18-Churches and groups seeking new meeting places
- 19-The full support of my church in raising Our World Mission goal-1982
- 20-Interim Pastor Bill Vis in the Paint Rock Church
- 21-Vision and strength for local church leaders in their responsibility
- 22-Church Extension Pastor, John Peil, San Diego, CA
- 23-The Philippines pastors in their teaching of new pastoral workers
- 24-New individuals for pastoral training/ leadership in our churches
- 25-Conference Executive Secretary Dale D. Thorngate, Janesville, WI
- 26-Thanks for volunteers who work at the SDB Center
- 27-SDBURF (United Relief Fund)
- 28-Dorothy Parrott as she leads in the Ministry emphasis in 1983 — D of D
- 29-Bay Area Church's new outreach in San Jose, CA
- 30-General Council members as they serve our churches between Conferences



## San Diego Church Joins Conference

*Right. The San Diego Church uses a swimming pool for their baptisms.*



*Below. Pastor John Peil and his wife Ruth are leading the San Diego congregation.*



*Below. The San Diego congregation.*



In February 1980 a group of eight to ten people began meeting in the chapel of the University Christian Church in San Diego on Friday evenings under the leadership of Russ Havens. To make the existence of the fellowship better known, the leader did a weekly radio program entitled *The Word of Truth*, placed a weekly advertisement in the local newspaper, and contacted all the people residing in the area who had had contact with the Seventh Day Baptist church. Initially the fellowship consisted of five to ten

members, three of whom considered themselves Seventh Day Baptists. The others indicated they were searching for something which they had been unable to find in the so-called "big" churches. They felt that, in general, large churches were impersonal and somewhat superficial in their fellowship and that a small group would provide the opportunity for closer personal relationships. Moreover, many did not want, at least at the outset, a close denominational affiliation along with its imposed

creeds.

After meeting for four months on Friday evenings, the group decided to hold worship services on Sabbath mornings. The first Sabbath morning service on June 14, 1980 at 9:30 a.m. was a quiet but meaningful experience. The summer brought difficulties, however. Some did not consider the Sabbath and its implications a very important issue. Some felt the fellowship should expend its funds for social outreach instead of for a meeting place. The leader resigned. After prayerful consideration the group decided to maintain its commitment to Sabbath worship with Bob Czarny acting as lay leader on an interim basis and assuming the tasks of preparing weekly worship service and message.

As the summer progressed there were some visitors but only four regular attendees. The greatest blessings at this time were the young woman, Katie Russell, who played the piano for us every week, even though she was not a member, and the group's determination to try. Everyone knew that the Pacific Coast Association could justifiably terminate the San

Diego Fellowship at any time. There was, however, no resentment concerning this possibility as all were aware of the reality of the situation: lack of experienced leadership, few members, and a fifty-dollar weekly bill for rental and advertising.

In August and September other Seventh Day Baptists living in the area began to attend regularly. This, and visits by John Peil and Pastor Gabriel Bejjani, gave the members encouragement and the long-range goal of formation of a church in San Diego. In October, in the absence of the lay leader for vacation, Albyn Mackintosh, Peter Morris, and John Peil were sent as speakers by the Los Angeles Church for three consecutive weeks. This continued involvement by concerned members of other congregations was an important factor contributing to the assembly's will to continue.

As 1980 drew to an end, all the members, new and old, became more closely acquainted and believed that they could become an autonomous growing church. Toward this end the fellowship requested that the Riverside Church act as the group's sponsor in January 1981. Visits in January and March of this year by the pastors and a few members of the Stanton and Riverside churches helped the people in San Diego to feel that their fellowship was closely aligned with the denominational structure and that it could function as an entity. A group meeting was held at the home of Mr. and Mrs. Robert Frazier to discuss the fellowship's present and future status.

The San Diego Seventh Day

Baptist church officially became a branch church of the Riverside Church. A news item was placed in *The Sabbath Recorder* (April 1981) announcing the church's mailing and meeting addresses and worship time. Further efforts were made to call on other people who had had contact with Seventh Day Baptists. Family and friends of members resulted in increasing attendance to ten to fifteen. On April 17 members gathered at the home of Mr. and Mrs. Wade Crandall for a Passover service.

After seeking financial assistance from the Seventh Day Baptist Missionary Society the church extended a call in July 1981 to Rev. John Peil to be their pastor. He began work in September. In the months following, as attendance at worship and Sabbath School doubled, steps were taken toward official organization: formation of covenant,

statement of beliefs, constitution, and bylaws.

On June 12, 1982 the church was officially organized. Delegates from churches in Riverside, Los Angeles, and Stanton, California, participated in the organization council. Thirteen signed as charter members. Those elected to the church steering committee were Pastor John Peil, chairman; Robert Frazier, treasurer; Wade Crandall, Pacific Coast Assn. representative; Anne Crandall, clerk; and members at large: Fred Brake, Robert Czarny, and John Thorpe.

