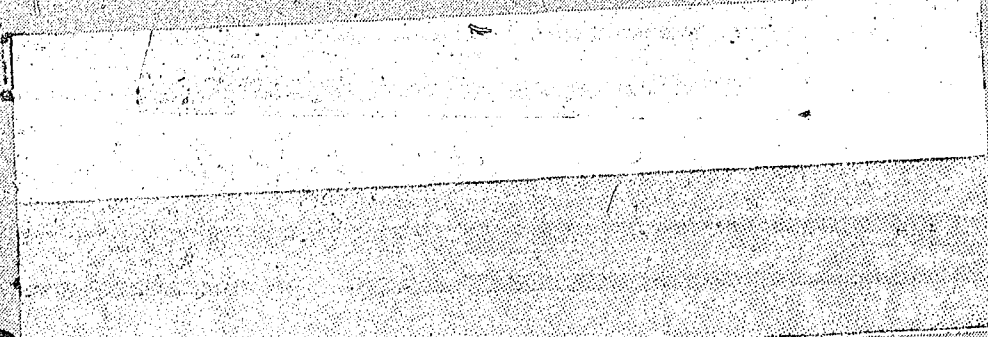


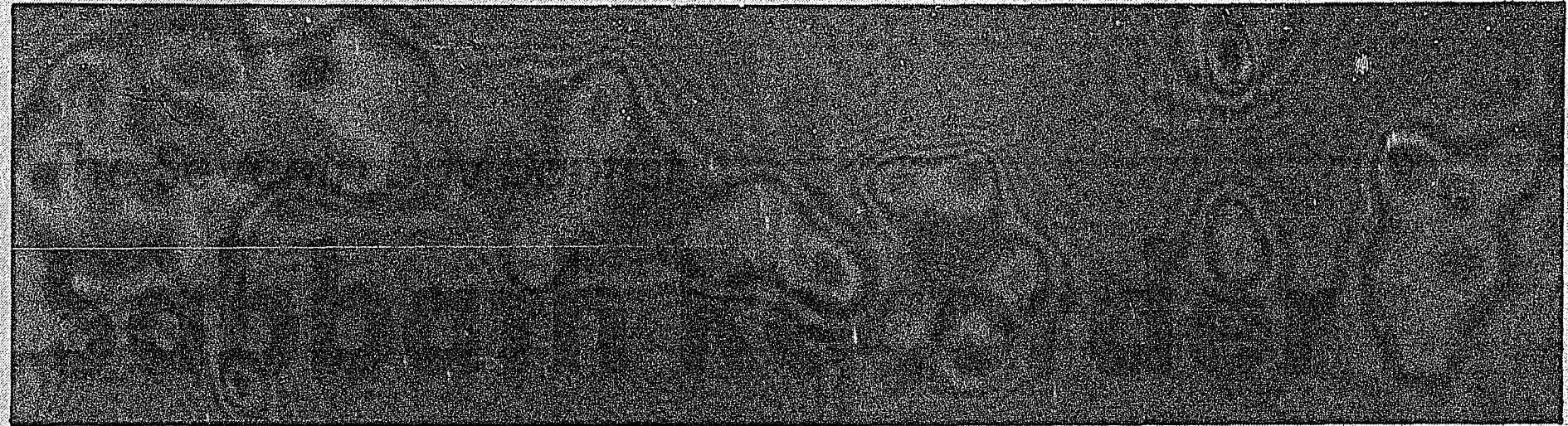
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Sabbath Recorder

Youth Writing Contest

Open to all Seventh Day Baptist young people, **The Sabbath Recorder Youth Writing Contest** will be divided into two categories: Ages 12-14 and ages 15-18. Prizes will be awarded in each age group.

FIRST PRIZE: \$25.00

SECOND PRIZE: \$15.00

THIRD PRIZE: \$10.00

Winners will be announced at **Seventh Day Baptist General Conference, 1983**. Winning entries and Honorable Mention winners will be printed in **The Sabbath Recorder**.

Entries will be judged on the quality of the writing. Entries may be fiction, short-story, inspirational, poetry or non-fiction. Judging will be by the American Sabbath Tract Society's Advisory Committee.

All entries must be postmarked no later than MAY 1, 1983.

All entries become the property of *The Sabbath Recorder* and no remuneration will be paid for published articles.

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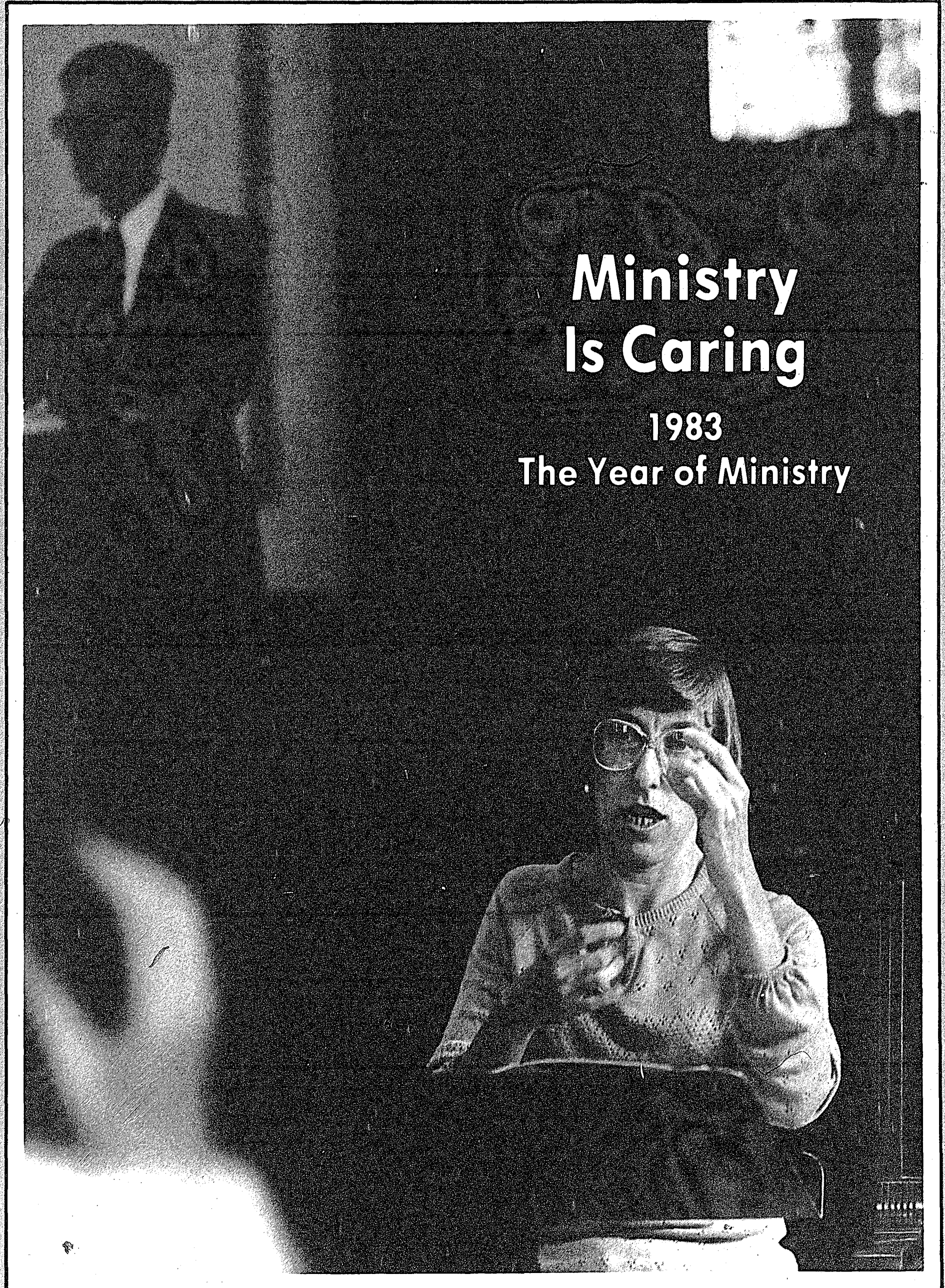
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Seventh Day Baptist Center

Box 1678

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Enter As Many Times As You Like!



