

The Seventh Day Baptist

Sabbath Recorder

October 1983

Escape To Wisconsin

For General Conference 1984

**Beloit College
Beloit, Wisconsin**

August 5—12, 1983

Building the Body of Christ

Janesville

Beloit

SABBATH

Holy Time or Any Time?

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Holy Time or Any Time?

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The Sabbath Recorder

October 1983
Volume 205, No. 10
Whole No. 6,695

A Seventh Day Baptist Publication

The Sabbath Recorder (ISSN 0036-214x) (USPS 474460) is published monthly by the American Sabbath Tract Society, 3120 Kennedy Rd., P.O. Box 1678, Janesville, WI 53547. This publication is distributed at no cost to members and friends of the Seventh Day Baptist Churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

POSTMASTER: Send address changes to *The Sabbath Recorder*, 3120 Kennedy Rd., P.O. Box 1678, Janesville, WI 53547.

This is the 139th year of publication for *The Sabbath Recorder*, the first issue being published June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.

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WRITERS: Please type manuscripts double spaced. If you wish your manuscripts returned, include stamped, addressed envelope. Unsolicited manuscripts are welcomed; however, they will be considered on a "space available" basis. No remuneration is given for any article that appears in this publication.

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The First Letter of Kevin

by Kevin Butler

As Christ interpreted the Sabbath by his actions, should not our actions express God's will for the sacred time?

The following was written during the Summer Institute in Sabbath Philosophy, held at the Seventh Day Baptist Center in Janesville, Wisconsin, May 23-June 10, 1983. Each student was asked to write "a term paper on one's own philosophy of the Sabbath." Kevin prefaced his paper, "with apologies to Saul of Tarsus." He did not anticipate an audience beyond his instructors, but consented to our request that the paper be published in *The Sabbath Recorder*. We do so with his admonishment: "I urge you to read slowly...the Spirit moves in mysterious ways. Enjoy."

Dean J. Paul Green

Kevin, a servant of Jesus Christ, called to be an apostle and disciple by the will of God. To the church of God which is at Verona, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Christ which is Jesus.

We give thanks to God always for you, brethren, because your faith is growing, and we are receiving good reports on your work from our brother Russell.

I thank God in all my remembrance of you and rejoice in all my prayers for your continuing good work which will come to completion at the day of Jesus Christ. It is my prayer that your love may abound more and more, with knowledge and discernment, for Christ has made known to us in all wisdom and insight the mystery of our Father's will.

I wish for you to know, brethren, that what has happened to me has really served to advance the gospel. All the captives here in this region, including myself, have been able to commune and break bread with the guard; yea, even their families with young ones. We have been given leave on each of the Sabbath days to worship in the synagogues and even serve in leading the celebrations. Even this past Sabbath I was able to preach the message of Christ and him crucified to a fellowship in the capitol center of the territory. To God and his son be all praise and thanksgiving!

I fear that my time here within these walls is drawing to a close. But with full courage through your prayers and the help of the Spirit of Jesus Christ, my deliverance may be had, whether by life or by death. To remain in

the flesh is more necessary on your account. My desire is to be among your fellowship soon, to teach what has been revealed to me through Christ, his word, and his disciples.

While I was with you for those three years, you taught me much in the ways of serving and keeping the Sabbath Day holy. You gladly welcomed those of us who had lifted up the ways of Baal and the gods of the sun. Indeed, was I a persecutor of you rebels who dared to gather on the seventh day — standing up to civil and legal sanctions imposed for the day of the sun. But praise be to God for one of your daughters who had caught my eye and urged me to join in one of your meetings. My first thoughts were, "They sing the same songs! They pray the same prayers! They worship the one, true God!" The difference of the day vanished from my thoughts and the love and your welcome caused my return.

And return I did, as my love for your group and your daughter grew mightily. I questioned not a few times whether it was the blood-lines among the fellowship, or the devotion to God and his Sabbath which produced the love and concern that you displayed. Some questions remain, and it is for this reason that I now write.

What is a Sabbath-keeper? One who just enters the synagogue upon the seventh day Sabbath to observe the speakers? As I began my writing to you I said that the services in this region were celebrations — to set aside the sacred and sanctified day in commemoration of God's creation and love for man. Our Lord said, "The Sabbath was made for man" and the depraved state of man has followed a wayward path in its attempt to keep the Sabbath.

What is the Sabbath? That is

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akin to asking "Who is God?" Our finite language can place labels on both, yet no words can fully explain what can only be experienced.

Some will say, "God is love!" "God is spirit!" "God is judge!" False prophets will say, "God is dead!" Woe unto them for "God is God" and "Yahweh is Yahweh!" He is an incommensurate being, one who came before all was. How can one put into mere words that which must thrust itself beyond our thoughts and into our souls?

Some will say, "The Sabbath is a day of rest!" "The Sabbath is a celebration!" "The Sabbath is a symbol of creation!" Indeed, the Sabbath is of God, and what is truly of God cannot quickly be reasoned, but accepted through faith.

With what shall we compare the Sabbath? As it is of God, may we compare it to and explain it by the holy word of God? For the Sabbath is not a commodity to be bought or sold in the marketplace; nor is it a random allotment of God-given time to be altered by the appearance of new moons! The debate of our present day of worship must be decided by Scripture. Shall we begin with our belief and prove it sound by the holy word? Nay! Pray that the firm foundation of Biblical truth be sought first to give us our beliefs.

According to the words of Moses, God finished the work which he had done, and he rested on the seventh day. "So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation." This says that the idea of a seventh-day rest came not from the mind of man, but from God.

God called the products of the first five days "Good;" man on the sixth day "Very good;" the seventh day, "Holy." Brother

Bacchiocchi has observed that man, on his first full day after being created, was witness to God's sanctification of the Sabbath day. "The Sabbath was made for man, not man for the Sabbath." Thus said our Saviour. Our rabbinical brothers say, "The Sabbath was committed to you, and not you to the Sabbath."

The seventh day time of rest was God's gift to man. Indeed, all of creation was a heavenly gift. But man wanted more — his potential for goodness was soiled by disobedience and the first couple fell into depravity. From that original sin, all have sinned and fallen short of God's glory.

If we truly celebrate God's creative goodness on the Sabbath, can we possibly forget him on the other six days?

Because of our disobedience God gave us the *Ten Holy Words*. These commandments lay before us the fundamental duties toward God and neighbor. They were first given to the Israelites, yet they contain general and universal messages which should apply to all men. Have we not been "circumcised in the heart" and do we not all belong to the family of God?

Four separate accounts of the *Ten Words* have been handed down to us, and the Sabbath commandment is preserved in each. Does this not tell us something? The fourth commandment concerning Sabbath-keeping is oft times combined with God's first three *Words* regarding man's relationship with him. But the

fourth *Word* also speaks of human rest from labor and thus can be the transition to the remaining six *Words* concerning man's relationship with man.

That man in the wilderness, as does the man of this age, needed a code by which to live in harmony with his fellow brother. To remain intact, their very peoplehood had to receive an outline for survival. The Sabbath *Word* is stated in the positive, not a "Thou shalt not." Yet it remains a commandment; a call to remember the positive benefits of God's creative rest. It is a call to remind ourselves that we cannot continue to work unceasingly, week after week, with no break period. Even our beasts of burden and tools of convenience require rest.

Our Lord God once again sanctifies and makes sacred the seventh day Sabbath. He sets it apart for heavenly purposes. Should this not be then, the most proper day for public religious worship? Keeping the one day holy is to separate it from other profane days. This serves to affirm the rule of God in our temporal affairs. If we truly celebrate God's creative goodness on the Sabbath, can we possibly forget him on the other six days?

As our *wineskins* were re-created at the time of our salvation revelation, the *new wine* of the Holy Spirit was gifted to us. God has given us the Sabbath to keep these frail wineskins from going dry and cracking; the new wine fills our skins to overflowing each week as we celebrate.

You may ask, "Does this letter need be sent to us? We observe the Sabbath!" Pray that all churches receive such a letter! Observing the day and really living it are *camels of a different color*. Our Lord chose not to speak in parables while dealing with his holy day. He came to clean up after greater than six

hundred Pharisaic and Rabbinic laws placed many logs in man's eyes.

Can a letter full of words change one's heart? If the human words point to God's word - Yes! I am a living witness. My heart was confused by man's words and actions but I was admonished to seek the truth from Scripture. The saving knowledge of Jesus Christ was revealed! I can now welcome my bodily termination and commencement of a heavenly continuation with him forever. In like manner, the Sabbath was presented to me by man's words but guided me to the Torah where the scales fell off my eyes. I can now experience God's holy day - when I see the orange ball of the sun kiss the horizon, my spirit can rest with God's, where I am no longer bound by the "do not's" but am free to be free.

Do honor to God on the Sabbath. It is the right and perfect time for redemptive works. As Christ healed on the day of which he is Lord, so should we indeed *work* to bring comfort and salvation together to others. If this could be done, we could join together with the prophet Isaiah and call the Sabbath a "day of delight."

During this exile, a visitor questioned me, "If your group has existed these many years, why have you not more members?" My prayer is that if just half of our number resist a lukewarm worship and celebrate his day according to Christ's witness, that our Lord would smile with more favor than if we doubled within one decade.

With what can the Sabbath be compared? Think of a family relationship where the household head is called apart to do labor. As work can separate families, so too can it separate us from God. The Sabbath period

Since he loves us, we should therefore show our appreciation ... by obeying his commands.

is a mighty vehicle for communion with God. Our focus of attention should be pulled away from our labors to experience the freedom of obedience in resting in him.

The weekly experience and celebration of the Sabbath can assist us along our spiritual journey. As the need arose for more education funding, my wife returned to our native land and her position as money-changer - after being absent for two years. Most of her former colleagues remained and their reunion disclosed that they had the same complaints and problems - it was as if we had never left. They were struggling in the same dregs and doldrums of just existing in stagnation. Had they not grown in two years? Consistent Sabbath celebration can lift us above this life; indeed take us one step closer, each week, to heaven's glory. The Sabbath gives us a foretaste of our expected heaven experience.

Great promises are attached to the Sabbath's faithful observance and there are confessions of unfaithfulness in profaning it (Jer. 17; Isa. 56; Ezek. 20). Yet, I urge you to look at the day not just as an "if...then" mandate, but in the light of a "since...therefore" agreement. The commands were given to us due to our disobedience. We needed the "if...then" guidelines. But God, in righteous judgment,

could have done away with us with just his word. His love for man gave us a second chance. So *since* he loves us, we should *therefore* show our appreciation of that love, the thankfulness of that second chance, by obeying his commands. As we are asked for reasons for our Sabbath observance, may we answer, "I do it out of my love for God, as he first loved me."

Brethren, as our forefathers offered their firstborn animals, and as we offer the firstfruits of our crops, cannot the principle of "pars pro toto" (the part may stand for the whole) be applied to the Sabbath? May we view the Sabbath as the whole week symbolically compressed into one day, and that day being dedicated to the Lord as a "first-fruit?" By refraining from our own efforts we recognize his divine ownership and that all time belongs to God.

Did God not create time? Time and space and man and the Sabbath all came to be at creation. As our fathers were exiled to wander in the desert, they were without the temple. And it turned out for their well-being, for without the space-confined material temple, they experienced the sacredness of Sabbath time - the 24 hour period which some have labeled the "portable sanctuary." Praise God for his wisdom.

Cont. on page 30.

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Will Any Day Do?

by Rev. John Bevis

from the Rocky Mtn. Messenger

One of the arguments we often hear when we present the Sabbath to someone is, "Well, any day will do." I have also met those who informed me that they kept every day as a Sabbath or that simply one day in seven is sufficient. We know that such reasoning completely ignores the plain letter of the fourth commandment. God does not ask us to make a day holy, he already has done so. He does ask, that out of love to him, that we "remember" to keep the day he has chosen as a holy time.

In fact, all days are alike. Resting on a day will not make it holy or make it the Sabbath. If that were so, then when we retire for the night we would be making this period of time holy - by our resting. Going to church, singing, or praying does not make a day holy.

Holiness belongs to God. He alone is holy, and he alone can sanctify and make a period of time holy. "Wherefore the law is holy, and the commandment holy, and just and good" (Rom. 7:12). God, our Creator, in his wisdom, ordained that man was to work six days and rest the seventh. He gave us this special day as a time of rest, a time to acknowledge and worship our Father God, and a time of celebration as we fellowship with those of like faith. What joys we experience as we follow God's plan and will for our lives.

For many years, Elmer E. Franke was pastor of the People's Christian Church (Sabbatarian in New York City). For about two years I pastored this church in the midst of our nation's largest city, and grew to appreciate the people in that church and their dedication to the Sabbath and to Jesus

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Holiness belongs to God. He alone is holy, and he alone can ... make a period of time holy.