The church applied for membership in the General Conference and was accepted at annual sessions in Redlands, California in August where a large delegation from the church received the official welcome from Conference President Dorothy Parrott. □

Being in substantial agreement with each other upon the Biblical doctrines, (as stated in our Articles of Faith), we enter into covenant in the presence of God our Heavenly Father as the Seventh Day Baptist Church of San Diego, California, solemnly agreeing to walk with the help of God according to the following covenant:

1. We covenant and agree to keep the Commandments of God and the Faith of our Lord and Savior Jesus Christ.
2. We covenant and agree to take the Bible as our Supreme Authority in all matters of Faith and Conduct.
3. We covenant and agree to attend the appointments of the Church and support the work and expenses as God gives us the ability.
4. And further, we covenant and agree to watch over one another for good and to pray for one another to the intent that we may be built up together in Christ. □



## Helping Hand Preview

Fall Quarter 1982

### Origins of God's People

by David Clarke

It isn't just the lack of paper and pens, or printing machines, or even of alphabets that separates our well-printed Bibles from Moses' or Joshua's scriptures. It is a vast number of years of experiences between God and individuals. God has taught humanity many lessons, though many of them have not been well-used. Finally, God gave us Jesus the Christ in whose life and resurrection we find clues for interpreting all Scripture -

in fact, all knowledge.

This quarter, then, we are studying experiences in which humanity, especially within God's "Chosen People", was growing in its responsive relation to God. We see many childish behaviors because humanity was young, we sometimes reason. But we see plenty of such childishness today - much of it turning into outright sin against God and people! We still have much to learn from the Bible accounts as lessons of history.

### Unit II: God Frees and Instructs His Chosen People

Oct. 2-30, 1982

Unit Diamond: This unit reveals the beginnings of a cohesive "nation," not just a group of tribes loosely cooperating. We are seeing the early stages of forming into a people chosen by God to be "a light to the nations" (Isa. 42:6) in anticipation of Jesus' abundant revelation

of the "Light of the World." (Jo. 8:12) In this quarter we study the work and teachings of Moses. He was both law-communicator and prophet. We also study the unique case where God's Word came through Balaam, the honest prophet of another religious culture.

In this unit we see the roots

of much of our social institutions in our Christianity. God is developing His people's ability to communicate with Him in the deliberations of family, business and civil life. He confirms the covenantal relationship, enables celebration of grace and stewardship, and reaches beyond nationalistic lines.

The foregoing is excerpted from the introduction to the Quarter and October unit of study in the *HELPING HAND*. Below are the titles and scriptures for lessons. We suggest you use the *HELPING HAND* as personal or class study of these Bible passages.

October 10. THE PASSOVER OF GOD  
Scripture - Source - Exodus 11-12  
Scripture - Dialogue - Exodus 12:11-17,24-27  
October 16. GOD FORGIVES HIS PEOPLE  
Scripture - Source - Exodus 32:1-34:10  
Scripture - Dialogue - Exodus 32:9-14; 34:5-9

October 23. CELEBRATING GOD - GIVEN LIBERTY  
Scripture - Source - Leviticus 25  
Scripture - Dialogue - Leviticus 25:1-2,8-12,23-24,39-43  
October 30. GOD SPEAKS OVER RACIAL WALLS  
Scripture - Source - Numbers 22-24  
Scripture - Dialogue - Numbers 22:4-6; 23:7-12; 24:17b□

## Religion in the News

### New Religious Census Released

**New York**—A once-in-a-decade look at religion in America has been released here by an ecumenical coalition. The study is based on the 1980 U.S. census data and on data supplied by 111 religious groups. It covers 112.5 million adherents and has been compiled by Professor William M. Newman of the University of Connecticut at Storrs.

Sponsoring the study are the African Methodist Episcopal Zion Church, the Sunday School Board of the Southern Baptist Convention, the National Council of Churches, the Lutheran Council in the U.S.A., and Glenmary Research Center (a Catholic Agency).

Information available now indicates that groups in the Baptist family of churches predominate in 1,164 counties; Catholic, 963; the Methodist family, 374; the Lutheran family, 227; Latter Day Saints, 74; Christian (Disciples of Christ, Christian Churches and Churches of Christ), 52; United Church of Christ, 8; Churches of God and Reformed, 5 each; the Presbyterian family, 4; the Mennonite

family and Moravians, 2 each; and one county each for Adventist, Brethren, Friends, Congregational, Christian and Episcopal.

The study indicates that the 112.5 million adherents (full members, their children, and other regular participants) counted in the study represent 49.7 percent of the total U.S. population. The researchers calculate that this is 91 percent

of the church-goers reported by the churches to the *Yearbook of American and Canadian Churches: 1981*. The researchers do not know, however, what percentage of the total Judeo-Christian adherents the number represents since a number of denominations did not participate in the study. Independent congregations not affiliated with any national group were also not included.□

### Moon Faces New Problems

In addition to the recent conviction on charges of income tax evasion, Sun Myung Moon and the Unification Church face new problems through legal proceedings.

A Detroit Circuit Court judge has held that Moon may be held legally responsible for claims

of fraudulent recruitment to an organization which the Unification Church controls. Eve Eden filed a lawsuit claiming emotional harm and charging that she was recruited to a subsidiary organization which concealed its relationship with the Unification Church.

A second proceeding threatens foreclosure of Moon's World Mission Center in New York. The city is seeking \$4.5 million in real estate taxes.