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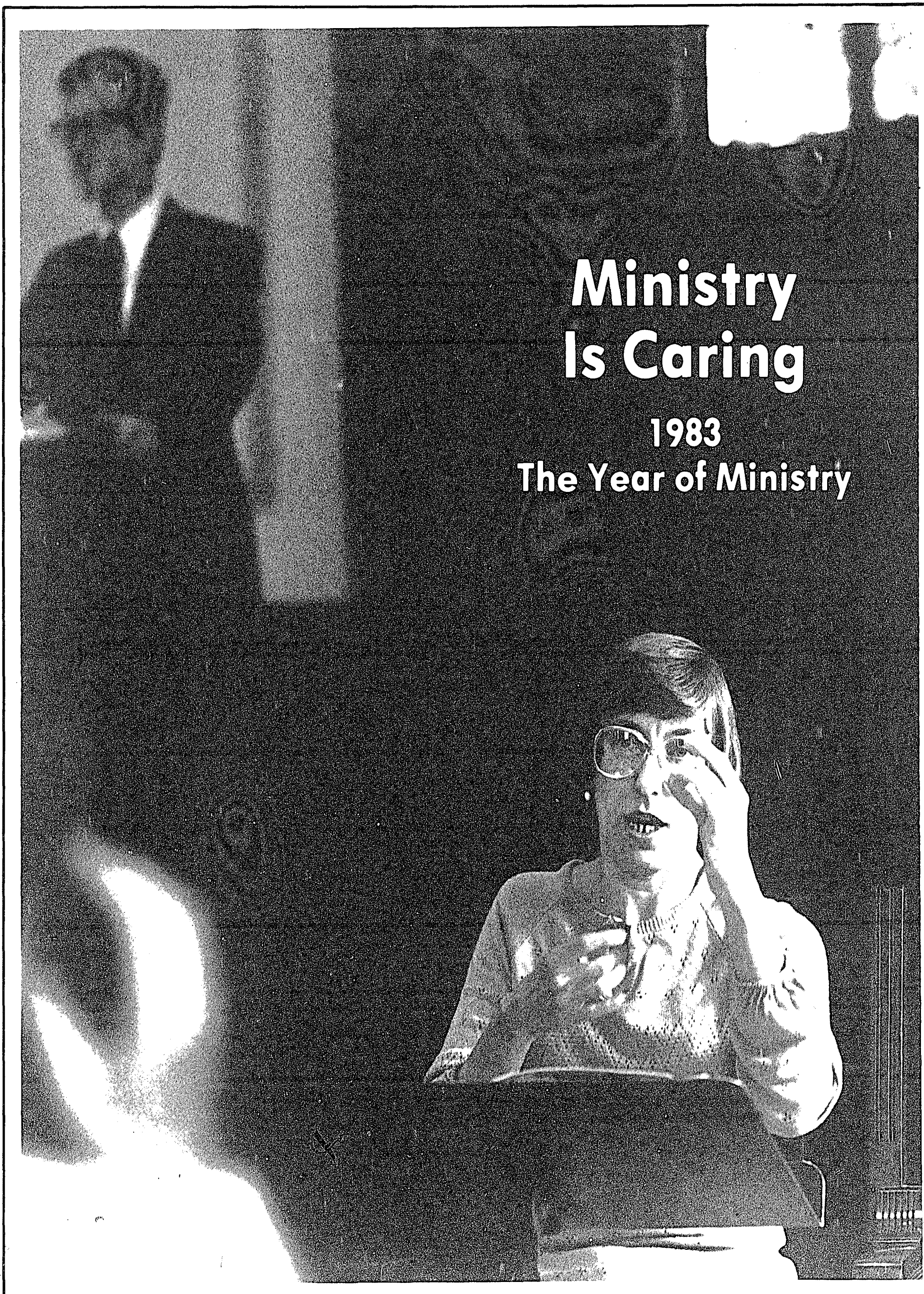
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Cover Photo by John J. Koulbanis
 Elizabeth Crane of Ashaway, R.I., carries the spoken church mes-
 sage into the lives of the deaf and hearing impaired by interpreting
 Saturday services at the Pawcatuck Seventh Day Baptist Church in
 sign language. Story on page 6.

Who? ME, Lord?

by Dorothy Parrott

3

Have you ever taken on an assignment believing that with God's help and guidance you will be able to accomplish the task? As you made preparation for the assignment did you become aware of the awesomeness of that which you had undertaken and wonder how you had the **nerve** to even **think** you could do such a thing?

As I prayerfully meditated on my assignment to coordinate our efforts in this year of emphasis on ministry, these familiar scriptures came to mind:

*Except the Lord build the house,
 they labor in vain that build it.
 Psalms 127:1*

*...and, lo, I am with you always...
 Matthew 28:20*

*I can do all things through Christ
 which strengtheneth me.
 Philippians 4:13*

So, I take heart, remembering that this is not **my** project, it is ours — yours and mine — for **we** are the Body of Christ, called to ministry. Together we will be studying the emphasis on ministry in 1983 (and again in 1986 and 1989) with the aim of a greater awareness and deeper commitment to be all God wants us to be.