Christ. Pastor Franke, who died in the 1940's, was an ardent defender of the Sabbath and a prolific writer. He wrote in rebuttal to those who were advancing the "seventh part of time" theory, and I believe we will appreciate his words today. He writes:

"Sunday is not the Sabbath. It is the first day of the week, the day upon which God began his work in creation. Sunday was first called the Sabbath by the Third Council of Orleans (a Roman Catholic Council in the

Resting on a day will not make it the Sabbath.

year 538 A.D.).

"No Christian ever tried to make Sunday fit into the Ten Commandments until over one-thousand years after the Council, or until the year 1595 when Rev. Nicholas Bound invented the 'seventh part of time' theory. His argument was that all days are alike, and any day is the Sabbath if we keep one seventh part of our time. Thus he wrestled the seventh day Sabbath from the commandment, and based Sunday-keeping on the law of God which says - 'the seventh

day is the Sabbath of the Lord thy God.'

"Since then, many theologians have found their safest argument in this invention, and have hidden the Sunday institution under the sacred folds of the fourth commandment.

"Sunday-keepers who are fond of stigmatizing God's Sabbath as 'the Jewish Sabbath,' owe it at least to this man that they have one argument left for Sunday-keeping, and should erect a monument to his memory; and if perchance they cannot accurately locate his grave, they need not be discouraged, for perhaps they can guess any one in seven, which will be near enough.

"Select the seventh or any one of seven, place the monument there; any grave will do, so long as it is one in seven. Over that grave can be placed the inscription, 'Here, or in one of these seven graves, lies the body of Nicholas Bound, who discovered the definite article *the* can be changed to the indefinite *a* without doing violence to God's eternal law.'"

Quite an argument Pastor Franke used, wasn't it? No doubt this will provide additional food for thought as we seek ways of sharing the Sabbath with others. □ 7

One Church's Ministry

by Janet Thorngate

Beginning with those who had first come to the city to work in the Fulton Fish Market and the Novelty Iron Works, the New York City church became a spiritual haven in the growing industrial metropolis. Seventh Day Baptists began meeting regularly on East Fourth Street in 1834.

The church's ministry through the years touched the lives of many in the city — from Jews still seeking the Messiah to sailors in New York Harbor, from the poor in Brooklyn to those needing specialized education because they were blind.

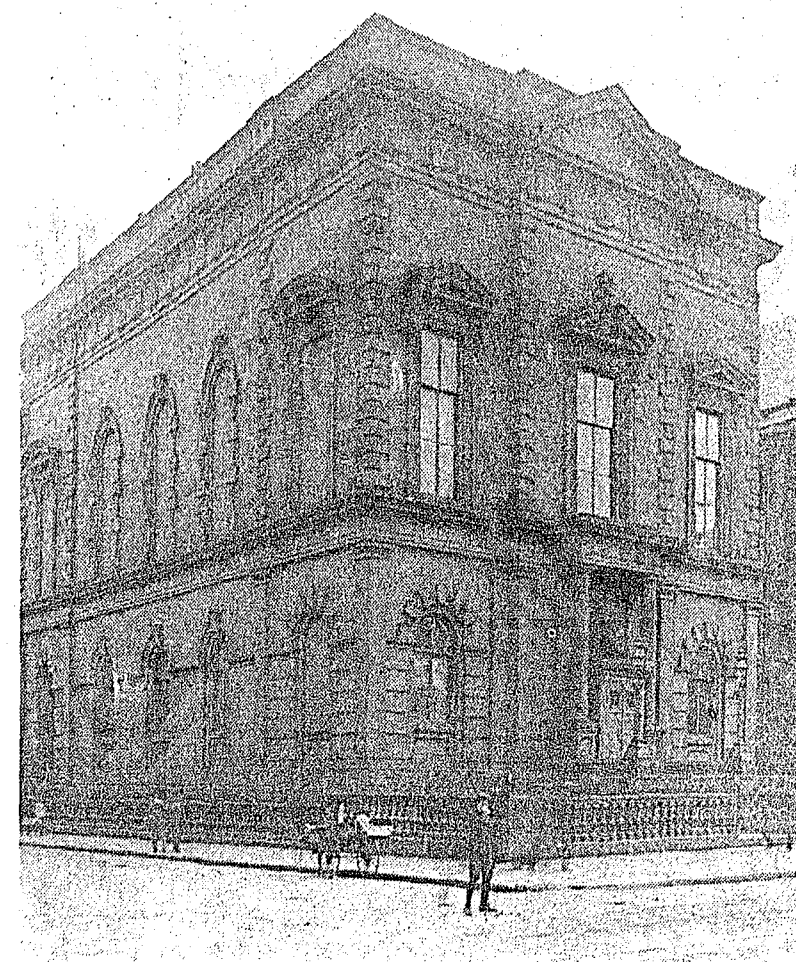
In service to the denomination, members of this church nurtured the infant *Sabbath Recorder* for its first three decades. They organized the forerunner of the American Sabbath Tract Society and collected the core of the present Historical Society's Sabbath history library. The church functioned as a sort of Center on Ministry for seminary students before a denominational school of theology came into being. From the membership of this church went out our first missionaries to a foreign field, Rev. Solomon Carpenter and his wife Lucy who, with the Nathan Wardners, set sail for China in January of 1847.

We tend to think of our sister churches of the 19th Century as rural, country churches. Here was one in the largest city. The First Seventh Day Baptist Church of New York City* was organized in 1845, one year after the church in Dane County (Albion) Wisconsin on the edge of the western frontier.

Like many of our newer churches struggling in urban settings today, this church met in homes or rented facilities — for all but 16 of its first 100 years. Its congregation was scattered,



(Above) Steven Babcock
(Right) The New York City Historical Society Building where the group met for a time.



and although the original 23 members doubled in seven years, it was always a small church. At its largest it had 69 members. It was often served by a part-time pastor. Yet, its contribution is significant — to its community and to the larger Seventh Day Baptist work.

Individuals Had the Vision

As always, the missions of the church begin with the vision and personal ministries of the individual members. The New York City church Historian, Corliss F. Randolph¹ saw the individual vocational enterprises of the members as an integral part of the church's service:

It has been the church home of dozens of men and women contributing to the demands of society, by way of education in various fields — furnishing teachers from kindergarten through college...the fields of law, medicine and nursing, architecture and other fields of social need have all drawn upon its resources. Civic and patriotic calls have by no means passed un-

heeded...²

Social Ministry

Stephen Babcock, blind since age 16, came to New York in 1848 to find some vocational activity suitable for the blind. He soon entered the New York Institute for the Blind. He stayed for 50 years — first as a student, later instructor, and finally as head of the teaching staff. In the church, Deacon Babcock was a mainstay through a period of discouragement and frustration in its history. Meetings were often held in his home. Randolph comments on his inner resources:

His religious experience was too real and too personal for any dogma, or any question of the claims of "New Theology" or "Fundamentalism" to disturb the serenity of his mind. His faith was anchored to the Rock of Ages, and he exulted in the security of his anchor.³

Several others in the church became involved as teachers at the blind school. One of them, Dr. ⁴a different body than the present New York City church.

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Phoebe Wait, later joined the faculty of the New York Medical College and hospital and served as American advisor on medical work of the SDB mission in China.

For Ann Marie Rogers Lyon, a constituent member of the church, to help the underprivileged, especially in Brooklyn where she lived, was her life work. When she died, the *Brooklyn Daily Times* devoted most of a page to description of her work among the poor:

The work she chose was a humble, even an unseemly one; lighting fires on desolate hearthstones; carrying food to scanty tables...passing through narrow streets where fever festered; threading the haunts of traffic to coax money from strong boxes to the empty rooms of poverty.⁴

She was apparently very successful at getting contributions from businessmen to help the poor. The church historian notes that the full story of her work

"is spread upon our records, and became a no insignificant part of the priceless heritage of the church."⁵

Christian Theophilus Lucky was another of Mr. Randolph's heroes (since he wasn't sure it would be conceded that there might be Seventh Day Baptist saints). Through the years the church had many experiences with various Jewish people who professed Christian faith, some who became members. Lucky was "the one who stood the test and remained faithful to the end of his life."

An internationally recognized Christian-Jewish scholar, he became a Seventh Day Baptist through contact with ministerial students at Union Seminary who introduced him to their Sabbath-keeping Christian faith. The church supported Lucky in his mission among the Jews in New York City and finally to those in Austria, his native country. Meanwhile, he assisted in editing two SDB-published papers for

disseminating Christian doctrines among the Jews — *Edith d'Israel* and *Peculiar People*.

New Mizpah Mission

In the 1890s not only the New York City church but Seventh Day Baptists across the country became involved in supporting *The New Mizpah*, a mission for seamen from ships in New York Harbor. The work was started by one of the church's pastors, Rev. Judson G. Burdick. His wife, Antoinette, was mission superintendent.

For \$30 a month, rooms were rented at 509 Hudson Street to create a quiet home-like reading room where sailors could "spend an evening rather than upon the street or in one of the many rum holes." In the morning, the mission staff went on board ships to invite sailors and firemen to come for good music and reading in the afternoon and evening.

The New Mizpah included

Cont. on page 31.

The New York City Church on a picnic in the 1890's.



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Body Building

by Leland E. Davis
President, Seventh Day Baptist
General Conference

Ephesians 4:11-16

*Prepare God's people for works
of service, so that the body of
Christ may be built up
(vs. 12 NIV)*

*From him the whole body...
grows and builds itself up in love,
as each part does its work.
(vs. 16 NIV)*

The new Conference theme: *Building the Body of Christ* relates to the 1984 emphasis on *nurture*. When the apostle Paul speaks of the *body* in Ephesians 4:12 and 16, he is referring to the church of which Jesus Christ is its head. He also depicts the church as a "building" a "holy temple in the Lord."

"The church is no less a body than a temple, no less a sympathetic organism than a stable structure," declares E.K. Simpson. As a living organism the body of Christ needs daily nourishment for its development and growth. One vital means which God has provided for our nurture within the body of Christ is his own word.

While 1983 is now being recognized as *The Year of the Bible*, let us make every year, including 1984, *The Year of the Bible*. Let us make every day *The Bible's Day* by reading, meditating, and studying the Holy Scriptures. As an incentive for commitment to the regular reading of the Bible, a certificate of achievement will be given to each person upon completion of reading through its 66 books. For in-depth study during 1984, dig into Ephesians. Body building is accomplished through Bible instruction!

From the "Master Plan" in Ephesians 4:11 we further learn that *Body Building* is achieved

through committed and gifted leadership within the church. Through the Word of God, the pastor-teacher prepares God's people for the work of ministry. To increase his effectiveness, every leader needs to sharpen his tools by taking refresher courses in evangelism as well as education. *Quality is job number one*, not only for Ford Motor Company and the United Auto Workers but also for ministers of the gospel. I would urge every church and pastor to prayerfully consider the benefits of Evangelism Explosion Discipleship Training. Every church involved in the E. E. Discipleship program or other comparable on-the-job training will have its name listed on an *Honor Roll* and displayed at Conference in 1984. Throughout the year, we desire to hear about your evangelistic thrust and effective follow-up ministry.

The biological concept of *growing* is important. The newborn infant soon becomes a child; the child rapidly grows into an adolescent; then he matures into a full-grown person. Jesus Christ is the ideal prototype of a mature man. Luke, the physician, carefully measured Jesus's growth — mentally, spiritually, socially, as well as physically. Let us daily model our lives after him! He serves as both the model and the goal in Christian maturity. *Body Building* has Christ-likeness as its goal!

With the rapid deterioration of marriages and the constant break-up of the family, we must now focus our ministry on building up and strengthening family relationships. I would urge every church to initiate classes, study-groups and seminars which zero in on *Marriage and Family Life*. Let us emphasize the need for families reaching out in love to other families.

Building the Body of Christ commences in the home with the

kind of training, discipline and instruction which the Lord approves. We are to train our children in such a loving way that they will entrust their lives to him and learn to serve him.

We who believe on Christ as Savior and Lord are joined together with him as parts of a beautiful growing temple for God. Glancing at chapter two (verses 20-22) we glean this truth: *And in Him you too are being built together to become a dwelling in which God lives by His Spirit (NIV).*

Dr. James Kennedy says that "the concept of *building the church* is that of edifying the body of Christ. The term comprises two aspects: (1) inner strengthening in might and knowledge, and (2) winning and convincing. This corresponds to the congregation's process of growth and the development of the gifts of the Spirit." With an increasing number of new members coming into the body, we now need to help them to discover, develop and use their gifts in our ministry for Christ. Make it your goal in 1984 to have a seminar on *You Too Have A Gift!*

With the "Master Plan" before us in Ephesians four, we can measure maturity, which is the goal of body-building by:

1. The fullness of Christ (v.13)
2. Stability (v.14)
3. Ability (v.15—to share the truth in love)
4. Cooperation (v.16)

Let us work together in *Building the Body of Christ* to the glory of God. *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever. Amen*

(Ephesians 3:20-21, NIV) □

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Suggested Goals for Disciples in Nurture During Conference year 1983-84

★ ★ ★ Every Church Member:

Read through the Bible with a reading guide. (Such as *Discovery, Daily Walk, Timeless Insights etc.*)

Participate in at least one small Bible study group.