### Reader's Digest vs. WCC

An article in the August issue of the *Reader's Digest* has resulted in responses from ten U.S. denominational leaders. The Digest article, written by editor Joseph A. Harriss, charges that the World Council turns as "much to Marxism as to Christianity" in its proclamations. Harriss was especially critical of support to revolutionary groups in Third World countries.

Responses have argued that the article unfairly selects from a wide spectrum of social and economic positions which the WCC has taken in recent years.

### Dissenting Archbishop Resigns

Archbishop Marcel Le Febvre, leader of Catholic traditionalists who have defied the Vatican in matters of liturgy and ordination, has announced his retirement at age 77. He has headed the Priestly Society of St. Pius X which retains the use of Latin in the Tridentine Mass. His departure leaves the future of the movement uncertain, and rumors are that a compromise has been reached with Pope John Paul II.□

### National Conference of Christians and Jews Elects

The National Conference of Christians and Jews has elected Jacqueline Grennan Wexler as president, succeeding David Hyatt who had served for twenty-six years. Wexler was formerly president of Hunter College, New York, and was a nun of the Sisters of Loretto until 1967.





"We love because  
God first loved us."  
1 John 4:19

## Lifestyle Evangelism

by Jane Mackintosh

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I have just read a fascinating book that I feel is a *must read* book for our Women's Board theme of **Lifestyle Evangelism**.

### Out of the Salt Shaker & Into the World

By Rebecca Manley Pippert  
Published by InterVarsity Press  
Downers Grove, Ill. 60515  
\$4.95

I met Rebecca Manley Pippert while I was a college student. She led a seminar on Evangelistic Bible Studies at a camp I attended and I was impressed then by her vibrance and common sense about sharing the Gospel. I could see through her how the Gospel was so much an integrated part of her lifestyle that sharing it with others was as natural as eating. She encouraged me then with the thought that we are called to be fishers of men not hunters. She said to fish we must throw out bait and if the fish are interested they will nibble and we can give more bait at that time, until they are finally hooked. A similar principle can be applied in our conversations with people. We might make a comment or ask a question concerning spiritual matters to "test the water." If the listener is interested, he will come after more in the conversation and we can then give a little more "bait." When the listener has assimilated all he is ready to hear, he will turn the conversation and we can know then that enough has been said for the present time. On the other hand, hunters blow away their prey with one blast of the rifle which is similar to "button-hole evangelism" where we might

corner someone and lay out the plan of salvation from start to finish regardless of whether or not our listener is ready to hear it. I was further encouraged as I studied Jesus' approach to evangelism. He told parables which baited the interested ones to follow him off to a private spot to ask what he meant, while the uninterested ones packed up and went home. Jesus knew that hearts would be hardened by his message if they were not ready to hear what He had to say, so He didn't *blast* all of them with His message. Since I had been so impressed and encouraged by Becky in that seminar, I was naturally curious about her book when I spotted it in a Christian book store. I was not disappointed. She writes like she talks so the book is very readable with practical ideas about incorporating the Gospel into our lifestyles in a natural, sensitive way.

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**...challenge the unbeliever to read scripture daily and begin practicing what it teaches...**

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Having listened to Becky before, most of what I read in this book was not news to me. I was none-the-less encouraged onward toward being a better "lifestyle evangelist" and three new and very interesting ideas did capture my thinking while

reading the book.

The first one is simple and sensible: to realize that the purpose of Bible study is to make us obedient followers of the Word of God. If our Bible study does not provide lessons to obey, then we have reduced our study to a mere intellectual exercise. This concept was not totally new to me but it did remind me that each time I study scripture I should search for a specific lesson to obey.

The second idea that caught my attention deals with what to say to a non-believer who seems to be seriously searching for God but whose mind just cannot accept it all. Becky suggests challenging the unbeliever to read scripture daily and begin practicing what it teaches just to see if God is there. She says, "Jesus knew that obedience to His and His Father's words yielded faith; that revelation is based upon obedience."

The third idea that spoke to me was Becky's suggestion that it might be appropriate to try to name all the reasons a person shouldn't become a Christian at the time that he is ready to make a decision for Christ. This shocked me, but her point was that God invites us to become disciples and accepting Christ as Savior without asking Him to be Lord is not a commitment to Christ. She says we are deceiving the unbeliever unless we give him the whole truth and help him fully understand what a decision in favor of Christ actually means.



I not only highly recommend this book, I would strongly encourage you to beg, borrow or buy it and read it thoroughly. ☐

## Children's Page




# Looking for Happy Faces




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Draw a happy face  next to the good things that does. Draw a sad face  next to the bad things that does.



knows that when he is  and when he is , God still  him.

Verses to read from the  this month are 1 John 1:9 and Luke 11:4.