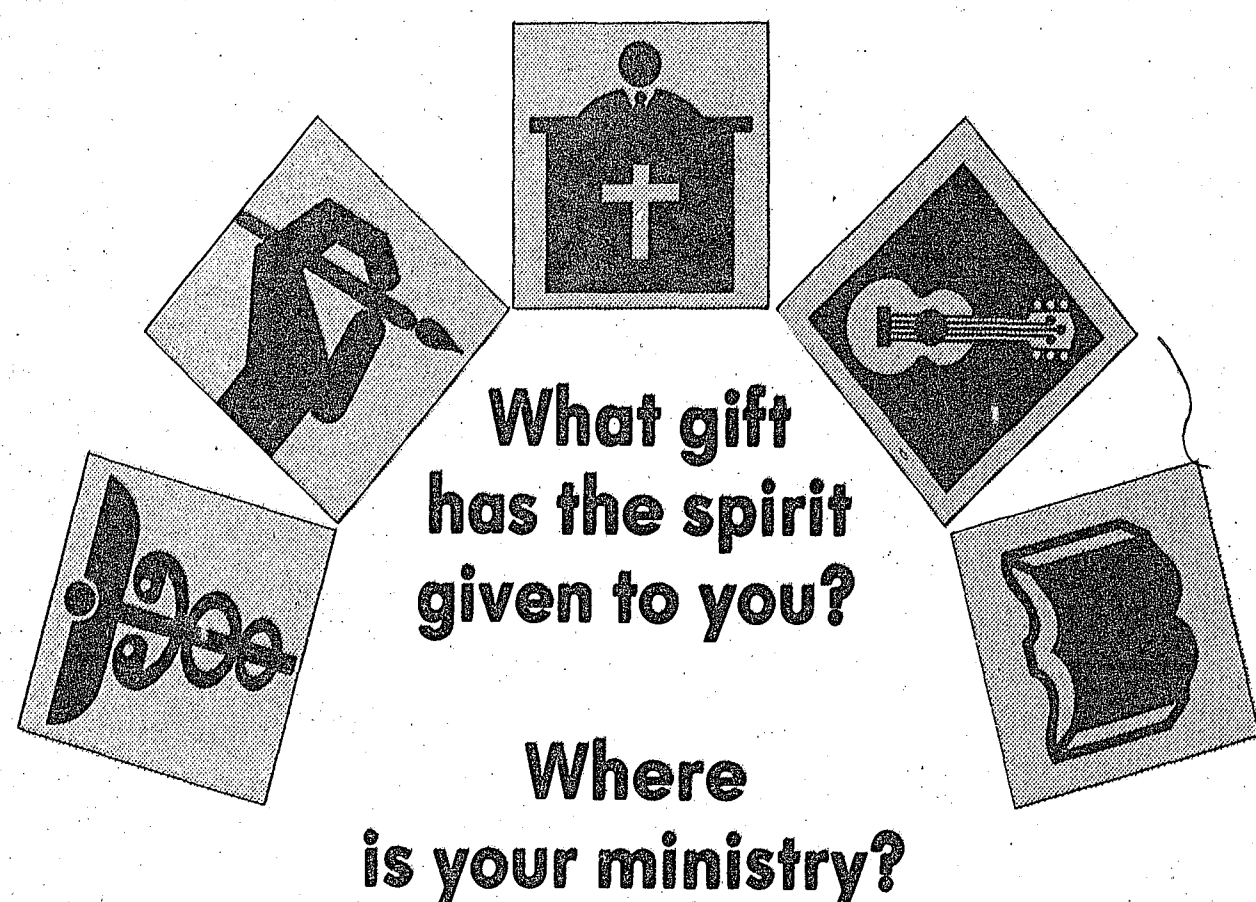
Dr. James Garlow was the featured speaker at a Lay Ministry Training Institute held in Garden Grove, California, in January of 1982. He is the minister of lay development at

Bethany First Church of the Nazarene in the Oklahoma City area and conducts lay ministry seminars entitled LITE (Lay Institute To Equip). He began his presentation by developing for us the evolution of the role of the clergy and the laity. Over the years the layman has more and more felt that it was the pastor or other trained churchmen who were to perform the various ministries of the church. However, there seems to be a new concept of ministry developing. Garlow says, in his book, *Partners In Ministry*, "We are part of a revolution, a revolution of liberation is taking place — the liberation of the laity. This revolution will liberate lay persons to become more fully what they already are — ministers in the biblical sense."



Dorothy Parrott, General Conference President in 1982, is heading this year's emphasis on Ministry.

**1983
 The Year Of
 Ministry**



concerning spiritual gifts, we read, "And he gave some, apostles; ... and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ..." This translation might be interpreted that pastors and teachers have gifts for "the work of the ministry." However, more recent translations indicate that the gift of pastor or teacher is given to an individual so that he or she will prepare or equip God's people for ministry.

Lawrence Richards in *A Theology Of Personal Ministry*

points out, "...that today the people of God do not have a clear sense of their own identity as a ministering people, each one called, empowered and gifted by God to continue the work of Jesus in our world."

In speaking of our identity as the *laos* (people of God) he says, "...we are to invite all the people of God to a personal commitment to live out their identity as His own people by responsive obedience to God whose voice calls each one to minister and serve."

"The supernatural that flows through believers to touch those

around them is not their own power. It is not founded on their wisdom, intelligence, zeal, commitment, sincerity, efforts, intentions or works. It is Jesus who works through them, and it is the power of the King that accomplishes His purposes."

Are you in agreement that as disciples of Christ we are called to ministry, gifted for ministry and empowered for ministry? I suggest, a serious reading of Dr. Richards' book. Better yet, why not form a small group and study together and develop your own theology of personal ministry? Discover for yourselves what it means to be a servant people.

How do we define ministry? There are both ministries within the church and out in the community. There are many specific ministries that we will be studying as we pursue our emphasis on ministry. Richards, in the chapter on "Building Relationships and Community," emphasizes that all our ministering should be built on love. It is as the Apostle Paul said in his message to the Corinthians just before the "love" chapter, that he would show them "the more excellent way."

Richards says that, "The Christian community's acceptance, forgiveness and commitment to one another in the sharing of mutual resources and in the sharing of joys and sorrows give God's love living and visible expression ... It is impossible to imagine a vital Christian community without visualizing a loving people who express that love in practical and meaningful ways. It should be no surprise, then, when we insist that loving personal re-

lationships provide the context in which God intends personal ministries to take place."

In another book, *A New Face for the Church*, Richards describes the mutuality of ministry, whether the ministry is for the church or in the community. As we have studied the gifts of the Spirit we have come to an awareness of how we each have gifts, that all gifts are necessary and fit together and that we have a mandate to exercise them for the common good.

Within the church, we are urged to "consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together ... exhorting (encouraging) one another" (Hebrews 10:24,25).

Exhortation is one of the gifts that should have special emphasis as we consider ministry. On Christmas Day, Jim Plain testified in the Battle Creek Seventh Day Baptist Church how after being a Christian for many years he had now come to have the joy of a personal relationship with Christ. As we share such things in our fellowship, we receive a lift to our spirits, encouragement is given to the Body of Christ. It is such a little thing (it is really a **big** thing) to give a word of encouragement to someone in his personal ministry. Anyone can do it and should! In our sharing and in our greetings we share God's love to one another. Paul says to "Be kindly affectioned one to another with brotherly love." In three different scriptures he admonishes us to greet one another with "an holy kiss."

Whether the ministry is done in the church or in the community, whether it is a corporate effort or a personal ministry done by an

individual, all must be done with love so that God is glorified.

From time to time through *The Sabbath Recorder*, there will be suggestions and information regarding ways we serve God through service to others. Requests have been sent to over 100 people asking them to share with us how they (or someone they know) experience ministry in their secular work. Everyone of you is invited to participate in this sharing that will enrich all our ministry. Send your response to the author of this article or the editor of *The Sabbath Recorder*.

Pastor Donald Bartow (our speaker on the ministry of healing, General Conference 1982)

**"You cannot wait
until you are perfect
before being
willing to be used
of the Lord."**

says, "A fruitful channel is not determined by one's past life nor by one's present perfect physical condition. After all, there are no perfect individuals either in action or in health. You cannot wait until you are perfect before being willing to be used of the Lord. If you wait for this to happen you will never minister unto others. The channel the Lord desires is one which is open to His presence and power."

Your support and cooperation are solicited. Help us develop a list of resources (books, lec-

tures, seminars) that will aid others to practice and perfect their ministries. Send suggestions for ways we can develop aids for various ministries such as pastoral care, ministering to the sick or any other. Tell what ministries for which you would like helps developed. Tell us how your diaconate functions; your Christian Social Action Committee; your music ministry; or others.

In all my research regarding the ministry of the laity, I have been impressed that each author supported his theories with a sound biblical basis and they agreed that we are **all** the people of God, gifted and called.

One final thought — in James, we are told that we are not only to listen but to act. As we concentrate, this year, on our conference theme, *Proclaim the Word*, may we remember that actions speak louder than words. Let us tell the world about the love of God as we initiate new ministries or develop and perfect those in which we are already engaged. □

Suggested Reading

Partners in Ministry, by James L. Garlow, Beacon Hill Press of Kansas City, 1981.