Enlist a prayer partner, maintain an active prayer list, and join a family prayer circle.

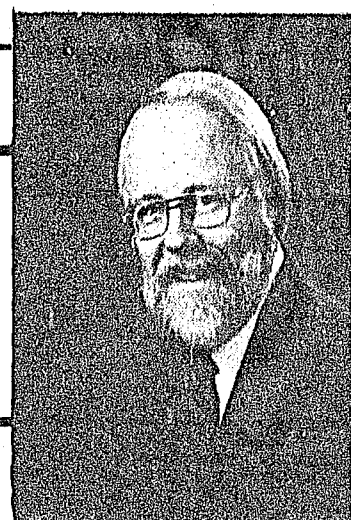
★ ★ ★ Every Church Body:

Initiate seminars, sermons and films that focus on marriage and family relations.

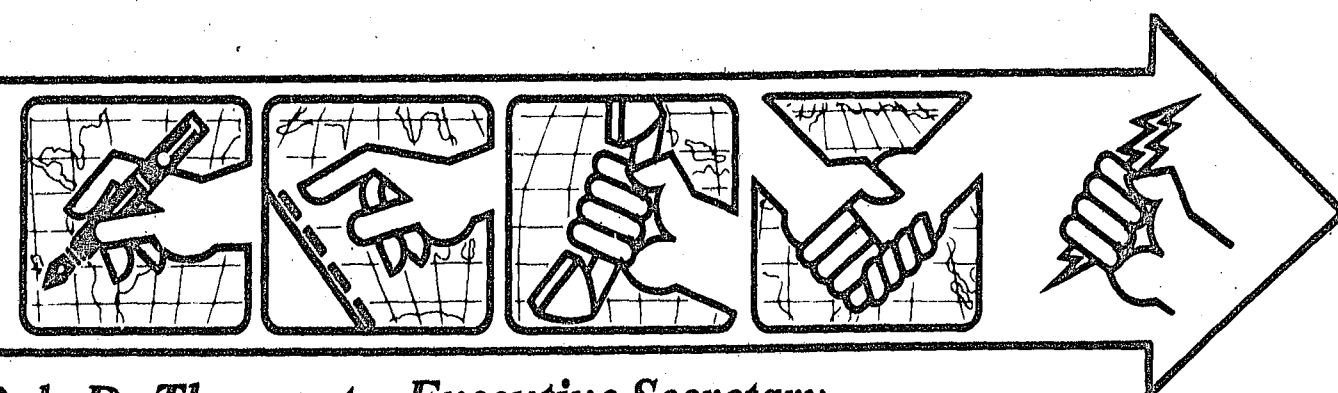
Enable each member to discover, develop and use their special gift(s) to the glory of God. (Theme: *You Too Have A Gift!*)

Be involved in Evangelism Explosion Discipleship or other comparable on-the-job training ministry.

from Leland E. Davis, Conference President



by Dale D. Thorngate, Executive Secretary



My View of Conference 1983

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Colossians 3:17

I want you to know that I came away from Conference sessions 1984 completely exhausted. As my children would have said when they were teenagers — *wiped out*.

Be Prepared

The motto of the Boy Scouts of America is "Be Prepared." That is also a goal of the staff of your denominational offices. Beginning a long time before the first week in August, budgets are being prepared, reports finalized, financial records audited and agendas for meetings drafted. The week before conference meets, the Summer Christian Service Corps (SCSC) has its evaluation of the summer's work, Pre-Cons begin their retreat experience and the General Council meets (this year at the Alfred Station, New York church) to make final compilation of the Our World Mission (OWM) budget, based upon individual agency projections, and to do final planning and preparation not just for Conference meetings but for the coming year as well. I want to give a big *thank you* to all in Alfred Station and Alfred who helped make the General Council week a comfortable and meaningful time.

12

We Begin

On Sunday, August 7, we all begin to converge on Houghton College in Houghton, New York. I'm sure the population doubles, at least, during that week. The Host Committee of the Allegheny and Central New York Associations has done its work well. Everyone arrives safely and by the time the first meeting begins at 7:30 p.m. there have been at least five different committee meetings including the Council on Ministry, Committee on Support and Retirement and Conference Interest Committee Chairmen with the president-elect. The choir has also had its first session together and Lois Wells is beginning to wonder if they can be ready for the special Sabbath Eve concert.

I'm Hiding

While much of this is going on, I'm hiding. It's time to put the final touches on my "keynote address." The challenge is to be sensitive to the people and yet to "Proclaim the Word." God has encouraged me to challenge his people to settle for nothing less than the best quality in their work for him. To help us view the Christian life as a "pursuit of excellence," I'm using the book by Dr. Ted Engstrom along with Philippians 1:10 as the basis for our thinking.

Spiritual Highs

During the week, we go from one spiritual high to another — whether we are in committee

meetings with Pete May, where we are dealing with budget, or with Ken Smith discussing bylaws or with Rex Burdick wrestling with nominations — whether in a worship service where Paul Green is making the Old Testament Scripture come alive or when a choir lifts us straight to heaven. It's not just in meetings, either, where the Spirit is working, but in the many opportunities for personal sharing and group prayer and, yes, even in confrontation.

Confrontation

During the week I find myself immersed in many one-on-one discussions over money, organization, ministry of the laity, training of pastors — and over our ultimate goals as a people. I am criticized, yelled at, hugged, kissed and loved by people from all across the country. They even decide to hire me again —

I come away from the annual Conference sessions, as I said, *wiped out*. After a few quiet days at home I am able to look back on Conference and say it was good. Even when we are angry together, it is because we love each other and our Lord. We care about what we are doing as God's people and we want only the very best.

Our new president, Leland Davis reminds us to *grow up*, to be mature in our work for the Lord. The next year will truly be a "Body Building" year for Seventh Day Baptists, another year of pursuing the more excellent way. □

The Sabbath Recorder

Religion in the News

BJCPA With Students in Free Exercise Case

WASHINGTON (BPA) — A Baptist public affairs agency has sided with a group of Pennsylvania high school students in asking the Third Circuit Court of Appeals in Philadelphia to uphold a lower court ruling which permitted a student-initiated religious group to meet on an equal basis with non-religious groups

during a morning activities period.

In a friend-of-the-court brief written and filed by its general counsel John W. Baker, the Baptist Joint Committee on Public Affairs argued that the Williamsport Area School District had violated the students' free exercise of religion and free speech rights by denying them the same access to the morning activities period provided non-religious groups.

At issue before the Third Circuit is a ruling by the United States District Court for the Middle District of Pennsylvania that the student-initiated religious group *Petros* has equal access to the use of school facilities because the school district created a limited open forum by establishing the activities period. *Petros* was the only group denied permission to

meet as a sanctioned student activity.

The BJCPA, a public affairs agency representing eight U.S. national Baptist denominations, including the Seventh Day Baptist General Conference, was joined in the brief by the National Association of Evangelicals, a Wheaton, Ill.-based organization whose affiliates include colleges, universities and 36,000 churches from 74 denominations. □

Constitutional Amendment Defeated

The Senate of the United States has voted down a proposed amendment to allow states to restrict abortions. The proposed amendment states: "A right to an abortion is not secured by the Constitution." The margin of 50 to 49 was far short of the required two-thirds majority. Responses and resolutions on the issue have been wide-spread among church bodies in recent weeks. □

Gallop Polls Evangelicals

The National Association of Evangelicals recently commissioned the Gallop organization to compare general public opinion to *evangelical* opinion on selected issues. While 60% of the evangelical group favor a nuclear freeze, the non-evangelicals showed 75% in favor. While 41% of evangelicals approve of "the way President Reagan is dealing with the nuclear arms situation," 43% of the general public approve.

The survey revealed a high percentage of "undecided" or "no opinion" among the evangelicals. An analyst for the Gallop organization reported that they (evangelicals) "tend to be less well informed about political matters than the general public." □

Minnesota Tuition Tax-Deduction Upheld

States may provide tax deductions for parents who pay tuition to parochial schools. That general ruling was handed down by the Supreme Court in a 5-4 decision. The Minnesota plan, which had been challenged, allows up to \$500.00 per child in a tax deduction for elementary school tuition, and \$700.00 for secondary school tuition. The court ruled that the intention of the state was "secular" and that the establishment of religion is not involved. □

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Supreme Court Rules on Draft Registration

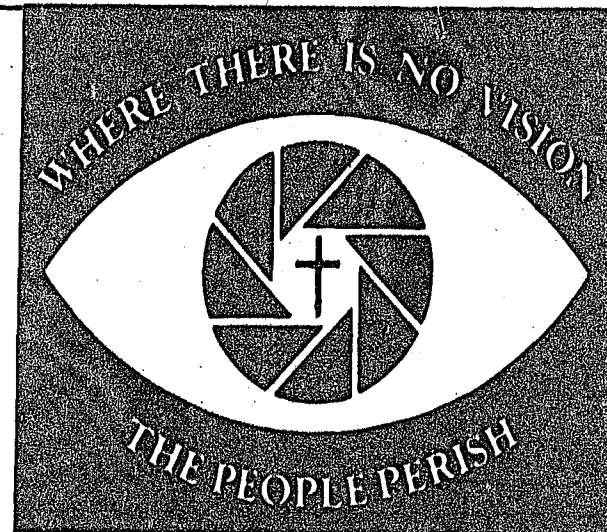
All student applicants for federal student loans must verify their draft registration. That is the decision of the Supreme Court, which set aside a U.S. District judge's order. The decision comes after thousands of students have already completed loan applications, and college officials are expressing concern about registration problems. The order is expected to require new applications for student financial aid among four million students who previously applied. □

China Churches Reappear

A feature story in *US News and World Report* describes the "Reappearance" of religion in China. It is estimated that four million Chinese now attend Christian worship, a number much larger than the total Christian population when the Communists came to power in 1949. □

13

FOCUS



MISSIONS TODAY



The SDB shoe-making unit, India.

Shoes for India

INDIA — John V. Rao writes, "The SDB Shoe-making Unit has commenced to function at Porumamilla, Cuddappah District, and the initial production will of course be modest. It is felt that if the production is gradually increased to a fixed target in a month and that it is marketed and there is no lack of demand for a good product, as and when the stock are ready, the profits will be very encouraging while regular and continuous work is provided to the poor workers. This unit is now in the hands of an able foreman, a staunch SDB, Mr. G. Devadoss (sitting in picture). Please pray for its success." □

14

Pearsons Travel Across U.S.

USA — Malawi missionaries David and Bettie Pearson began an extensive five week field trip to visit local churches on October 12th. They will meet with the Africa Committee of the Missionary Board at Nortonville, Kan., on Oct. 17, be at the Pacific Coast Association meetings in Los Angeles, Calif., Oct. 21-23 and at the special Missionary Conference at the Milton, Wis., SDB church, Nov. 11-13. They also hope to visit at least 18 local churches as well. □

Field Ministries

USA — In mid-September, Director of Evangelism Mynor G. Soper held revival services with the Lost Creek SDB church. This was followed by meetings with the New York City church to re-evaluate plans for growth and extension. The first of October he met with church leaders in Little Rock, Ark. to evaluate their ministries. □

Amarillo Fair

AMARILLO, TEXAS — For the third consecutive year, there was a Seventh Day Baptist booth at the Fair in Amarillo. Mynor and Marian Soper again assisted Dick Komoll in his continuing witness and vision to have an active group meeting in that area. □

Seventh Day Baptist Missionary Society Board Meeting Oct. 30, 1983 Pawcatuck SDB Church

Jamaica SDB Conference Held

POST ROADS, JAMAICA — At their annual conference sessions in July, the Jamaica SDB Conference re-elected Rev. Vincent Smith as their president. Miss Prudence Robinson was elected corresponding secretary and Mrs. C.B. Ferguson as treasurer. Former missionary, Leon R. Lawton, was a guest, attending his first Jamaica Conference sessions since he served in Jamaica 20 years previously. The attendance and participation was at record levels and actions taken anticipate growth and outreach in the coming year. A new church, at Green Mountain, with the Blue Mountain SDB church as *mother*, was welcomed into the conference. They made initial contact because of the regular radio ministry each week. Rev. Geoffrey Smith continues to be the radio minister. □

The Sabbath Recorder

A Prayer Reminder for Each Day

November 1983

Verse for the Month: "...be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;" Ephesians 5:18b-20 NAS

Pray For:

1. Missionaries David and Bettie Pearson as they visit churches
2. Bay Area, CA SDB church as they seek pastoral leadership
3. Pastor Bredeslav Kudelkr, Ostrava, Czechoslovakia
4. OWM goals — Conf./Boards/Agencies/Local Churches
5. Dale and Janet Thorngate, meeting with the Denver church
6. Burma SDB Conference leaders
7. San Diego church, as they seek extension pastoral leadership
8. Pastor and leaders, Guyana SDB Conf., South America
9. Coordinating Leadership Team meeting, SDB Center
10. SDB World Federation members as they face challenges
11. Mission's Conference, this weekend, at Milton, WI church
12. Committee on Support and Retirement meetings
13. Pine Street Gospel Chapel, as they seek pastoral leadership
14. Farina, IL SDB church, as they seek pastoral leadership
15. Missionary Keyworkers in their ministry
16. New contacts in South Africa and their relation to SDB's
17. Seattle, WA SDB church, as they seek pastoral leadership
18. Rev. L.S. Thanga, and church building needs in Chin Hills
19. SDB World Relief Fund offering
20. People struggling with loneliness
21. Seminary students as they continue their studies.
22. Pastor A.L. Peat, Mill Yard SDB church, England
23. Philippine pastors in their teaching of new pastoral workers
24. Adams Center, NY church, as they seek pastoral leadership
25. Prudence Robinson, Corr. Secy., Jamaica SDB Conference
26. Sabbath School Mission Offering in my local church
27. Jerry Vaught, as he begins pastorate in Centralia, WA
28. New individuals for pastoral training/leadership
29. Tom McElwain and SDB group meeting in Turku, Finland
30. M.H. Rudd, president, SDB Australasian Conference

MOVING?