# The Church in Action

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## News from North Jersey

### Robe Winner Honored in Home Church

Plainfield, N.J.—“We were delighted that Etta North O'Connor was the eighth member or recent member of our church to receive the Women's Board Robe of Achievement at Conference,” said Ruth Parker who accepted the robe for Etta in California. Other members who received the robe were Evalois St. John, Frankie Davis and Anna North. Those who had recently been members were

Abbie Van Horn, Bettie Pearson, Janette Rogers and Iris Maltby. On August 28, Etta was honored during services in Plainfield. The board's citation was read and the robe was placed on her by Anna North. Etta also received a portable, electric typewriter from her friends in the church. Following a fellowship dinner, conference reports were given by Bill Kanengiser, Brad Maltby and Ruth Parker.

### Weekly Classes Taught

The Plainfield Church, in cooperation with the Shiloh Evangelistic Church which uses the building on Sundays, is conducting weekly courses in cooking, sewing and Bible study for those in our neighborhood. On registration night the movie, “The Neighbor,” a modern version of The Good Samaritan, was shown. □

### Executive Secretary Visits

Executive Secretary, Dale Thorngate reported on some of the highlights of conference and gave credit to Pastor Victor Skaggs, Jeanne Wilhelm, Etta O'Connor, Ronald Maltby and Leon Clare for their dedicated work in the moving operations at the Seventh Day Baptist Building in New Jersey. He also presented Pastor Skaggs with a framed, color photographic enlargement of the building.

### Special Events Fill Schedule

Special events in the past four months for the Plainfield Church have included five Sabbath afternoon Bible studies on I John, Christian Education Sabbath with a fellowship dinner and Star-Fish program, Sabbath Emphasis Day, the annual Women's Society picnic at

the parsonage, and an all-church picnic at Jeannette Duryea's. Other special events have been a homemade ice-cream social with the congregation that meets in the church on Sundays and a Beeline fashion show conducted by Kay Maltby at her home for the benefit of our Women's Society.

### Joint Baptismal Service Held

The Raritan Valley Church and the Plainfield Church had a joint baptismal service in June. Matthew Cruzan, Bob Fassbender and Lorna Porter were baptized. Lorna and Carmella Sylvestri joined the Plainfield Church the next day and Lucille Porter, who belongs to the Kingston (Jamaica) Church, became an associate member.

## JOHN 15:13

by Linda Harris

“Greater love has no man than this,  
That one lay down his life for his friends.”  
And many are willing to die —  
To say they gave their all.  
But how many are willing to give up their  
lives  
And then to go on living?  
For living is sometimes  
Harder than dying.

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## Good News for Sunshine Mountain

The economic recession is hard on everyone, but it makes operations especially difficult for non-profit institutions like the Sunshine Mountain Children's Home in Chatawa, Mississippi. The home has had a number of pieces of good news that have made their lives and work a little easier.

A phone call from the Campbell Soup Company in Paris, Texas, recently set into motion a flurry of activity. The company said that if the home could get a truck to their plant, they had a donation to make to Sun-

shine Mountain. The home's bus had its seats removed so that it could carry a larger load, and with the bus and a pick-up truck the Sunshine Mountain crew was off to Texas. When they got to the plant, both vehicles were filled to capacity with cases of Campbell's Soup and other products. They returned to the home with all that they could carry, and there were still pallets stacked with cases of canned goods waiting on the dock.

Another pleasant surprise for the home has been the performance of their “hollow-hipped and scrawny” cow. When the

home got the cow about a year ago they decided that it would take a miracle for her to amount to anything. They named her Miracle, and she has lived up to her name by giving birth to a little black calf and by producing up to three gallons of milk a day above what her calf needs. It is a welcome daily donation.

Sunshine Mountain also reports that the Board of Directors of the Pike County United Fund have included the home in the division of funds for 1983.

Sunshine Mountain is located one-fourth mile east of Highway 51 at Chatawa, Mississippi.

## Church Women Sponsor World Community Day

Church Women United will sponsor World Community Day on Friday, November 5th. The day is “a special occasion to gather and focus energy and

prayer on the crises of ‘scarcity and abundance’” according to a statement by the CWU.

World Community Day began during World War II soon after Church Women United was formed. From its beginning, the nationwide observance has emphasized the importance of responsible corporate action for global justice and peace. Each year, CWU translates its caring into action by responding to needs at home and abroad through Intercontinental Grants for Mission, made possible through offerings received at World Community Day and World Day of Prayer, as well as income from Gift Certificates.

### Lutherans Vote Unity

Three Lutheran churches with a total membership of 5.5 million have voted to form the nation's largest Lutheran denomination. Holding three simultaneous conventions in California, Kentucky and Ohio, the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches, gave over-whelming support to the proposal.

The three conventions also voted to establish a 70-member commission to reconcile doctrinal and structural differences in advance of formal merger.

The 1982 World Community Day service was written by women who have participated in international Christian Causeways sponsored by Church Women United.

## Handfuls Of Corn

A book of poetry  
by  
**Thomas McElwain**  
is

Now available at \$7.95

Published by the Salem, W.Va. Seventh Day Baptist Church, the proceeds from sales of the book will go to the Seventh Day Baptist Ministerial Retirement Fund.

Write:

Seventh Day Baptist Center  
P.O. Box 1678  
Janesville, WI 53547



# The Real Barrier of Missions

by Rod Henry, Missionary to the Philippines

"Go into all the world and preach the gospel to all creation." Until thirty years ago it was perceived that the greatest difficulty of missions was in the "going" part of the Great Commission. The greatest barriers were seen as oceans, mountains, rivers, disease, etc. Certainly modern technology has bridged these natural barriers for us so that the "going" part of the Great Commission is made much easier.