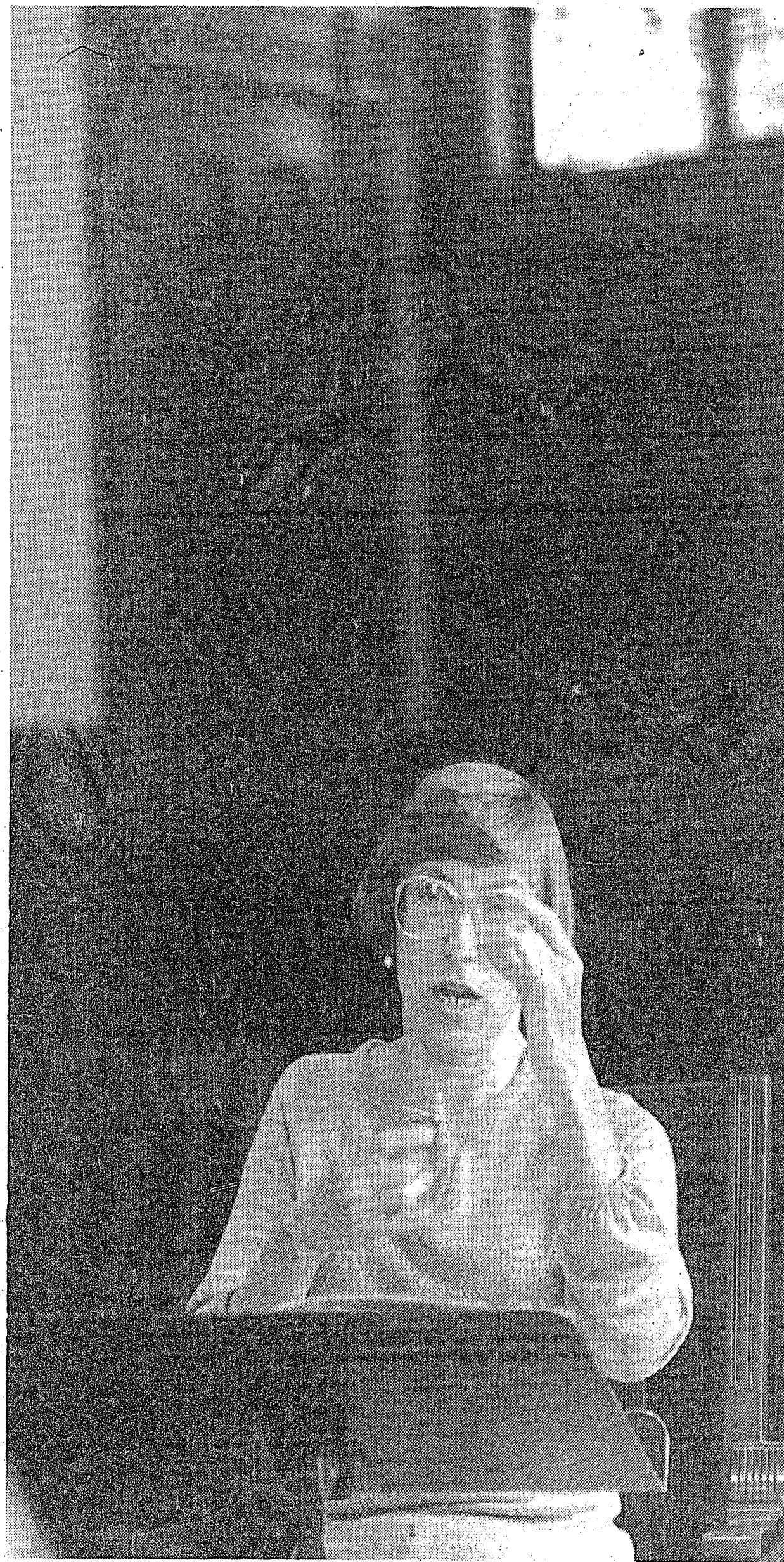
A Theology of Personal Ministry, Lawrence O. Richards and Gib Martin, Zondervan Publishing Co., 1981.

The Ministry of the Master, Pastor Donald Bartow, Life Enrichment Publishing Co., 1982.

A Silent Ministry

by Bess Zarafonitis
Of The Westerly Sun

6



Betty Crane uses American Sign Language to minister to the hearing impaired in the congregation of the Pawcatuck Seventh Day Baptist Church in Westerly, R. I.

Photo by John J. Koulbanis

Westerly, R.I. — Sitting in a circle of women and children in the basement of the Pawcatuck Seventh Day Baptist Church, Betty Crane moves her hands in a series of swift, confident gestures.

All eyes are on her, but the room is nearly silent. Only a woman to Betty's left, Barbara, is quietly chuckling.

Finished, Betty asks: "Did you understand the story?" Silence.

"Now you know how a deaf person feels when he walks into a room and people are talking."

Exposing those who can hear to the world of the deaf and hearing-impaired is one goal of this slight, energetic woman who calls the teaching of sign language her ministry.

She believes she is guided by God in her work to bring together members of the hearing and non-hearing worlds, so they may communicate, understand and relate to each other.

"The only thing wrong with deaf persons is that they can't hear," she tells her class at one point this Tuesday evening. "Not everyone knows it because they don't take the time to find out."

"So many people believe a deaf person is dumb. And because they don't know how to relate to the deaf, they ignore them, shut them out. The world of the deaf is very frustrating."

Betty is hearing-impaired and this, in part, sparked her interest in learning sign language. But it was really her desire to help a friend that led her to her life's work.

She remembers watching Barbara LaFrance, the woman chuckling on her left this night, sit through church services week after week, silently meditating.

Barbara is deaf, and for years a prisoner of her soundless world, she could only witness the spiritual rejuvenation others gain from worshiping together in a house of God.

Today, however, Barbara is able to share in the message of the Sabbath.

Betty, now proficient enough in her language skills, interprets the 11 a.m. church service at the Pawcatuck Seventh Day Baptist Church each Saturday so her friend and other hearing-impaired may take part.

"I've seen Barbara grow spiritually in the last two years," Betty says. "She's had (her faith) all along, but it had to be developed."

Betty has also seen language open up the avenues of love between Barbara and her eight-year old daughter Desiree, who two years ago would cry in her frustration while attempting to communicate with her mother.

About four years ago Betty and Barbara contacted a teacher of sign language at a Groton church and helped persuade her to teach a class in their church, on Main Street in Westerly.

The teacher stayed here for a year and a half, before Betty took over the free, weekly classes two years ago. She began interpreting church services at Easter of last year.

"It was something I felt led to do. I know what it's like to have a hearing loss."

At the start of her class this week, Betty tells her students a few tricks she learned the hard way. She removes her jewelry, explaining that the movement of earrings and necklaces during the active communication process is a distraction.

Pointing to her black turtleneck jersey, she adds it is best to wear dark clothing when "signing" so the hands show up distinctly.

She recalls on Saturday when she wore her favorite flowered dress to church and Barbara went home with a headache. Communicating through sign requires intense concentration on the part of both the "listener" and the "speaker" she explains.

Though sign language is believed to be one of the earliest forms of communication, the method used today was developed by Benedictine Monks sworn to silence.