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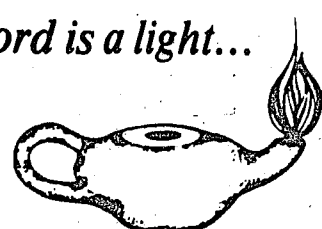
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15



Women: Give Them Some Space

by Stan Hastey

from *Report from the Capitol*



Although the Great Awakenings to a large and important degree placed women on "equal" footing with men, their accession to leadership roles has more characterized such connectional denominations as the Methodists and Presbyterians than it has the congregational groups such as Baptists and Disciples of Christ. Women's struggle for equality has been as difficult, if not more so, in the more purely hierarchical communities such as the Roman Catholic and Episcopal churches.

The failure of the Baptists, particularly in the South, to accord places of leadership to women is ironically related directly to their congregational form of church polity which, at one and the same time, is both the glory and curse of Baptist ecclesiology. Congregational autonomy permits each local church to ordain women as well as men to the diaconate and to the ministry. But it has also militated against significant advances for women in church leadership in far more instances by permitting ensconced sexism to prevail unmolested.

A larger and more pervasive obstacle to women's achieving equality in ecclesiastical leadership in contemporary America is

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the prevailing (at least the temporarily prevailing) trend toward authoritarianism in both national and church life. The former is nevertheless incidentally important in that the trends making waves in national life inevitably and invariably have their impact on the rest of life, including the life of the spirit.

A woman in the current climate, a woman convinced in her own heart of a divine calling (or tugging, or sense of rightness, or whatever other term one chooses) to ministry in a convention which marginalizes this participation should be not only confused and perplexed, but angry; angry because her denomination, which urged her from the time she was a little girl to listen for the voice of God, which even encouraged her to follow her sense of calling to seminary, now denies her a meaningful, fulfilling place of ministry and service.

I am terribly disturbed about the growing acceptance in my free church and other free churches of a contorted and convoluted "principle" of a "chain of command" allegedly dictated by God for eternity preordaining in both church and family the primacy of man over women. This effort is "contorted" and "convoluted" because its leaders arbitrarily choose certain proof texts from the Bible to justify their view of the subservience of women.

It also ignores more convincing texts on the other side, particularly the one cited in a lecture by Dr. Rosemary Keller, the apostle Paul's teaching that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28). This verse comes in the middle of a magnificent treatise sometimes referred to as the "Magna Charta of Christian Liberty," and which

October 1983

*For freedom
Christ has set us
free; stand fast
therefore, and do
not submit again
to the yoke of
slavery.*

Galatians 5:1

climaxes in Paul's declaration in Galatians 5:1, "For freedom Christ has set us free; stand fast therefore, and do not submit again to the yoke of slavery."

It is astonishing that those who would keep women in their ecclesiastical cubbyholes choose to ignore large chunks of the New Testament, including Galatians, and concentrate instead on snippets of Pauline advice such as that to certain feuding women in Corinth to keep their silence during worship. Simply bad exegesis jumps from that kind of text to the view that the Christian ideal is to subjugate more than half of the body of Christ.

Just as some of Paul's writings reflect the prevailing cultural view that women's places were inferior to men's, so do they reflect the fact of slavery as an acceptable institution. But in his short letter to Philemon, Paul goes so far as to suggest that Philemon receive back his runaway slave, Onesimus, "no longer as a slave but more than a

slave, as a beloved brother" (Philemon, v. 16a). Surely no one will argue any longer that the Bible endorses slavery. Neither does it endorse the dehumanizing of women.

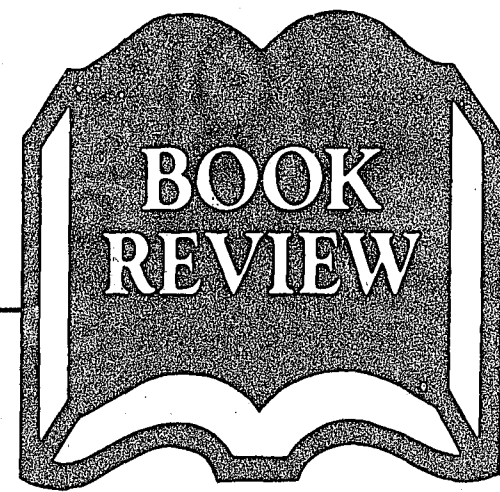
More significantly, of course, those who in God's name would keep women in their own ecclesiastical places (rather than give them "space" as Dr. Keller so incisively put it), apparently have chosen largely to ignore the absolutely revolutionary views of Jesus about the inherent worth of women, and of women, at that, in an ancient cultural and religious milieu whose place was more lowly than that practiced by most faiths today.

We must never forget — female or male — that authoritarianism under any guise, political or spiritual, victimizes us all. Just as all Americans — black and white, slave and free — were victimized, and are to this day victimized, by the enduring effect of the subhuman institution of slavery; so do we all remain victims when we tolerate the denial of divinely ordained freedom of conscience — religious freedom, if you will — to any person on account of her sex.

Finally, we can all be grateful for the wisdom of the nation's founders, including George Mason, for constructing a constitutional framework sufficiently flexible to allow social and cultural advances. We can be thankful for a Bill of Rights which contains language adaptable to changing circumstances and shifting public opinion on the great and decisive questions of equal justice under law.

Let us choose to believe that such a lofty ideal, equal justice under law, will prevail. In spite of setbacks and dark periods, such as what we endure now, the unquenchable thirst of women for freedom — religious and civil — will be satisfied. □

Young Adult Interests
Parenting for Peace and Justice



Review by Louise Beckhorn

In this book, Kathleen and James McGinnis have presented a theoretical as well as practical approach to raising children in a manner which will promote peace in the 1980's. They state "Peace without justice is a negative peace..." (McGinnis, 1981). Justice embodies economic rights, cultural rights, and political rights of all peoples, and the duty of all people to work towards achievement of those rights. This book is a personal account of their attempt to integrate parenting with social ministry. They cite examples of

Justice embodies economic rights, cultural rights, and political rights of all people...

strategies they have used with their own three children, some of which have worked, others which have not. Each goal, such as stewardship, nonviolence in the family, and children's involvement in social action, is prefaced by Christian rationale for that goal; and concrete suggestions for working towards the goal are given.

Many of the suggestions given by the McGinnises for achieving their stated goals can be im-

plemented as family enrichment strategies in general. Description of family meetings and other communication enhancing processes are presented. Throughout the book, emphasis is placed on parents' responsibility to promote a sense of well-being and confidence in their children as well as teach them social awareness and involvement. Additionally, it is the parents' responsibility to monitor the TV programs, movies and books their children see and read to screen out those which promote sexism, racism, violence and the "the ends justify the means" attitude of many shows. Monitoring is not necessarily censoring but parents must help their children place these injustices in the proper perspective. They have presented ways to promote non-violence in the family through peaceful conflict resolution.

This book is clearly written and readable. While it is not a primer on child rearing, it is a description of one family's attempt to grow in the way of peace and justice; from which all of us, parents and non-parents, can learn.

McGinnis, Kathleen and James: *Parenting for Peace and Justice*, Orbis Books, Maryknoll, NY 10545: 1981.

You may borrow this book from the Seventh Day Baptist Board of Christian Education, Inc., 15 S. Main Street, Alfred, NY 14802. □



Family Worship
Divine Sonship

by Steve and Lisa Thorngate

We have found that the only way we can faithfully hold our family worship time is to have it right at the supper table, even before the dishes are cleared. The kids begin asking for it in the middle of the meal, so it is a rare night that we miss!

We were asked to use as our theme an article of the Seventh Day Baptist Statement of Beliefs, number five; *Man*. Since we wanted to focus on the aspect of divine sonship, we chose the parable of the prodigal son.

This celebration is typical of our nightly family worship times. Our children are young, so we read from Egermeier's *Bible Story Book*, rather than directly from Scripture.

V. Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Saviour.

1. **The story of the prodigal son.** (Luke 15:11-32).
2. **Questions.** These must be geared to the age and ability of each child, making certain that each one can answer at least one question correctly. This may be harder than you think with a very small child, but

your effort and patience will be well rewarded in the form of a child who eagerly looks forward to family devotions. We find that it works best to direct each question at a specific child. Here are some examples:

- Which son left his father's home?*
- How did he spend his father's money?*
- How did his father feel when the son came home?*
- How did the older son feel when his brother returned?*
- Which person in this story shows us how much God loves us?*
- How does God feel when we turn away from him? (Discuss disobedience and being out of fellowship with God.)*
- How does he feel when we come back to him? (Discuss God's forgiveness.)*

3. **Memory verse.** We usually work on the same verse for a week. An appropriate one for this story is I John 3:1a. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

4. **Singing.** Kids love to sing. We like to encourage clapping and hand motions — for the adults, too! Usually each child picks one song. A good one for our theme of divine sonship would be *His Banner Over Me is Love*. Let the children sing and dance to their hearts' (and spirits') content; we all can take a lesson from their joy in the Lord!

5. **Prayer.** We encourage each child to thank the Lord for one thing that happened *today*, to pray for a need for someone else, and finally to pray for a need for themselves. Seeing small children praying at their father's knee for the needs of their little friends is a sweet blessing — and how their faith (and ours!) increases as those prayers are answered. □

Teachers' Mini-Lab
Memorizing God's Word



Don't be a stumbling block to your students in this important part of their training. Prepare yourself to help them commit God's Word to memory. Listed here are some methods to make memorization a joy rather than a chore.

★ Write a letter to the parents of each child at the beginning of the month telling them what the special Scripture memory portion is for the coming month and asking them to help their child memorize it.

★ Incorporate the memory verse or part of the Scripture portion in the card you send to absentees.

★ Teach the verse by phrases or units of thought, rather than by words.

★ Have the verse and reference written on a chalkboard. Let the children read it from the board several times. Then begin erasing a word or two at a time, having the children read the verse and fill in the blanks orally after each erasure. Continue until all the words are erased and the verse and reference are memorized.

★ For Juniors and older, the above procedure may be followed, but draw blanks as each word is erased. Then the students may come to the board and fill in the blanks. Let them take turns doing this, one student writing each word.

★ Place each word of a verse on a flannel-backed card. Place these on the board in order until the verse is taught. Then scatter them and let the children take turns putting them in order, timing each one to see who can do it most rapidly. Or you may distribute one card to each youngster, and let each one put his on the board in its proper place.

★ If the verse is brief, name each finger on your hand; and let the students learn the words that way.

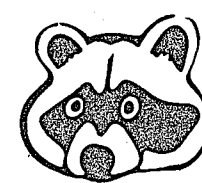
★ Dramatize the verse. "Come (beckoning motion) unto me (point up), all ye (hands outstretched) that labour and are heavy laden (hands on shoulders), and I (point up) will give you (point forward) rest (hands together beside head as in sleep)" (Matthew 11:28).

★ The words of a verse may be placed on pieces of a jigsaw puzzle shaped like some object — a flower, pumpkin, etc. — and backed with flannel. As the verse is learned, remove one piece at a time and distribute to the students. Each in turn may put his piece on the flannelboard. □

The Children's Page

by Linda V.H. Camenga

Racco Likes to Sing



was scampering along the creek singing a little song.



liked to sing about Jesus and make up new little tunes to tell Bible

verses and stories.

This little song came from one of  memory verses.

Matthew 5:16, *Let your light shine before men in such a way that they see your good works, and glorify your Father who is in heaven.* You may want to

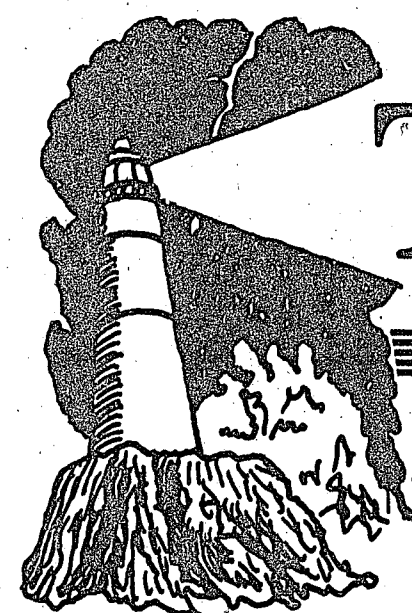
make up some more verses to  song.