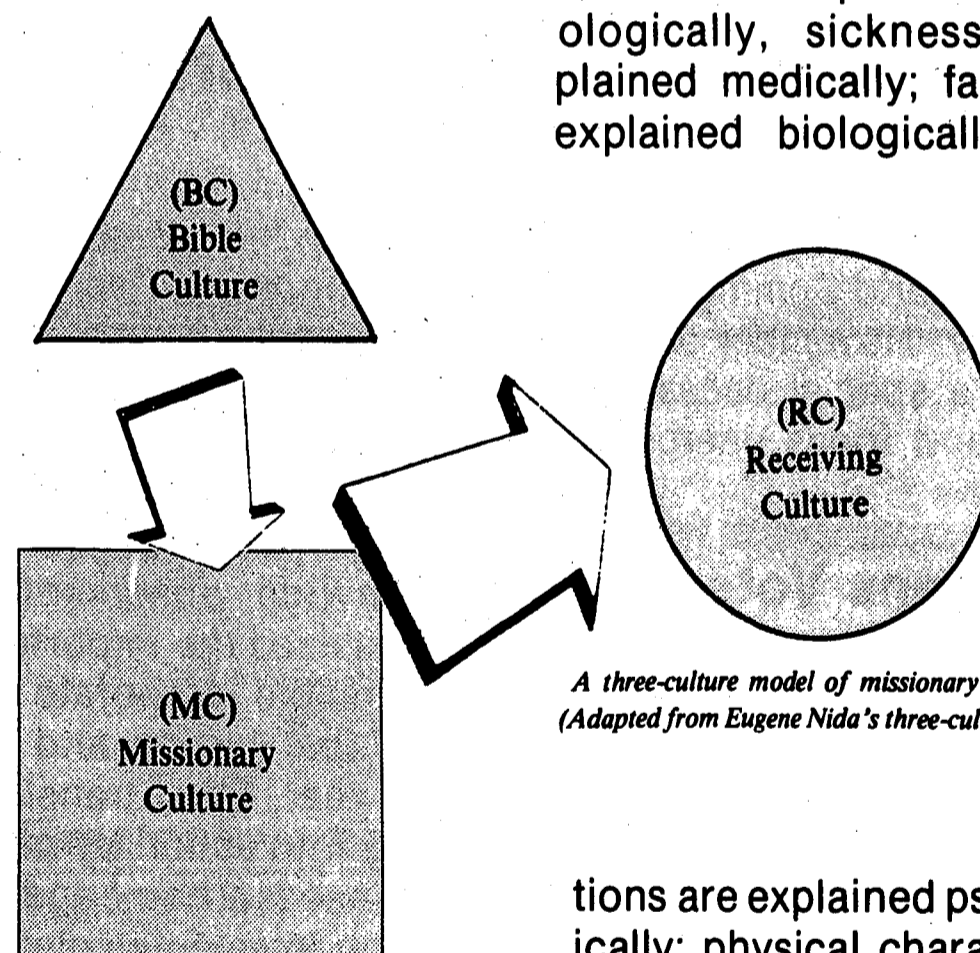
Our family crossed the Pacific Ocean with twelve suitcases containing everything that we owned in this world in less than twenty four hours. During that time we ate five or six meals, listened to stereo and watched movies in air-conditioned comfort. On our flight here I was reminded of a picture that I had seen of Beth Burdick (Severe) on a ship which would take weeks and weeks to arrive in Africa.

Over the past thirty years missions have come to realize that the greatest barriers are not the natural barriers. The greatest barrier to fulfilling the Great Commission is not in the thousands of miles of travel but in the last two feet. It is in the face-to-face communication between two cultures that we find our greatest mission barrier. The real barrier of missions is cultural and not natural. So the greatest difficulty in fulfilling the Great Commission is not in the "going" but in the "preaching."

## What is Culture?

Before we can understand what we mean by cultural barriers in communicating the gos-

pel, we need to understand what we mean by **culture**. Culture is more than looking differently and speaking a different language. It is more than a few amusing and sometimes confusing differences in customs. Culture is a very complex set of varying dimensions. It is our entire storehouse of knowledge, attitudes, values, beliefs and experiences about ourselves and the universe around us. Based on these overall perceptions of ourselves and our universe we create societies which reflect this storehouse of perceptions. These varying perceptions of self and universe express themselves in lan-



A three-culture model of missionary communication (Adapted from Eugene Nida's three-culture model.)

guages, social structures, religions, philosophies, role expectations, spacial relations and time concepts. In short, culture is a way of thinking, believing, and feeling which expresses itself linguistically, politically, socially, psychologically, religiously, and in many other ways.

## The Missionary is Involved in Three Cultures

The first culture that the missionary is involved with is, of course, his own culture which we will call the "Missionary Culture" (MC). For me, this is the American culture. It is impossible at this time to describe the various dimensions of the American culture, but I have become acutely aware of just how scientific we are as Americans. We can explain virtually everything in the universe in a cause-effect relationship. Weather is explained meteorologically, sickness is explained medically; farming is explained biologically; emo-

tions are explained psychologically; physical characteristics are explained genetically, and so on.