Later this language was adapted in Europe as a means of teaching deaf children. The technique was brought to America in the 19th century and

"So many people believe a deaf person is dumb...they ignore them, shut them out. The world of the deaf is very frustrating."

used in the American School for the Deaf in Hartford, Conn., the country's first permanent school for the deaf.

American Sign Language consists of about 7,000 symbols, which convey ideas as opposed to words and include an alphabet and number system, Betty tells her students. After four years, Betty only uses about 700 of those symbols.

She explains that sign is a body language, and every part of the body that can enhance communication should be used.

Words spoken with accentuated lip movements, exaggerated facial expressions as well as the symbols combine to convey a message.

"A lot of it is miming, pointing. You use everything you have to communicate. You must look at the person you're signing to. Your face must show what you're saying."

And even those well-versed in process will only achieve about 60-70 percent communication, Betty notes.

This year Betty's class, which meets every Tuesday from 7:15 to 8:15, includes about 10 students, ranging from age six to "over 30."

Some of the students will drop out before classes end in June, Betty says, because they will become frustrated. She knows, because she remembers her own frustration while learning the new and demanding language.

But she assures her students that if they stick with it, they will learn it.

"The only way you will understand it is to use it. When you are watching TV and you begin to see the signs in your mind, then you know you are beginning to understand it."

"It has made a big difference in my life," Barbara interjects at one point during Betty's explanation. "But, as she says, you have to stick with it. It takes time. It took us a long time."

Betty's greatest hope is that one of her students will someday pick up where she leaves off in bridging the gap between the deaf and hearing, that through her own teaching she will inspire one other to teach sign.

"And it can happen. By the grace of God it can happen." □

7

The Stewardship of Talents

8

by S. Kenneth Davis

You are a steward of your mind, your abilities, your skills and your gifts.

Some things you are by mandate. You are a witness because Jesus said, "Ye shall be my witnesses..." You may be a good witness or you may be a bad witness, but you are a witness.

Some things you are by definition. You are a steward because all you are and all you have are God's and you have been entrusted with them. You may be a faithful steward or you may be an unfaithful steward, but you are a steward.

You are a steward of your possessions, accountable to God not for just 10%, but for 100%. You are accountable for what you give to God, for what you spend on yourself, for what you share with others — that God may be glorified in all.

You are a steward of your body, responsible for its care and use, that God may be glorified in all.

You are a steward of your time — those years that God has given to you to live — charged to see that God is glorified in all.

You are a steward of your mind, your abilities, your skills and your gifts. The parable under consideration uses the word *talent* in the King James version. According to the dictionary, it meant, "any of several ancient units of weight..." Because of its use in this parable, the word has come to mean "the natural endowments of an individual."

It is a very familiar scripture, but it implies some very important truths.

The first truth shows up in the 15th verse: "And unto one he

gave..." We understand that all we have and are is a gift from God.

The second truth is there also. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." We talk a lot about "all men (being) created equal," but such is clearly not the case in regard to those "natural endowments of an individual" and it is a gross mistake when a nation or an education system in the name of democracy attempts to ignore that difference. What we proclaim is equality of opportunity, but we need to be careful not to apply that to position. It is not democratic to let everyone take a turn being president of the United States. Rather we must recognize our *five-talent* people and expect them to take on *five-talent* responsibilities.

Most of us are *two-talent* people. Abraham Lincoln decided that God must like "common people" — He made so many of them.

But still, according to the parable, we have *one-talent* people, too. Some people try to hide behind that concept. But nothing is made clearer in this parable than that the *one-talent* people are just as responsible to God for the use of their one talent as the *five-talent* people are for the use of theirs. I think Jesus may have had a premonition of how many people would one day use that excuse. He made it clear that having only one talent did not excuse them from using it for the Master.

So each one received his assignment.

Their stewardship commitment immediately showed up. The *five-talent* person earned five talents more. The *two-talent* person earned two talents more. Then there was the *one-talent* person. He buried his in the ground.

What do we do with the Master's talents? Do we invest them for His glory or do we hide them? **No**, don't tell me how few talents you have or how little opportunity you have to use them.

Talk about opportunity. Do you remember the story about the shoe company that sent a salesman to one of the developing nations to sell shoes? He wired back: "Coming home. Nobody wears shoes here." So they sent another salesman. He wired back: "Send more order blanks. **Nobody** wears shoes here." They may have had equal talents, equal opportunity, but one man's barrier became the other man's opening. A man is accountable in accordance with his own endowment.

Both the *five-talent* and *two-talent* people performed well. But the *one-talent* man was afraid to risk using his talent. He avoided responsibility for using that with which he had been entrusted. He wanted to play it safe. Like the businessman who complained to his co-worker, "Things are really tough. This morning opportunity knocked on my door, but by the time I pushed back the bolt, turned the two locks, unfastened the chain, turned off the burglar alarm and opened the door, she was gone."

The question is not how many

talents, but what you do with what you have. Success in the eyes of God is not measured by comparing ourselves to any other person's ability but in faithful use of ours.

The *five-talent* man and the *two-talent* man had proved faithful. Notice that the reward was exactly the same for both men. What a reward it was! First of all, they were commended by the

...having only one talent did not excuse them from using it for the Master.

boss. "Well done, good and faithful servant." Secondly, they were given a promotion. "Thou has been faithful over a few things, I will make thee ruler over many things." And third, they were made part of the management team. "Enter into the joy of thy Lord." In the Master's mind there was no distinction between the *five-talent* person and the *two-talent* one; both were "100 percenters." Both of them had given it their all. He asked no more than that. Sometimes men honor persons because of their abilities. God honors them for their faithfulness.

That was the good news. Then came the bad news. Should we feel sorry for the man with only one talent? **No Way!** Rather, he

was called a "wicked" and "slothful" servant.

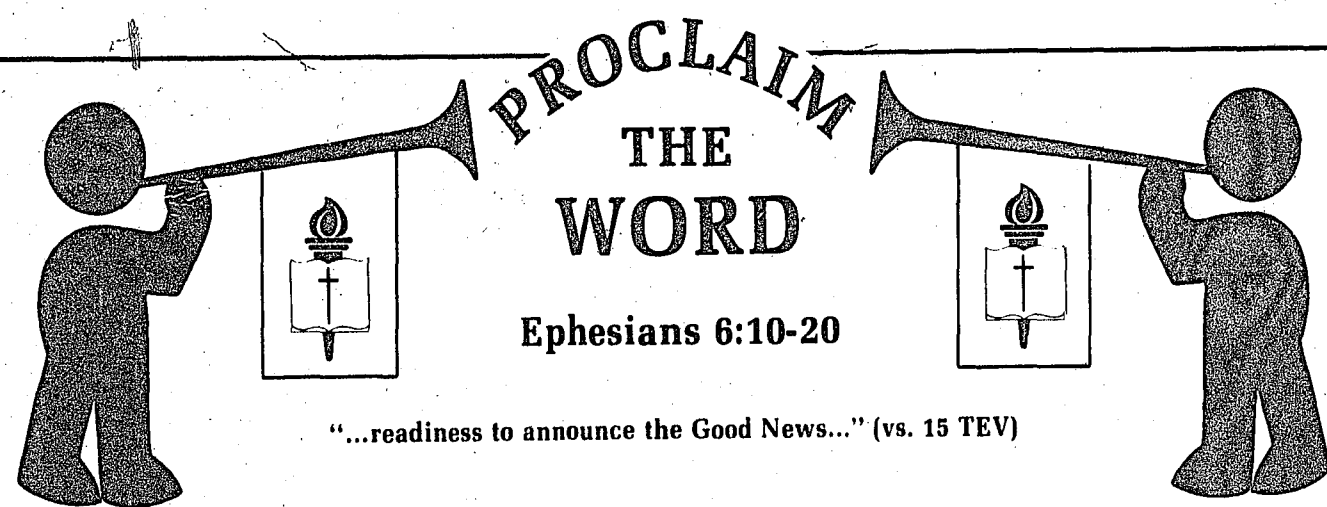
Why? One reason was that he had no backbone — no character. Not only did he not do what he should have, he tried to pin the blame on the master. "Lord, I knew that thou art a hard man." Passing the blame is a characteristic of spinelessness.