POWERED BY JESUS

P.S. Racco would like to hear from boys and girls, Pre-school or in Kindergarten, who have added new words to his song. Please have your parents or older brother or sister help you write to Mrs. Linda Camenga, 21 South Ave, Shiloh, NJ 08353.

October 1983





THE BEACON

Produced by the Youth
Ministries Committee of the
Board of Christian
Education, Alfred, NY
14802

For and by members of the Seventh Day Baptist Youth Fellowship

October 1983

Camp Celebrated Many Holidays

by DeLynne Jorgensen

A caravan consisting of two vans and one station wagon holding about 17 people pulled out from the Milton SDB church on a sunny Sunday — June 26, 1983. Destination — Camp Holston, Battle Creek, Michigan. I think I speak for everyone that attended North Central Association

Meet Matt

Greetings and salutations! I'm your newly elected National SDB Youth Fellowship President, Matt Olson. I attend the University of Wisconsin at Whitewater as an art education major. I'm a junior this year, and am looking forward to graduation in about a year and a half.

We have already started planning for conference next year! As many of you know, it will be held at Beloit College in Beloit, Wisconsin. I hope you are all looking forward to an exciting and challenging year. In fact, it isn't too early for your individual youth groups to start thinking about who your delegates will be.

Our theme this year is *Building the Body of Christ*. Hopefully we will all do our part working to *build up* the body of Jesus. Your YF officers are eager to see everybody really get involved this year, especially the SDB youth. We are a major force in the church (as was demonstrated in California), but we need to use this by being involved in *all* the aspects of our denomination!

There's 10½ months ahead of us until conference in 1984, but we're going to begin working, now, to help make it the best conference ever! Can't wait to see you there! □

Senior Camp when I say it was a great week. We all had a chance to get closer to each other and the Lord.

The theme for the week was *Celebrate the Church*. During the week, each day we celebrated a different holiday. Some of the things we celebrated were Pentecost, Christmas, Easter and the Sabbath. On "Christmas Day" everyone really got into the spirit. We exchanged gifts that we made or found from things around camp. We even had a *live* Christmas tree, better known as Mark Green, decked in pine needles and other assorted Christmas finery.

We were given insight to understand the holidays by two well taught classes. One was a Bible study lead by Rev. Perry Cain. The other was a class that talked about Christian holidays in today's world and how we celebrate them. This class was taught by Rev. Bob Harris.

This issue of The Beacon was prepared by the members of the Milton, Wisconsin, Youth Fellowship



The highlight of the week was the Sabbath. On Sabbath eve, we shared in a dedication service. Each of us threw sticks in the fire to represent the removing of sins. On Sabbath day, we shared in a church service with the Battle Creek congregation.

During the week we praised the Lord in many ways but we were extra blessed with lots of good singers. We spent a good part of each day singing just for the Lord. Our music time was led by Rev. Don Chroniger and his wife Charlotte. They did a superb job.

Rev. Herb Saunders, Ronda Jacobson and SCSC'ers Debbie Sanford and Phil Conrod led worship services, campfires and were just there to talk to. They were a big help and we thank the Lord for them. A very special thank-you goes to Connie Coon, camp director, and Persus DeLand, cook. Everyone helped make the week a happy, learning, wonderful experience. □

Milton YF is a Busy Group

by Brian Saunders

The Milton SDBYF has an active group of 10 to 15 young people. This year we may *spin off* a college age group — some of us seem to be growing up! We meet every Sabbath afternoon and have various types of programs. Sometimes we play games, have studies or just talk. We also have our business meetings then. Last year we quilted our banner for conference during the hour after our regular meetings. Some of us had strange "sewing" techniques, but we all helped.

We have several money making projects each year. Our biggest and the most traditional is our

Christmas Brunch. The Sunday before Christmas finds us getting ready at six a.m. and we serve all morning. We've had bake sales and many of the women in our church help us out by donating baked goods. We also had a box social and slave auction. We were sold for an hourly wage and we did various chores for our "owners."

We earned \$2,000 in a Planned Famine and we hope to have another this year. This money went to World Vision and to the Seventh Day Baptist United Relief Fund.

The last Sabbath night in the month we have a youth activity.

We've had hayrides, movies, game nights, a taffy pull — all good chances to be together. Some of us caused quite a stir at the church Halloween party dressed as the *Fruit of the Loom guys*.

Five of our members were in SCSC last summer and we hope to send others this year. Some of us may serve as tour guides at the SDB Center when conference is here in Wisconsin next summer.

The Milton SDBYF is alive and well. We pray for God's blessing on all of us as we grow in the Lord this year. □

Youth Activities at Conference

by Howard & Mark Green

Do you know the *Pretzel Man*? If you answered the above question with a "no," chances are you weren't at conference at Houghton, New York, this past summer. The *Pretzel Man* is a fine young man who works at Houghton College and took part in many of the youth activities with us throughout the week. More on that later.

The National Y.F. officers had kindly planned an activity for the youth every night during conference. Our first such activity, which took place on Sunday night, was alot of fun. We "rocked out" to the mellow tunes of the Christian rock group, VIZION. There was much enthusiasm, but slam dancing did not (I repeat, did not!) develop. Monday night we also had a party time. We got a chance to use the brand new gym facilities. We had a choice of swimming, volleyball or racquetball. Thank goodness no one was injured.

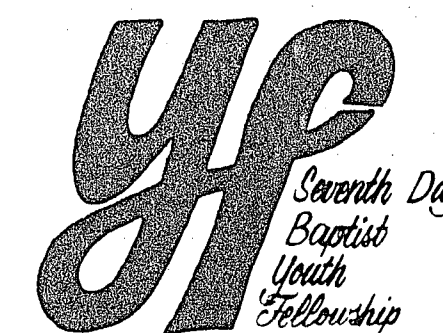
On Tuesday night we traveled

to Wellsville, where we entertained ourselves by strapping little wheels on our feet and moving around a predetermined, circular course (better known as rollerskating). Wednesday night was celebrated by the YF as we played volleyball in a rather unorganized but exciting manner.

Thursday evening began with the annual youth banquet which was served to us buffet style by no one else but (you guessed it!) the *Pretzel Man* and company. The banquet reached its climax when the new national YF officers were introduced and made sport of. This was followed immediately by much laughter by the audience and much reddening of the face by the new officers.

In case you are wondering, the new officers are: Matt Olson, president; Ellen Green, vice-president; Peggy Saunders, secretary; and Laura Hess, treasurer.

After the Youth Banquet, our



scheduled campfire was extinguished by the rain (clever, huh?) so we went up to the gym for yet another night of swimming and volleyball.

Friday night there was no separate activity for the youth as we spent the evening in Sabbath welcoming services. Saturday proved to be the most exciting night of all. We spent the evening participating in the "crazy, goofy olympics." A special thanks to those of you who sat up on the track and watched. Your participation was greatly appreciated.

We had a fine time this year at conference, as I'm sure those of you who attended will attest. The officers did a fine job and should be complimented for their efforts. □

Rogers Completes 50 Years in Ministry

Rev. Albert Rogers of Alfred Station, New York retired from the gospel ministry after completing his 50th year of service on August 31, 1983. He has been voted *Pastor Emeritus* by the Union University Church of Alfred where he has served recently. Laurie DeMott, of the Colgate Rochester Divinity School, will replace him.

Rogers' retirement marks the completion of a career that began at Waterford, Conn., in September of 1933. He has also served in New York City, Alfred Station, N.Y., Denver, Colo., and Plainfield, N.J. Rev. Rogers has also served in many leadership roles at the denominational level including a term as SDB Historian. □

SDBs to Launch Major Gift Campaign

As a part of a major push to liquidate the debt on the new Seventh Day Baptist Center building by mid-1984, the conference in session at Houghton, N.Y. voted to initiate a major gifts campaign and requested the Memorial Fund Trustees to suspend interest charges on the indebtedness from August, 1983 until mid-1984. A *mortgage burning* and dedication of the new building is planned for conference next year. Total amount needed for the project is approximately \$200,000. □

24

New Council Members Elected

The two new *at-large* members elected to the Seventh Day Baptist General Council are Calvin Babcock (president-elect), a layman from the Fouke, Ark., church and Rev. Mynor Soper, Director of Evangelism for the Missionary Society. They replace Dorothy Parrott and George Stillman at the end of their three-year terms. A third new member is Dorothea Shettel, who replaces Floy Owen as Women's Board President.

Other new officers are Phillip Burrows, 2nd vice president; Oliver Dickinson, 3rd vice-president; Linda Harris, recording secretary and Beverly Kilts, assistant recording secretary. □

Media Project Holds Retreat

A Media Project Retreat was held September 2-5 at Camp Joy, Berea, W.Va.

The agenda included a workshop on "Problem Solving in the Church," excerpts from SCSC training, movies and teaching on "allowing the Holy Spirit to change your life." □

Waterford Hosts Yearly Meeting

The New England Yearly Meeting was held September 24 at the Waterford SDB Church, Waterford, Conn. Rev. Donald E. Richards was morning worship leader and Rev. J. Paul Green, dean of the SDB Center on Ministry was guest speaker.

The afternoon program included a presentation on the work of the Council on Ministry by Dean Green, a business meeting, a hymn-sing led by Pastor and Mrs. Dale Rood, a talent show and a tour of the Waterford beach and local dahlia gardens. □

California Camp

A Labor Day weekend Family Camp was held at Pacific Pines Camp September 3-5. The Los Angeles, Calif., SDB church was in charge of the program and the Riverside SDB Church was responsible for the meals. David and Peaches Frye served as head cooks. □

Sign Language Classes Held

The Pawcatuck Seventh Day Baptist Church, Westerly, R.I., began offering sign language classes in September.

A class for children, first grade and up, is meeting in the church nursery. Instructor is Betty Crane. A class for adults, from junior-high age and up, is meeting in the church lounge and is being taught by Barbara LaFrance. □

The Sabbath Recorder

Writers' Workshop Held

by Mary Clare

Ten persons attended the Writer's Workshop developed by the Board of Christian Education held June 24 through 26 at Camp Harley Sutton.

Several of the projected goals were met. One person's writing ability was confirmed; now she will continue to develop the gift to God's glory. The youth who attended was encouraged to share the work already written and finish a manuscript started.

All the participants learned

Pacific Coast
Assoc. meetings
will be held
Oct. 21-23, 1983
at the
Riverside SDB Church

Staff Positions Available

The following staff positions are presently open and we are seeking personnel to fill these positions:

- 1) Bookkeeper
- 2) Secretary
- 3) Masters Degree in education or special education
- 4) Ph.D. in education or psychology

To apply, please send an updated resume and any other pertinent information to:

Sunshine Mountain
P.O. Box 37
Chatawa, Miss. 39632
ATTN: R.S. Brogan, Ph.D., SDB
Phone: (601) 783-3426

Please include the position applied for, and a telephone number where you may be reached.

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basic skills which would enable them to minister to others through the written word.

The program was designed to give a brief look at various kinds of writings. Rev. James Moser shared the art of Biblical story telling; Dr. Fred Gertz, professor of English, retired, from Alfred University, expository writing; C.B. Burdick, writer and English instructor at Alfred University, journal writing; and David Snyder, editor of the Alfred Sun, newspaper reporting. Rev. David Clarke explained the work of the Uniform Lesson Committee and Rev. Larry Dunn reviewed the types of writings in the Bible.

Busy Summer at Daytona Beach

by Mrs. C.L. Beebe

Summer activities at Daytona Beach, Fla., began with the session of Daily Vacation Bible School. Held June 13-17, the theme was, "Jesus, Lord of Promises." Thirty-four pupils attended, many from "unchurched" homes. Pastor Kenneth Van Horn, as director, headed the staff. The closing program was held at the time of Sabbath Eve vespers and was attended by many friends and relatives of the children. Afterward, the Social Hall was open for folks to see the youngsters' handicrafts and for serving of refreshments.

Pastor K. Van Horn and two girls attended Camp Joy at Berea, W.Va., later in June. Pastor and the girls were delegates to the session of the Southeastern Association which was held at Salemville, Pa.

A youth retreat for 13 campers and three staff members was held at Silver Glen Springs, Fla. Alan and Janette Crouch were directors for the retreat which was

Dr. Gertz, Miss Burdick, and David Snyder critiqued copy written for their directed exercises.

Katharine Satawitz, our cook, did an outstanding job of taking care of our nutritional needs.

In the written evaluation of the weekend, some suggestions were made which would improve the next workshop as well as meet the needs of specific individuals. The most common recommendation was to hold more workshops.