We learn this culture by simply growing up and living in the culture. Our culture shapes us and gives us acceptable ways to express ourselves within it. In a sense, we all become "experts" of the culture in which we are raised. We know naturally what is acceptable and what is un-

acceptable. We also know when someone is from another culture because his behavior is unacceptable or at least bizarre. So often we Americans forget that "foreigners" are people who are "experts" of another culture, so we pass judgment on them as being ignorant or primitive.

The second culture that the missionary is involved in is the "Bible Culture" (BC). A good student of the Bible soon realizes that he must understand the culture of the Bible before he will be able to accurately understand and handle the message of the Bible. For example, God spoke to Abraham in ways that were culturally understandable to a Semite of the second millenium, B.C. In Genesis 15 we see God using the cutting in half of animals and passing through the divided halves as a sign to Abraham that He would make good His promise about the Promised Land. By studying the Semitic culture of the times we see that God used this culturally accepted form to ratify treaties or business deals to communicate to Abraham that He meant business.

Likewise, we must always keep in mind that God's ultimate communication to man was when He became flesh, in the person of Jesus. "The Word became flesh." This divine communication of Jesus was wrapped in the culture of the first century in Palestine. Jesus spoke the language of that culture, dressed like that culture, ate like that culture, and communicated using illustrations from that culture (parables). Jesus violated the culture only

when it came in conflict with His divine purpose.

It is therefore the task of the Bible student to understand the Bible in the context of the Bible culture, a culture (BC) which spans thousands of years from Mesopotamia to Palestine to Egypt to Rome. These Bible cultures are reflected in the languages of the Bible: Hebrew and Greek. So, for a good Bible student, each encounter with the Bible is a cross-cultural experience. The student looks at the message of the Bible in light of the language and culture of his text of study, then he applies that inspired message of old to his own culture which for us is twentieth century America. Thus we can see that every Bible student is involved in his own culture and the culture of the Bible.

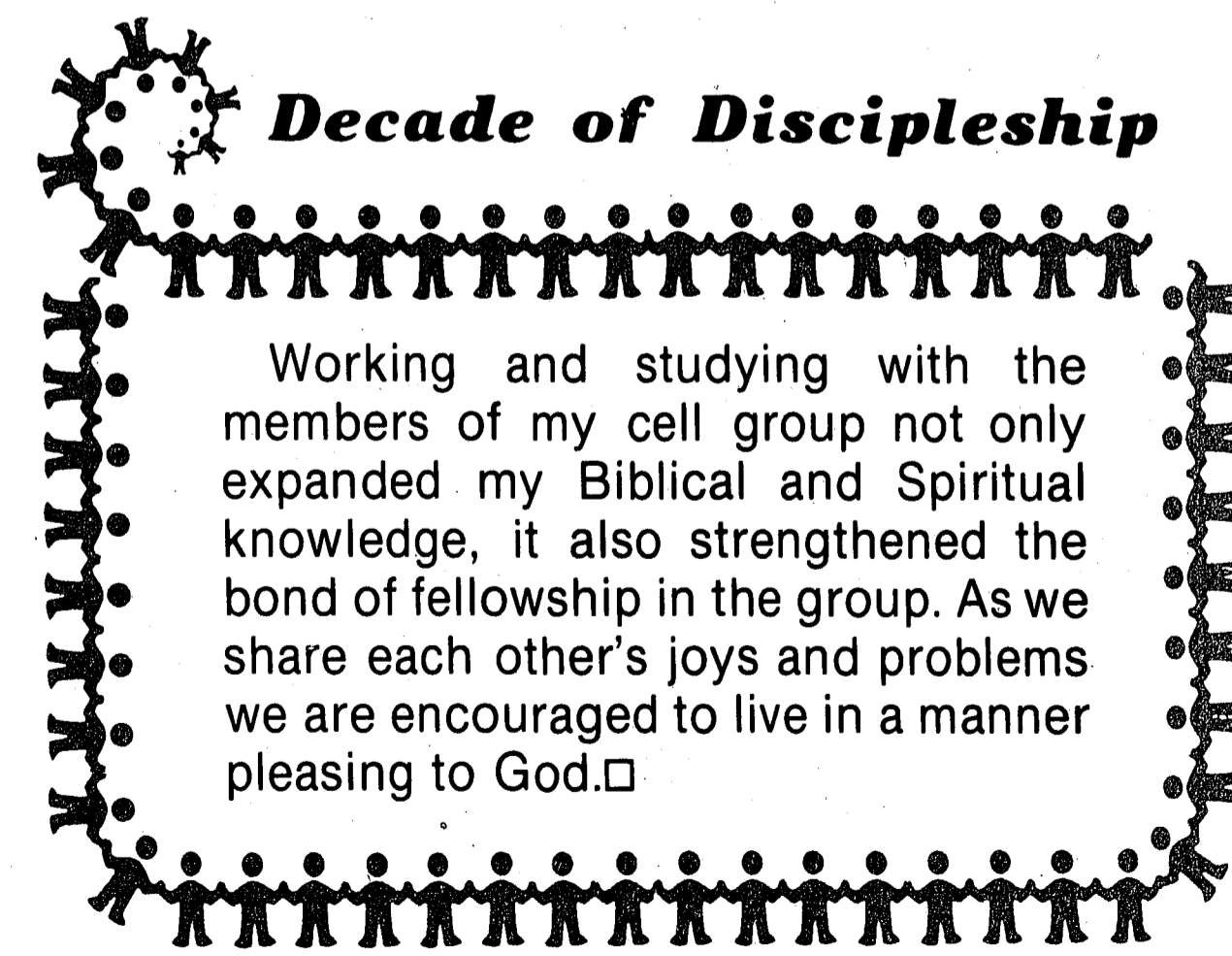
Now, for the missionary, we must add the third culture which we will call the Receiving Culture (RC). Receiving Culture may be very similar to Missionary Culture or very different.