For another thing, he lacked courage to try. Churchill once observed; "Success isn't final, failure isn't fatal; it's courage that counts." This man was totally lacking in it. "I was afraid," he said, "and hid thy talent in the earth." It was not his fault that he had only one talent, but it was his fault for being afraid to use it. Fear and negative thinking are paralyzing.

Not only did our *one-talent* servant lack character and courage, he also lacked imagination. He failed to see how, in the Master's plan, the *one-talent* person is needed just as much as the *five-talent* one. It's not what you have; it's how you use it. The owner of a candy store noticed that one of his least popular sales girls had more business than the others. In fact, people would stand in line at her check-out counter while the others stood around talking with nobody in line. So, he asked her the secret of her popularity as a cashier. "It's easy," she replied. "The other girls scoop up more than a pound of candy in the scale and then start taking some away till it gets down to a pound. I always scoop up less than a pound and then keep adding to it." No superior talent — just imagination.

Imagination makes up for a lot

Continued on page 11



Proclaim The Word In Your Daily Walk

by K. D. Hurley
Conference President

The year 1983 marks the fourth year in our Decade of Discipleship (1980-1990). In the first year, Seventh Day Baptists made the Decision to Disciple. Then followed the first in a cycle of emphases: Nurture (1981); Extension (1982); and Ministry (1983).

This issue of *The Sabbath Recorder* focuses attention on this year's topic: Ministry, especially in reference to Christian service. "Preparing the lay person for ministry in God's work" — that is the way Dorothy Parrott characterizes it. Mrs. Parrott, last year's General Conference president, is coordinating the 1983 Year of Ministry emphasis.

She has outlined three objectives: to promote awareness of the need for lay people to be involved in ministry; to encourage churches to evaluate present ministries; and to seek ways denominational agencies can assist churches in preparing the members for ministry.

Conference '83 (Houghton College, Houghton, N.Y., August 7-13) is being designed not only to strengthen this year's emphasis on ministry but to help set the stage for the next cycle — or preferably, the next spiral, a higher level of performance and achievement — in Nurture (1984) Extension (1985) and Ministry (1986).

An important part of the lay person's involvement in ministry is to "walk in the light," as described in 1 John 1:7. The writer points out that Jesus was also a

The Lord wants us to grow as individuals and then we will grow as a denomination. We must be on guard against unconscious decay. We must witness to Christ and the Sabbath. Let God shape and remake you.

Gabriel Bejjani
1981 Conference at Salem, W.V.

real human being and shows that "all who believe in Jesus and love God must also love one another." That means assessing needs, inside and outside the church and then entering into God's business of helping others. This dynamic way, this "walking in the light," is what discipleship is all about. As committed Christians, we should walk this way ourselves and help others to walk along with us. *Reproduction in God's family is the aim of discipleship.*

Jesus is our model. "Whoever claims to live in him must walk as he did" (1 John 2:6 NIV). He said we should make disciples by going and finding them, baptizing them and teaching them to practice what he taught. Fulfilling the Great Commission means making disciples not just gaining converts.

Conference '83 will be based on the concept that we should be active in *Proclaiming the Word*. The program for the week will be designed to help each of us to be better disciples; to accomplish the doubling in the decade we have set as our over-all goal in the 1980's. First, we have to know the Word, then we must live our faith constantly in order

to share it.

So, on Tuesday, August 9, the sub-topic for the day will be to *Proclaim the Word in the Daily Walk*. The featured speaker on that evening will be Rev. Gabriel Bejjani, whose personal and spiritual pilgrimage has led him from oppression into freedom. He will undoubtedly draw on many first-hand experiences in challenging us to be more consistently effective in our daily walk.

The aim of the program on Tuesday, as well as on the other days during the week, will be to contribute both to the Year of Ministry and to the over-all objectives of the Decade of Discipleship — probably utilizing some of the vital truths we are learning from our Decision to Discipleship studies.

For example, as pointed out in week five of phase five in *Decision to Discipleship* (the study materials for small cell groups, designed to help you develop a dynamic Christian lifestyle and available through our SDB Missionary Society):

The greatest need for the Christian pursuing holiness is for a model, an example, a pattern to follow. You will

be an effective discipler to the extent that you show by your life the truth of the words you teach.

Jesus is our example and we are examples for others. Some Christians may be models — even disciplers — unawares. Because of their humble, but effective, holy daily walk, they set the pattern for others. That is good! But it would be even better if all of us would deliberately choose to be disciplers. Then by commitment to Christ, by conscientious study of the scriptures and by proclaiming the Word in the daily walk, we will be sharing our faith — silently, by example; and verbally, by enthusiastic witnessing. □

Stewardship of Talents

Continued from page 9.

of missing talents. Imagination allows one to see how he fits into the master plan.

One more thing — the wicked and slothful servant lacked motivation. He did not even try. He was discouraged before he started.

Once upon a time it was announced that the devil was going out of business and would sell all of his equipment to those who were willing to pay the price. Came the day of the sale all of his implements were lined up in a row, polished and shining. There stood idolatry and envy, pride, adultery, covetousness, jealousy, hate — and many,

many more — each one marked with its own special price. But, there was one that was less shiny than the others, obviously used more, and still it bore the highest price tag. It just didn't look all that impressive, so someone asked the devil what it was. He answered, "That's discouragement."

"But why is the price so high on that obviously used tool?" he was asked.

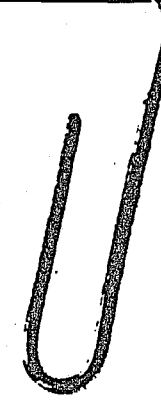
"Because," he replied, "it is more useful to me than all the others. With it I can pry my way into a person, and once inside I can do anything I want to. It is worn because I use it on everybody I can — and most people don't even know it belongs to me."

Well, the tool was priced so high that nobody was able to buy it. To this day it has never been sold. It still belongs to Satan. He still uses it on people.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to try — to do my level best.

So the unfaithful steward was reckoned with. And what was the Master's response? "Thou wicked and slothful servant... Take from him the talent..." He had not done anything wrong. He just had not done anything. This was the judgment upon his failure in stewardship and upon his sin of omission. The first two were welcomed with open arms. This one didn't even get his foot in the door. He lost his reward and his talent, by default.