1984 is the Year of Nurture — a good time to develop skills which will help spread the gospel of Jesus Christ. □

held July 22-24. The theme was, "Holy Day of Joy," from Isaiah 58:13&14. Some of the campers were youth that were contacted through the Daily Vacation Bible School.

In the absence of Pastor Van Horn during General Conference, Alan Crouch, Roswell Carpenter and Otis Lastinger filled the pulpit. The church reports that, "when Pastor makes his monthly trip to meet with the Miami Fellowship, and other Sabbath-keeping groups in Florida, the pulpit is likewise filled. We are thankful to have among our membership people who are able and willing to fill this need."

Otis Lastinger and others record the church's services on cassettes so that it can be sent to several of the scattered groups in Florida. Tapes also go as far as Louisiana and even Iceland.

Though the Daytona Beach church misses some of their friends who go north for the summer, it is clear that the work of the Kingdom continues. □

25

Vaught Accepts Call to Centralia

Jerry G. Vaught, of Albion, Wisconsin, has accepted a call to provide ministry for the Centralia Seventh Day Baptist Church in Washington State.

Vaught, who has served as interim pastor for the Albion church in the past, is now the moderator for the group. He attended Northern American Baptist Seminary and is a graduate of Milton College.

Jerry and his wife, Martha (Welch) have two children, Abigail and Gabriel. □

Computer Games Christians Play

For a free catalogue of Bible centered computer games that can be played on Basic language home computers, write:

New Covenant Ministries
2269 Field Street
Lakewood, CO 80215

Davis to L.A.

Rev. Duane L. Davis has accepted a call to the Los Angeles (Calif.) Seventh Day Baptist church.

Davis, who has been the pastor for the Seattle, Wash., church will begin his new duties this month. Pastor Davis was previously pastor at Nortonville, Kan., Lost Creek, W.Va., and North Loup, Neb. He has also served as editor of the *Helping Hand*.

Davis is a graduate of the Alfred University School of Theology, Alfred, N.Y., and Salem College, Salem, W. Va. □

Pope's Visit Strengthens Polish Church

Recent assessments indicate that religious activity and church power have increased measurably since the Papal visit to Poland. New freedom in religious broadcasting, and governmental efforts to gain favor with the church have been noted. Polish Lutherans and Baptists have gained unprecedented access to the media, and the organization of Catholic and Baptist leaders who planned the 1978 Billy Graham visit continues to function. □

American Baptists Convene

The biennial meeting of the American Baptist Churches passed a nuclear freeze resolution, turned back a challenge to pro-choice on abortion, and called for cutting out military aid to Central America. □

Statement of Purpose

To provide advice and assistance to the churches in their task of making disciples of Christ as required by the Great Commission (Matthew 28:19-20).

To coordinate the efforts of our churches in the accomplishment of goals mutually agreed upon; for example, sending of missionaries. In other words, the purpose of our Seventh Day Baptist boards, agencies and General Conference offices is to serve the churches of the Conference.

adopted by the General Conference
at Houghton, New York, August 1983

Post Conference Retreat

by Linda Dickinson

On Sunday morning after conference, 23 pastors, lay and denominational leaders and spouses journeyed across a beautiful portion of New York State, from Houghton to Alfred Station. The destination? Camp Harley Sutton and the Post Conference Pastoral Retreat. This retreat, sponsored each year by the Center on Ministry, is thought by many to be just for the students. It is, however, open to any pastor who would welcome the opportunity to spend four days and nights in fellowship, study, discussion and recreation.

Those who took part in the 1983 Post Conference Retreat were student couples Kevin and Janet Butler, Worth and Carol Wilson, Harold and Kathy King, and Everett and Linda Dickinson. Pete Tarin was there in temporary bachelor status. Roger and Penny Gardner attended part-time.

Leaders and other participants were Rex and Joyce Burdick, Edgar and Xenia Lee Wheeler, Russ Johnson, Leland and Lettie Bond, Paul and Denise Green, and Dale and Janet Thorngate.

The study and discussion periods dealt with various topics, such as family devotions, SDB beliefs, denominational organization, training of lay leaders, financial planning and "advice to a young pastor" from I Timothy.

We all took a turn at leading morning or evening devotions. Much informal fellowship was enjoyed during "KP" as well as over the outstanding meals pre-

pared by Kay Chapman.

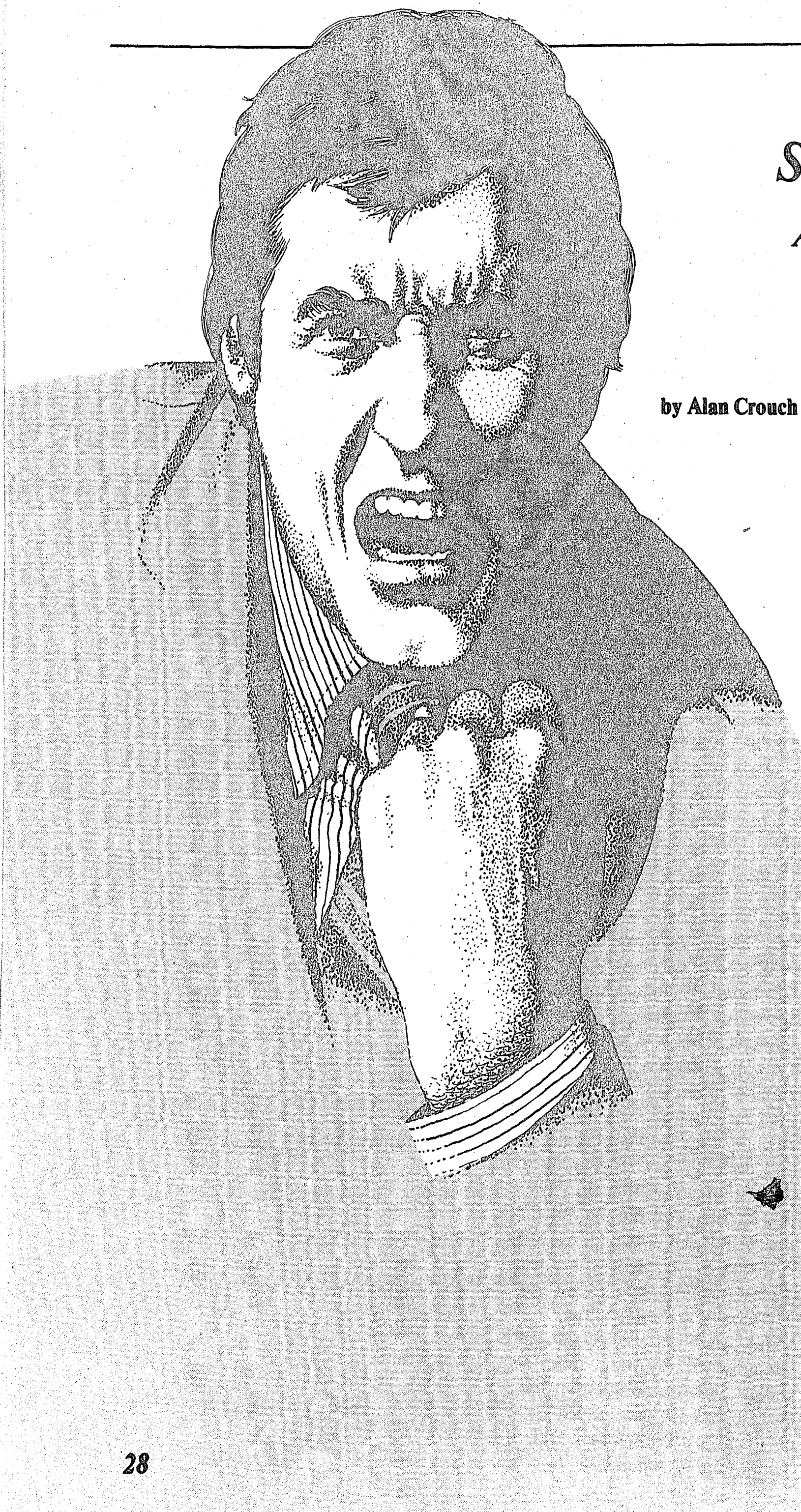
One highlight of the retreat was a field trip to the churches at Alfred and Alfred Station, as well as a visit with Mary Clare at the Board of Christian Education office. While we did not make it to Hebron that night — much to the dismay of Harold King — we *did* make it to the Alfred Sub Shop and Ice Cream Parlor — much to the delight of all of us!

Another delightful afternoon was spent hiking and picnicing at StonyBrook Park, ending with evening devotions on a hillside, watching the sun set.

On the final evening of the retreat, we had the special privilege of hearing about the call to ministry, the years and varieties of service, the special joys and sorrows of five local pastoral couples. Mel and Yvonne Stephan, Wayne and Ida Babcock, Al and Jeanette Rogers, Dave and Frances Clarke, and Steve and Becky Crouch came to share with us. We appreciated the way these couples have devoted their lives to the work of the Lord, as well as their willingness to share some of their experiences with us. We were impressed anew with the realization that perhaps the most important quality for a minister — or any Christian — to possess is obedience! Where to go, when to go, what to do, in God's name.

We were all enriched and strengthened by our time together. Pastors, students, make every effort to join us next year at Camp Wakonda (Wis.). You'll be glad you did! □

*Following the Way of
The Lord ...*



by Alan Crouch

*Can Lead to
Serious Trouble.*

*Are You Prepared to Face
Hostility?*

Rev. Ray Meyer of Houston, Texas, is involved in a controversial ministry. He has set up a camp of cabins for homeless people out of work. The cabins provide a temporary home for middle-class workers who have lost their jobs and run out of unemployment checks. They are victims of the economic recession. Rev. Meyer's camp is called "The Shelter," and it's like the love of God — a shelter in a time of storm.

Ray Meyer is a carpenter, a TV repairman, and an independent missionary. "A street preacher is one of the nicer things I've been called," he says. He has ministered to poor people in various parts of the world, and both his theology and his tactics have caused him controversy.

He visits grocery outlets, food stores and restaurants to pick up edible food which cannot be sold and would otherwise be thrown away. He scrounges for diapers, soap and gasoline for the desperate people he serves. He talks to working people, people who have enough and more, and asks for donations. Some people are glad to help, but not all. One man, apparently threatened by the appeal for help, took his shotgun and shouted at Rev. Meyer, "This is what I'd like to give those bums. And you, too."

The Way of the Lord, as Ray Meyer has been led to follow it, has gotten him into some serious trouble.

Rev. Carl Lundborg, a Methodist pastor in New Haven, Conn., has refused to pay part of

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his federal income taxes for the past two years. The 50% of his taxes that support the military he believes he cannot pay. He believes his obligations as a Christian cannot be reconciled with his obligations as a citizen, so he has chosen what he sees as Christ's way, in violation of the tax laws of our country.

He is protesting tax support for a military buildup which may end in a nuclear war. Rev. Lundborg says, "I'm not trying to be un-American. But if it comes to that, I want to be more for the world. Of course, I want the Russians to stop the arms race, too. But this is where I live, this is where I can have some impact, so this is where I begin."

Rev. Lundborg is in trouble with the Internal Revenue Service, which is trying to retrieve the taxes owed. He is also in trouble with some of his church members, who do not believe he is doing the right thing.

His understanding of the Way of the Lord, of what the Lord requires, is getting Carl Lundborg into difficulty.

Acts 19:23 (TEV): "It was at this time that there was serious trouble in Ephesus because of the way of the Lord."

You may recall the incident this refers to. The silversmiths of Ephesus, who made and sold silver shrines of Diana, were facing a direct challenge to their highly successful business. Paul was teaching people that gods made by human hands are not gods at all. The silversmiths stir-

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red up the other people of Ephesus; the mob grabbed the Christians traveling with Paul, and for about two hours the frenzied crowd shouted, "Great is Diana of the Ephesians!" Finally, the town clerk was able to quiet the mob and restore peace.

Paul was bold in confronting idolatry with the gospel truth. His loyalty to Christ got him into all sorts of trouble.

In the long history of Christianity there has always been serious trouble because of the

A Christian Hero endures whatever trouble comes his way as a result of his commitment to Christ.

Way of the Lord. As Jesus himself said, "I came not to bring peace, but a sword." In the book of Acts, that early band of Christians gets into one scrape after another. In our own time Christians in Russia and other repressive societies face harassment, and even death, because of the Way of the Lord. And even in this country, it isn't always easy; just as Jesus said it wouldn't be. "How blest you are, when you suffer insults and persecution and every kind of slander for my sake."

Charles Swindoll said on the radio, "You accept Christ, then what; live happily ever after? Downhill slide from then on? No way, José!" As Billy Graham

wrote, "God has not called us to a playground, but to a battleground."

While all this is true, there are some mighty fun times along the way, too, and we thank God for them. I'm thinking of all the warm fellowship and good company we enjoy with each other — at game nights and socials, fellowship dinners, retreats, camps, and just whenever we get together. I think that as long as we take the battleground seriously, God also calls us to enjoy a playground as well.