English culture is very similar to American culture but there are differences. In America it is common to ask a person his favorite color. In England the question is absurd. An Englishman would want to clarify the question of favorite color by asking, "What is my favorite color **for what?**" Because his favorite color for grass will be different from his favorite color for a person's hair. Though there are differences between these two cultures they share a great many similarities.

We see the greatest dissimilarities between Western Culture and Asian Cultures. The Receiving Culture (RC) that I am working with is the Philippines. It is primarily an Asian Culture with a great deal of Western influence from 350 years of Western colonial rule.

Next month, Rod Henry will discuss how the missionary spreads the good news within cultural communication problems. □

## Decade of Discipleship



Working and studying with the members of my cell group not only expanded my Biblical and Spiritual knowledge, it also strengthened the bond of fellowship in the group. As we share each other's joys and problems we are encouraged to live in a manner pleasing to God. □



## Accessions

**Denver, Colo.**  
John D. Bevis, Pastor

By Testimony:  
Diana (Mrs. Bill) Brandt  
Jackie Brandt

**North Loup, Neb.**  
Larry Graffius, Pastor

By Baptism:  
Gayle Cargill  
Nora Kay Dutcher  
Chris Severance  
Troy Williams

**Seattle Area, Wash.**  
Duane L. Davis, Pastor

By Baptism:  
Larry Hunter\*  
Helen Hunter\*  
Marie McCarty

By Testimony:  
Wayne Grouns\*  
\*from Spokane Area SDB Fellowship,  
branch of Seattle Area

**San Diego, Calif.**  
John Peil, Pastor

Charter Members  
Frederick Brake  
D. Jane Carey  
Anna Crandall  
Wade Crandall  
Robert Czarny  
Jane Frazier  
Robert Frazier  
Faith Rakestraw  
John Peil  
Ruth Peil  
Charles Smellie  
John Thorpe  
Patricia Thorpe

## Obituaries

**ANDERSON.**--Sister Ella Anderson was called away by death on June 2, 1982, at age of 80.

Sister Anderson, a Jamaican Seventh Day Baptist, moved to England in the 1960s and was instrumental in the founding of the Lewisham group of Seventh Day Baptists in that country. Burial was on Wednesday, June 9, 1982.

ALP.

**VAN HORN.**--Lois Van Horn, wife of Sheldon Van Horn, passed away on June 29, 1982 in Omaha, Neb. at the age of 63. She had been hospitalized several times in the past few months. Funeral services were held on July 2 at the Seventh Day Baptist Church in North Loup. Burial was in the Hillside Cemetery outside North Loup.

Lois spent her life reflecting God's love. She was an encourager to many and always gave her love and time to others. Lois was a bright spot in many lives. She touched people while in the hospital, and all around one finds those whom she had befriended. Lois has made the world a more beautiful place for those who knew her. We thank God for her life, and rejoice knowing that she is rejoicing today in heaven.

LG.

## Marriages

**Burdick-Lippincott.**--Victor Burdick and Darcy Lippincott were united in marriage on July 3, 1982 in North Loup, NE Pastors Charles and Larry Graffius officiated.

**Chester-Mosena.**--Gary Chester and Bonnie Mosena were united in marriage on Sabbath, July 31, 1982, at the meeting house of the Pawcatuck Seventh Day Baptist Church in Westerly, R.I. The couple's pastor, Dale E. Rood, officiated.

**Pumroy-Lewis.**--Harlan Pomroy, of Pasco, WA, son of Mrs. Helen Kuntz of Issaquah, WA and Tammy Lewis, daughter of Mr. and Mrs. Richard Lewis of Kennewick, WA, were united in marriage by Pastor Duane L. Davis, on July 31, 1982, at Kennewick, WA.

**Roberts-Horton.**--Arthur Lee Roberts, Jr. and Kelly Ann Horton, both of Almond, N.Y., were married August 23, 1982 in the Alfred Station Seventh Day Baptist Church. The pastor of the bride, the Rev. Rex E. Zwiebel, officiated.

## Births

**Bullinger.**--A son, Jeremy Adam, was born to Ronald A. and Maryann (Maxson) Bullinger of Albany, N.Y., on June 22, 1982.