It can happen to anyone. □



Conference '83 Memo

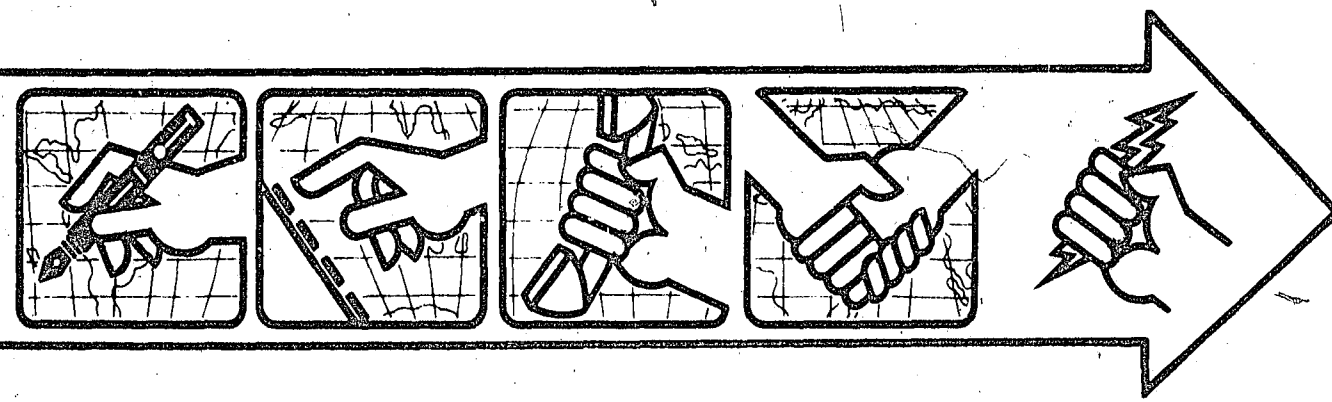
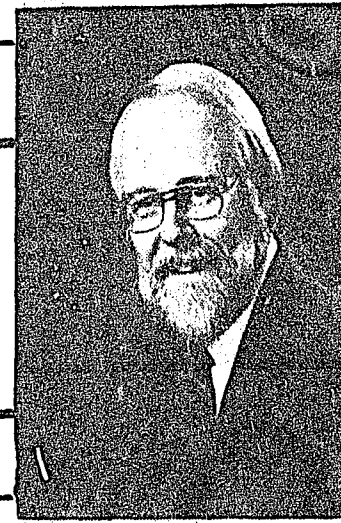
Re: Banners
From: K.D. Hurley, President

Youth groups (with the help of the Women's Societies) of all SDB churches and associations are asked to make banners, colorfully and graphically illustrating the theme:

Proclaim the Word

The banners will be displayed at Conference and paraded at a special convocation on August 13.

Have you started making your banner yet?



Dale D. Thorngate, Executive Secretary

Why Do We Do It?

Two years ago when I announced that I was accepting the call to become the executive secretary of the General Conference, the first question put to me was, "Why do you want to leave the ministry?" The implication was that being a denominational employee was not full-time Christian ministry. Not only that, the respected Christian with whom I was talking almost convinced me that there was something evil about this organization called the Seventh Day Baptist General Conference.

Is This Ministry?

Since I began my work in July 1981, I have come to believe through my experience that there is an unlimited opportunity for ministry. I have had opportunity to see how Seventh Day Baptists working together across our land have been able to start and nurture new churches when one church working alone could never have done it. I have seen new and old Christians strengthened by receiving *The Sabbath Recorder* and *Lead-Line* because they became aware of other people sharing in the same kind of daily experiences, looking for God's will in their lives. I have seen funds raised for wells in India and educating ministers in the Philippines. I have seen delegates from our member churches gather to grapple with business and celebrate in wor-

"I have come to believe through my experience that there is an unlimited opportunity for ministry."

ship — then go home renewed in faith and motivated to serve. I do not believe that the organization is evil.

During the last several months as we in the denominational agencies have been struggling with the Our World Mission budget shortfall, that earlier discussion with one of the saints of the church came back to me and I found myself asking the question: Why do we do it? Is this really ministry?

Why Have an SDB Conference?

In an effort to answer the why, I proceeded to do some historical research. I discovered that the initial "proposition" to "unite in an institution for propagating our religion in the different parts of the United States" was presented at the Yearly Meeting of the Hopkinton, Rhode Island church on September 11, 1801 by Elder Henry Clark of Brookfield, New York. The way in which "our religion" was to be propagated was "by sending from the dif-

ferent churches in said union missionaries, at the expense of the several churches which may fall with the proposition."

The proposition was approved by the representatives of seven churches there from Rhode Island, Connecticut, New York and New Jersey. A circular letter was sent out that year asking the churches to consider the proposition and to report back the next year. This letter was sent out in the "name of Sabbatarian Baptists in their General Conference assembled at Hopkinton, Rhode Island."

The following year, 1802, "four churches — Newport, Hopkinton, New London and Brookfield — endorsed the proposed missionary movement; and Newport sent the first contribution toward the work — \$20.69."

It was four years before all the then existing churches accepted the idea of a General Conference. It was out of a need to do things together that they

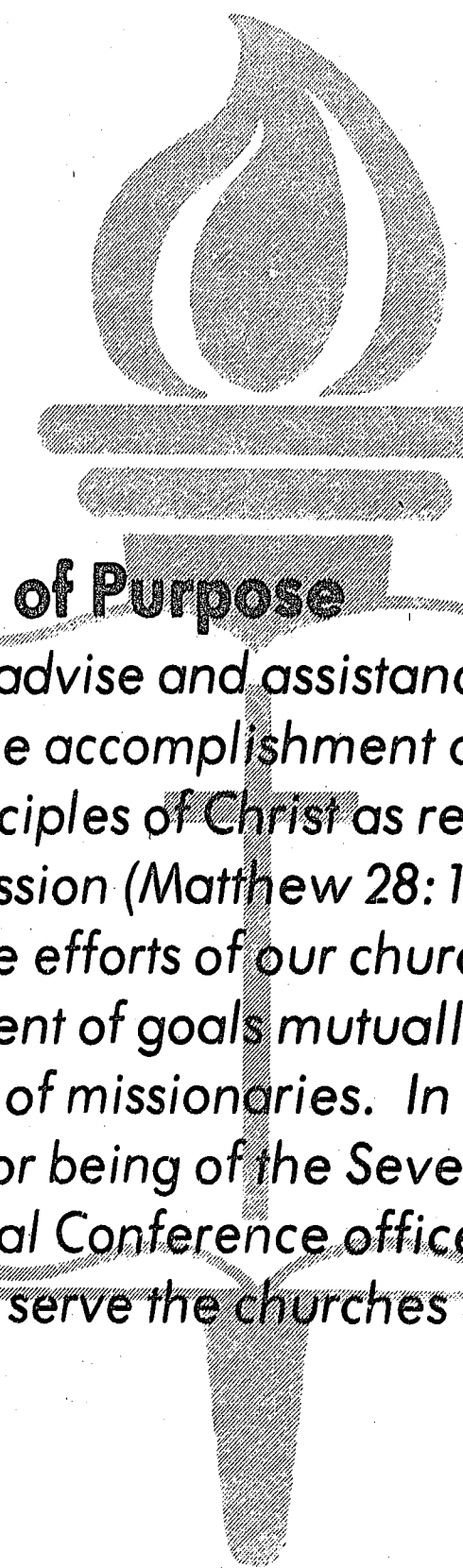
were unable to do separately, that the Seventh Day Baptist General Conference was created.

Is This Purpose Yours?

In January of 1981, the Coordinating Leadership Team (the employed executives of the various denominational agencies) began to re-articulate the purpose of our denomination for the 20th and maybe the 21st century. I am including their working statement here for your information and to ask for your feedback. Is it valid for what we as a people want to do together as Seventh Day Baptists? We have shared it with each board and agency. To date, it has only been revised, not rejected.

You will note that the statement includes an understanding of the purpose of the church, your church. As you review the purpose statement and the relationship of your church and yourself to it, please let me hear from you if you agree or disagree.