At the beginning of Paul's life as a Christian, during his conversion experience, the Lord informed Ananias that Paul would be a chosen instrument; he would bring the Lord's name to the Gentiles and the Jews. And, at the same time, the Lord made reference to all that Paul must go through for his name's sake.

During his career as an apostle, Paul did indeed go through a lot. In II Corinthians 11, he provides a summary: severe whippings, imprisonments, coming close to death many times — including beatings, stonings and shipwrecks. He met danger from rivers and from robbers, danger from fellow Jews and from foreigners, danger in towns and in the country.

His walk with Christ led through sleepless nights, hunger, thirst, and exposure to the cold. He was a man on the run from his enemies, a man caught up by an obsession with the will of Christ for his life.

We, too, can be heroes by devoting ourselves fully to what we discover to be the will of Christ for our lives. A Christian hero endures whatever trouble comes his way as a result of his commitment to Christ.

Jesus himself spent a lot of time in hot water. His ministry was characterized by controversy,

Cont. on page 32.

First Letter

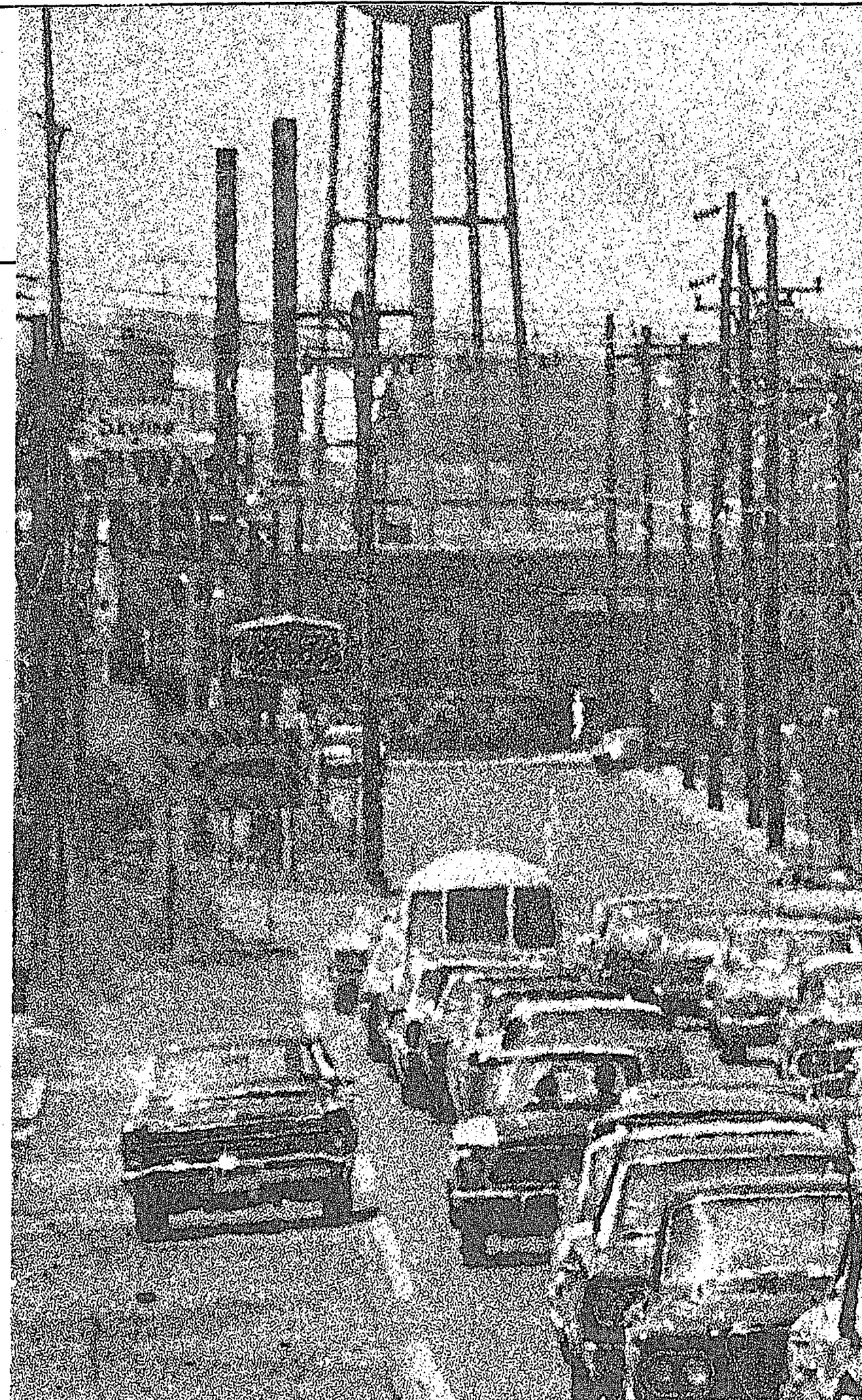
Cont. from page 6.

As the temple was rebuilt and synagogues multiplied, man's desire to compound the day of the Lord with his own rules grew in proportion. The Sabbath was committed to man but man needed heavenly assistance. Christ came to fulfill the law. He fulfilled the lawful requirements but did not abolish the law's morality.

Christ observed the Sabbath in the full light of God's will. As he interpreted the day by his actions, should not our actions express God's will for the sacred time? My wish for you is celebration — not as if you are competing with the pagan performers — but to have your whole soul involved and at peace on the Sabbath. Come and join your souls together in joy while laying down your daily toils.

As man and wife unite for joy and oneness, the Sabbath calls us to commune — let no man put it asunder. Many have decided by their finite wisdom that we should gather on the *Sun-day*. This only serves to remind me of the difference between the natural (God-given) and the man-made (man-made). While walking through the wooded areas, I slow down my pace, look up into the trees, take in the melody of the birds, and gaze at the sun reflecting off yonder pond. As I near the city gate, I spy the neatly pruned fig trees, hit the cold pavement of the highway, hear the drone of the chariots, and I pick up my gait as the manmade construction stares me blankly in the face.

The tranquility of God's gifts is dwarfed when man's impositions are forced upon one's lifestyle and soul. *Sun-day* worship is man's idea. God gave us the Sabbath. Christ observed the seventh-day Sabbath as did Paul and the apostles. "God blessed the seventh day and hallowed it." God sanctified the seventh day



above all others. Yea, he is with us every day and every moment, and all days are his. God is indeed in control of all time. Yet God wants the Sabbath to be observed to remind our own finite minds of heavenly purposes and goals. He wants us to be holy as he is holy. God rested on the seventh day, so why should we not imitate the Deity and in deed follow his command?

May your next Sabbath be an experience of your whole soul and mind and body and spirit. Stand firm in your faith; be courageous and strong. Examine yourselves to see whether you are holding to that faith. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

The churches of Albion and

Milton send greetings. Everett, my fellow prisoner in Christ Jesus sends greetings to you, and so do Harold, Jonathon, David, William, and George, my fellow workers. Greet Garth and Mayola, and the household of the Davises.

If any one refuses to obey what we say in this letter, note the man, and have nothing to do with him, that he may be ashamed. Do not look upon him as an enemy, but warn him as a brother.

Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

I, Kevin, write this greeting with my own hand. Remember my fetters. Grace be with you. □

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Our Church's Ministry

Cont. from page 7

"Seamen's Concerts" and religious services three nights a week. A *Recorder* article in 1892 reported an average of 18 each night, a high of 54, and a recent total of 375 names from 40 different ships. "Twelve barrels of reading material" had been distributed on ships and at the mission — everything from *Youth's Companion* and *Harpers* to, of course, *The Sabbath Recorder*. A call went out for 300 SDBs to contribute ten cents a month. The mission's motto was: *Cast thy bread upon the waters, and thou shalt find it after many days.*

Lay People Led Out

The ministry of the New York City Church was largely a ministry of lay people. Both as they responded to the needs of people in their city and as they participated in the denomination, it was lay people who led out. One was Thomas Bliss Stillman.

His mother dedicated him to the gospel ministry; but his gifts were mechanical and inventive. He went to New York City in 1834 to manage the Novelty Iron Works, later becoming principal owner. The *New York Tribune* in recording his death in January 1866 noted his "construction of the engines of the finest American steamships afloat," and praised his work as a bank president, trustee of New York Hospital, and "many other public charities." It went on to note that he was "esteemed by all who knew him as a Christian gentleman; and in his death the Society of Engineers and Mechanics have lost one of their most eminent members, and the community a valued and patriotic citizen."

For Stillman, there was no sep-

aration between his professional career and his religious life. As one of the founders of the New York City SDB Church, he lived out what his brother referred to as his "absorption in religious duties as the chief motive of life." Stephen Babcock noted that Stillman's "first determination to spend his life in work for the Master was kept prominently in

In service to the denomination, members of this church nurtured the infant *Sabbath Recorder* for its first three decades.

view and faithfully adhered to throughout his whole business career."

For the first 17 years of the church's history, business meetings were held in the Stillman home. He was the first deacon elected by the church and served in that capacity and as treasurer until his death. Stillman's greatest contribution, however, may be seen as part of the church's ministry through the work of Seventh Day Baptists as a denomination. That ministry of the New York church will be the focus of Part 2. □

¹Most information in the article comes from Corliss Randolph's *A Century's Progress: An Historical Sketch of the First Seventh Day Baptist Church of New York City*, The Recorder Press, Plainfield, N.J. 1948 (available from the Historical Society on loan).

²Randolph, page 2

³Randolph, page 79

⁴Randolph, page 75

⁵Randolph, page 76

Accessions

Alfred Station, N.Y.
Melvin F. Stephan, Pastor

By Baptism:
Susie Butts

By Letter:
Melvin F. Stephan
Yvonne L. Stephan
Karl J. Stephan
Richard K. Stephan

Atlanta, Ga.
William Shobe, Pastor

By Letter:
Jon LeCroy
Paul LeCroy

Denver, Colo.
John D. Bevis, Pastor

By Baptism:
Monroe (Duke) Ruggles

By Testimony:
Wayne Moore
Wendy Moore
Bill Ringhausen
Shirley Ringhausen

Schenectady, N.Y.
Paul Maxson, Pastor

By Letter:
Denison D. Barber
Eunice M. Barber

Trouble

Cont. from page 29.

and his enemies finally got him. (Though, of course, he didn't stay dead for long.)

People are often attracted to Christ because of what they hope to gain for themselves; namely, the benefits and blessings he will bring to their lives. Much evangelism uses this very appeal: come to Jesus for your own good.

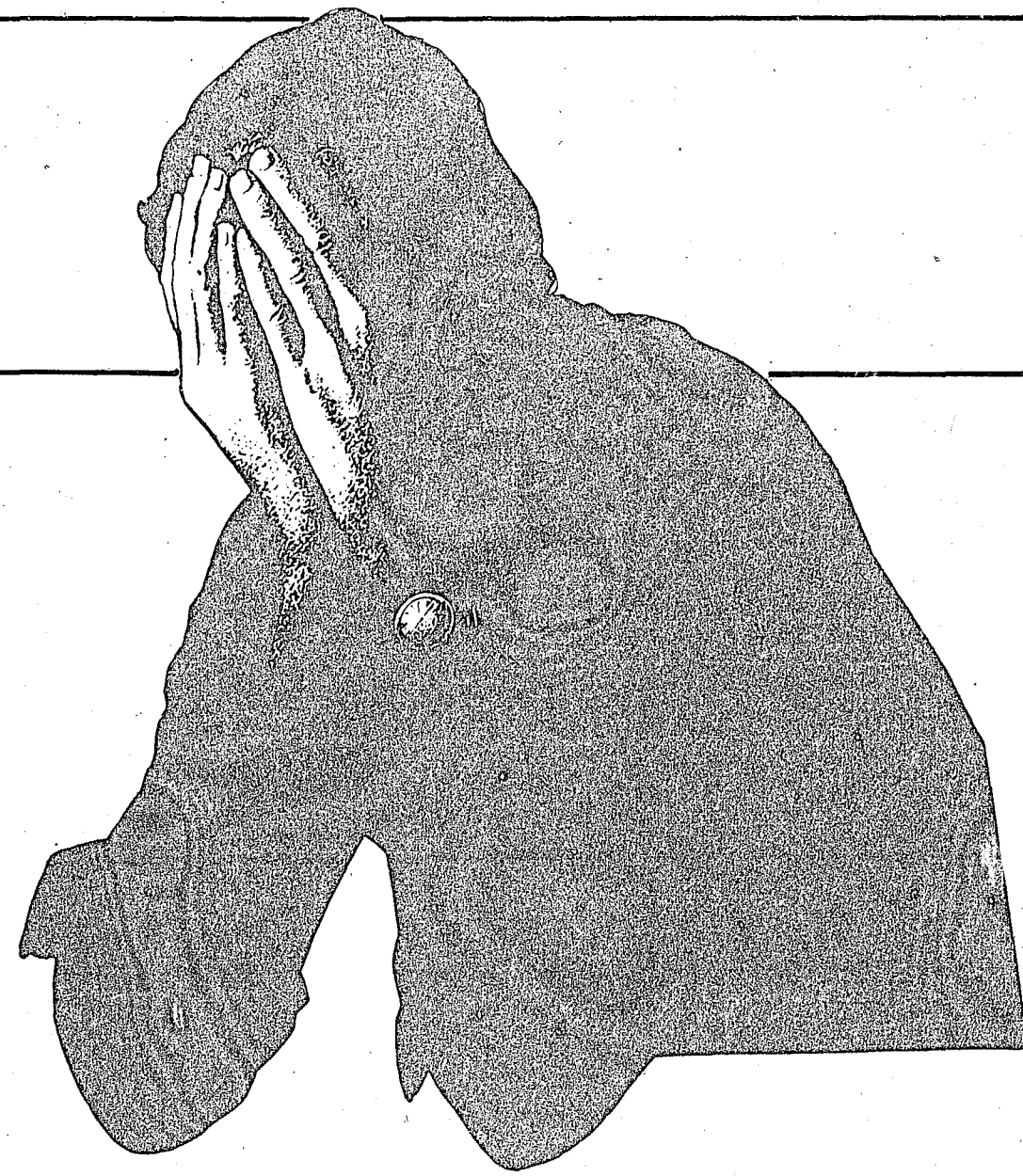
What a surprise it can be, then, for a new convert to read the gospels and hear Jesus tell his followers to lose their lives for his sake; to sacrifice self for others; to be a blessing as well as receive blessings. Of course, it works both ways. We give, and we receive; we experience trouble, and we experience joy. "In the world you have tribulation, but be of good cheer...." said Jesus.