**Lawton.**--A daughter, Miriam Elizabeth, was born to Gordon and Linda (Burdick) Lawton of Boulder, Colo., on August 25, 1982.

During  
**National Bible Week**  
Visit The  
**Historic Bible Display**

In The  
SDB Historical  
Society Museum  
SDB Center, Janesville, Wis.

**Nov. 21-28**

## Seventh Day Baptist Logo Pins



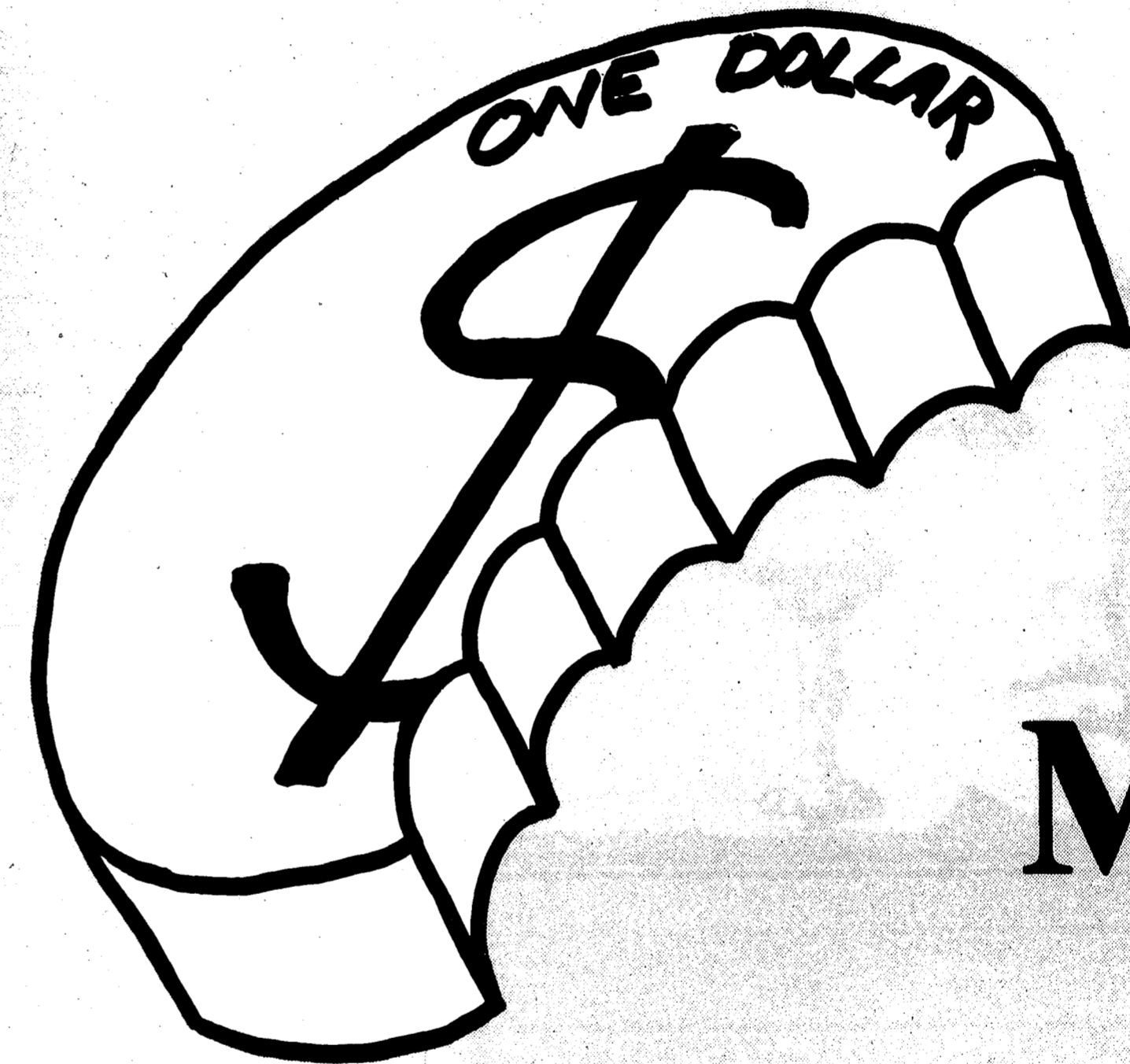
A new supply of Seventh Day Baptist logo pins has arrived. These beautiful pins are useful as Christmas gifts or would make excellent gifts for a reward for memory work or other contest prizes.

Three designs are available:  
clutch back, clasp and charms.

**\$2.50 each**

Send orders to:  
Mrs. Leon Maltby  
2279 Nottingham Road  
South Daytona, FL 32019

# Something Is Missing From



# Our World Mission

## Is It You?

After two-thirds of the year, the OWM budget (the unified budget of General Conference and the boards and agencies) is running **29% behind.**

**Our World Mission needs your involvement.**



The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)  
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P.O. Box 1678  
Janesville, WI 53547

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He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

(Isaiah 2:4)

The Seventh Day Baptist

# Sabbath Recorder

November 1982

"...the harvest is ripe..." Joel 3:13