Some Christians believe that deprivation is the Way of the Lord, that deprivation is not just a consequence of following him. Such Christians, known as monastics or ascetics, choose deprivation as the only way for them to know God.

As one of their writers, Thomas Merton, put it, "The one thing greater than glory is weakness, nothingness, poverty." Merton speaks of the moment "when a person living in this world suddenly loses his interest in the things that absorb that world, and discovers in his own soul an appetite for poverty and solitude." And, at that moment, such a person heads for the monastery.

Obviously, that's not for everyone. For some of us, the Way of the Lord leads down other paths. But something must be lost for Christ whatever path we walk.

We Seventh Day Baptists have had a martyr of our own, John James, pastor of the SDB church in Bull Stake Alley, London, England. On Sabbath, October 19, 1661, Elder James was dragged out of his pulpit by officers



of the law and sent to Newgate Prison. What was the charge brought against him? Speaking treasonable words against the King of England. He had said from his pulpit that the king was "a bloody tyrant, a blood-sucker, and a bloodthirsty man," all of which was true. The king knew John James was speaking the truth about his evil deeds, and so he had him put to death.

Elder James remained outspoken right up to the end. Before being hanged he declared, "Know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves.... Blessed be God; whom man hath condemned, God hath justified."

Our history book, *Seventh Day Baptists in Europe and America*, concludes that John James "was savagely murdered by King Charles II...to terrify the Dissenters, and especially the Baptists, into loyalty." James had been loyal to God and to his calling as a minister of Christ, and so he could not be loyal to an evil king.

When John James died, the membership of the Bull Stake Alley church declined by one. What if SDB's of today were

Don't be surprised when your faith brings you hardship, along with blessing.

called upon to make the ultimate sacrifice for the sake of Christ? At that rate, we may not "double in a decade" after all. But, how do we presume to know that "doubling in a decade" is God's will anyway? It may be his will that we triple in a decade. Or it may be his will that we end up with fewer members in 1990 than in 1980. We are called to be true to the Way of Christ and let the membership numbers fall where they may.

Christians get into serious trouble with a godless world because of the Way of the Lord. But, as well we know, Christians often get into trouble with other Christians, too.

Some believe that gifts of ecstasy are a key to experiencing God's love and power. For them such gifts are important.

Others charge that gifts of ecstasy are selfish indulgence, doing nothing to help the powerless, the addict, the poor. These

The Sabbath Recorder

believers have found a ministry meaningful to them.

Still others of us believe something else is most important, and for us it is important. When we try to generalize and tell a fellow Christian that the task given to us should also be his task, then we get into trouble which we shouldn't be in. When we Christians are in as much trouble with each other as we are with the non-Christians, then we need more tolerance for individual differences. What the Lord wants me to do is probably not the same as what he's leading you to do.

An example of this was reported in the paper recently. A number of Christians have felt called to a ministry to which I have felt no call. They are the clown ministers, an estimated 50,000 Christians involved nationwide in groups called "Fools of Faith" and the "Holy Fools Clown Ministry."



The Way of the Lord is not the same path for all.

They visit homes for the elderly and cancer wards of hospitals. They clown around in prisons and on city streets with their faces painted white, wearing bulb noses, floppy shoes and raggedy pants. One of their leaders says, "Religion can be fun. There is a definite place in the church for humor, laughter and clowning. We're not saying Christianity is all fun and games. God is to be feared, worshipped and adored. But God is also there to be celebrated and to laugh with. Clown ministers deliver a powerful sermon. They're saying 'I care, and God cares, too.'"

They're in trouble with critics in the church who think their approach is frivolous, who wonder how these clowns expect to bring anyone to a saving relationship with Christ.

But, again, some Christians have one gift, others have another. The Way of the Lord is not the same path for all. Let us try to avoid trouble among ourselves over that. We're in enough trouble with non-believers as it is.

I've felt a certain amount of rejection at work because my

life-style is different — because I'm not into alcohol, bars and night spots. Others of you have felt the same thing. It's to be expected, because good and evil do not mix. Good rejects evil, and evil despises good.

We say such things as, "But at least they respect our beliefs." Respect? I doubt it. Behind our backs there is probably more ridicule than respect. We shouldn't expect non-believers to think well of our way of life. Rather, we should do the right thing because it's right, and not do evil because it's wrong, regardless of whether other people respect us or reject us.

Many people suffer for the cause of evil. Be sure the trouble you experience is yours because of your goodness, not because of your sin.

Don't be surprised when your faith brings you hardship, along with blessing. Accept that hardship as the price you pay for eternal happiness. As Paul wrote to the Roman — and he should know — "This present suffering is not even to be compared with the glory that awaits us!" Some Christians suffer more than others for the faith, and it's not all suffering for any Christian. But confronting evil is risky business. It got Jesus an early grave.

The kids in Vacation Bible School learned about what Jesus promises his followers. (I spotted the list in a display still on the wall a few Sabbaths after Bible School.) Jesus promises: love, happiness, life, strength, and peace.

Love, happiness, and life: yes, indeed, those cherished blessings of living for him.

Strength? Because we'll need it.

And, through it all, peace — not necessarily the smooth sailing kind of peace, but a peace that underlies all the temporary troubles. □

Marriages

Pinder-Smith.--Edward Pinder, son of Mr. and Mrs. Clayton Pinder of Salem, W. Va., and Leslie Smith, daughter of Mr. and Mrs. Harold Smith of Clarksburg, W. Va., were united in marriage on July 23, 1983, at First Presbyterian Church, Clarksburg, by Pastors Robert Culp and David Taylor.

Smith-Weiss.--Grant E. Smith, son of Virginia Meade of Emporium, Pa., and Gene Smith of Clarksburg, W. Va., and Tracy Ann Weiss, daughter of Mrs. Sarah Ware of Clarksburg, were united in marriage July 23, 1983, at the Salem SDB Church, Salem, W. Va., by Rev. Edward Sutton.

Kilts-Davis.--Karl G. Kilts, son of Mr. and Mrs. Gordon Kilts of Glen Falls, N.Y., and Barbara J. Davis, daughter of Mr. and Mrs. Guy Davis of Warrensburg, N.Y., were united in marriage on August 20, 1983, at the Methodist Church, Warrensburg, by the Reverends Paul Maxson and Paul Dufford.

Cox-Ashcraft.--Michael Cox, son of Mr. and Mrs. Gary Cox of Boulder, Colo., and Teresa Ashcraft, daughter of Richard Ashcraft of Covina, Calif., were united in marriage on August 21, 1983, at the Northminster Presbyterian Church, Diamond Bar, Calif., by Rev. Duane Davis and Rev. John Bevis.

Births

Burdick.--A daughter, Flannery Jean Burdick, was born to Norman and Faith (Oliver) Burdick of Galesburg, Ill., on May 16, 1983.

Bond.--A daughter, Tiffany Jo Lynn Bond, was born to Dennis and Kim (Gaston) Bond of Clarksburg, W. Va., on May 24, 1983.

Shobe.--A daughter, Tamará Christine Shobe, was born to Pastor William and Shelley (Hunt) Shobe of Powder Springs, Ga., on June 16, 1983.

Parker.--A son, Brandon Robert Parker, was born to Michael and Alice (Rood) Parker of Denver, Colo., on August 12, 1983.

Obituaries

BURNS.--Arthur J. Burns of Altamont, New York died April 13, 1983 at the age of 81.

He was born in the town of Knox, New York and was a self-employed maintenance man until his retirement. Arthur was a charter member of the Scenectady Seventh Day Baptist Church where he served faithfully as a deacon for many years. He was survived by his brother Victor Burns. Funeral services were conducted by his pastor, Rev. Paul Maxson.

BMK

CRUZAN.--Ira E. Cruzan, son of John L. and Nancy Cruzan, was born in Polk County, Nebraska, on June 21, 1886 and died on June 26, 1983, at the age of 97.

At an early age, the family moved to North Loup, Nebraska. He was married to Ruth Edna Babcock on December 25, 1912, at North Loup. To them were born three sons: Marion and Donald of White Cloud, Michigan, and Marvin of Pickford, Michigan. The family moved to White Cloud in 1920 where he lived the remainder of his life. In 1927 his wife Ruth died.

On March 28, 1928, he married Miss Elsie Brannon at North Loup, Nebraska. To them were born two sons, Irvin of Fremont, Mich. and Harvey of Blythewood, S.C.; three daughters, Mrs. Joyce Shick of White Cloud, Mrs. Doris Peck of Loveland, Colo., and Mrs. Marva Krumbach of Atlanta, Ga. Surviving in addition to his children are two sisters, Mrs. Edith Larkin of Citrus Heights, Calif. and Mrs. Nema Allen of Port Charlotte, Fla., 22 grandchildren and 12 great-grandchildren.

Funeral services were conducted on June 28, 1983, by his pastor, Lawrence Watt, assisted by Orville W. Babcock. Interment was in the White Cloud Cemetery.

OWB

KAGARISE.--E. Frances Kagarise, daughter of Orlo and Verna (Detwiler) Blough, was born at New Enterprise, Pa., on September 20, 1906 and died unexpectedly at age 76, Sunday, August 14, 1983 at her home.

On August 31, 1929, in New Enterprise, she married John W. Kagarise, who survives along with five children: Mrs. Lois Fletcher, Orlo W., Mrs. Eileen Claycomb, all of New Enterprise; Mrs. Ruthanna Roberts, of Everett, Pa.; and O. Dwight, of Bedford Valley, Pa.

Fourteen grandchildren and five great-grandchildren also survive along with one brother, Jesse Blough, of Osterburg, Pa.

Mrs. Kagarise was a life-long member of the Bell Seventh Day Baptist Church of Salemville, Pa., and for many years the clerk of the church. She was also a member of the Women's Society of the church.

Funeral services were conducted Tuesday, August 16, 1983 at the Bell Seventh Day Baptist Church with her former pastor Rev. Melvin F. Stephan, officiating. Interment was in the Salemville Community Cemetery, New Enterprise, Pa.

MFS

BOND.--George Orten Bond of Weston, West Virginia, died August 20 in Clarksburg, W. Va., at the age of 78. He was born March 27, 1905 in Lewis County, W. Va., the son of Thomas Everett and Darla Alice Kelly Bond.

Mr. Bond was a veteran of World War II and a member of the Roanoke Seventh Day Baptist Church.

He is survived by one brother, Eston Bond, and a sister, Mrs. Alta Boram, both of Weston, and several nieces and nephews.

Funeral services were conducted by Pastor David Taylor on August 23, 1983. Interment was in the Weston Masonic Cemetery.

DT

The Sabbath Recorder

The Sabbath

by Denise Garza

*It's man's special day of rest,
The day God saved for best.*

*A day to be in touch with your fellow Christian brother,
To gather and pray and lift one another.*

*To share the blessings of the Lord in our sometimes difficult life,
To comfort the suffering and help those to deal with everyday strife.*

*It's often a time of solitude and reflection,
A time of worship, praise and devotion.*

*A time of conviction of spirit in reading God's word,
And recognizing certain truths when they are heard.*

*It's a new light brought to view in a much read passage,
It's something that is needed and heard in the Pastor's message.*

*It's a feeling of special closeness and peace,
Knowing you've found a love that will never cease.*

Denise Garza is a new member of the Houston, Texas, Seventh Day Baptist Church

The Sabbath Recorder (ISSN 0036-214x) (USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547

Second class postage paid at Sun Prairie, WI 53590

The Seventh Day Baptist

Sabbath Recorder

November 1983



Give Thanks For God's Bounty