Remember, the Newport church in 1802 supported their approval with \$20.69. It's that same kind of support that it will take to accomplish the purpose of our work together. Your financial support for the Our World Mission budget in 1983 will indicate your belief in the Seventh Day Baptist General Conference, USA and Canada and its purpose for being in the 20th century. □



Statement of Purpose

To provide advise and assistance to the churches in the accomplishment of their task of making disciples of Christ as required by the Great Commission (Matthew 28:19-21). To coordinate the efforts of our churches in the accomplishment of goals mutually agreed upon, e.g., sending of missionaries. In other words, the purpose for being of the Seventh Day Baptist General Conference offices, boards and agencies is to serve the churches of the conference.



THE BEACON

For and by members of the Seventh Day Baptist Youth Fellowship

February 1983

The Living Word — Being Christlike

by Craig Mix

For as many of you who have been baptized into Christ, have put on Christ. (Gal. 3:27)

Have you "put on" Christ? You're probably asking yourself, "Well, what does it mean to 'put on' Jesus?" Perhaps you could think of it as putting on an overcoat. An overcoat covers most of the body and because it is worn on the outside, it is certainly very visible to all those who surround you.

When we have accepted Jesus Christ as our savior and allowed His Holy Spirit to change our lives, we are given an important responsibility. That responsibility involves striving to live as Christ lived, or being "Christ-like." The very word *Christian* means "being like" and following Jesus Christ. If we ever expect to experience the adventurous and exciting life in Christ, we have to be willing to continuously follow Him as time goes on. God wants us to walk with Him moment by moment in every detail of our lives (Psalm 37:23). He gave us a

Tying YFs Together

The New Auburn SDB Youth Fellowship held a retreat November 6 and 7 at the New Auburn SDB Church. About twenty people attended. The program was centered around the Holy Spirit. We participated in many interesting activities, including attending a Donkey Basketball game. We even had a chance to do some door to door witnessing Sabbath afternoon. It was an interesting and rewarding experience for all who attended. □

model through His Son, the Living Word, Jesus Christ. So, let's try to be as much like Him as we can.

Most of us will probably agree that it is somewhat difficult for us to pattern our lives after someone else because each of us is a unique person; different from anyone else. But God gives us provision for this through His Holy Spirit, who can give us a desire, or will, to follow and be like Jesus.

Let's see more of what the Bible says about following after Christ. First of all, in order to be a follower of Christ (or to *put on* Christ) we must have a love for Him (Luke 14:26). This verse does **not** mean that we should actually hate our families or others, or ourselves, but that we should love Jesus even **more** than others; whether it be girlfriend or boyfriend, clothes, car, whoever or whatever. We should learn to say along with the Apostle Paul: "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord..." (Phil. 3:8)

It is **not** just enough to say that we love Jesus. What He is looking for are actions that will show that we really love Him. One of the main ways we show that we love Him is by obeying Him. Christ can more effectively reveal Himself to the person that will put Him first in their life.

We need to emulate the actions and attitudes which Christ exemplified. First and foremost was the love that Jesus showed for others; especially for His disciples and followers. He wants us to make this a *first rate* attitude in our lives. We can try to copy all of Christ's actions, but unless we deeply love others, especially our brothers and sisters in Christ, the unsaved world will never come to understand what it

means to follow Christ. In the same manner, if Christ didn't show this attitude, there wouldn't be Christians today. God loves us and He is real love. We must love Him **and** others.

Another important attitude which Jesus lived was self-denial. He gave His life for us. He wants us to put His interests before our own. A person denies himself when he makes God ruler in every area of his life; not keeping any of his own interests. There is a typical misconception that if one denies himself, that somehow God will *rip them off* and will make them eternally unhappy. This could not be further from the truth.

A true follower of Jesus Christ **deliberately** chooses the way of the cross. Taking up the cross is an **attitude** of every true believer in Jesus. This is not just some emotional, explosive event. It is an *entire lifetime* way of life. Following Jesus can be compared to a marathon race. A marathon runner does not compete like someone running the one hundred yard dash. While the dash man is great for the first one hundred yards, he soon tires out. The marathon runner, on the other hand, consistently and diligently sets out to win, pacing himself for a two hour run. Like this, Jesus wants us to be consistent and diligent as we follow Him down the road of life. But we have a promise! For after our race we can say:

I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness which the Lord, the righteous judge, will award me on the day..."
(2 Tim. 4:7,8) □

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Hawthorne, Grace, *Lightshine!*, Word Music, Inc. 1972.

Staged journeys with a Mime as he searches through the Beatitudes for the secret of happiness. He meets many characters — some happy, some sad — and as you go with him, you meet many types of music — some humorous and some serious. As *Lightshine!* ends, the music, Mime, and characters come together to complete the puzzle of happiness.

Share your witness with others. Produce a musical or enjoy the individual songs in your group. The Board of Christian Education has eighteen copies to sell (\$2) or loan.

Heritage Time

Joseph Stennett

Joseph Stennett, the son of Edward Stennett, was born in England in 1664 and died July 11, 1713. During his short lifetime, he became well known in religious groups.

Joseph was well educated, not only in the King's English but also in French, Italian and Hebrew, in addition to philosophy and the sciences.

In 1685, he moved to London and joined the Pinner's Hall Seventh Day Baptist Church. The congregation soon discovered his gift for public speaking, and he was ordained in 1690. His talents soon came to the attention of prelates in the Church of England, who were ready to offer him a high position in the church on the condition that he would renounce his Seventh Day Baptist beliefs. But Stennett's conscience was not for sale.

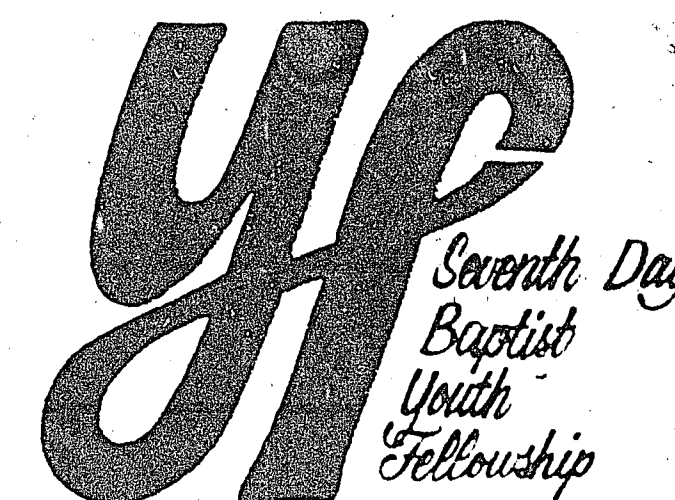
Joseph was not only a fine speaker, but was also a noteworthy writer and poet. Many of his poems were set to music, and his hymns appear in present-day hymnals. His reputation as a Hebrew scholar and poet won for him an appointment to revise the English version of the Song of David. □

Vol. 1 of Seventh Day Baptists in Europe And America.

Testimony For Christ

by Ann Franziska Droppers

I am 14 years old and have been a Christian for two years. Before I came to know the Lord, I was very lonely and unhappy. Then I heard how Jesus came to earth and died for me. I asked Jesus to come into my heart and now I am never alone! Praise the Lord! Yet it hasn't always been easy — there have been times when I have been very depressed and miserable, and have even wondered if my Christian walk was worth it. But the Lord carried me through and I praise Him for it. He also blessed me with many beautiful brothers and sisters in Christ who have encouraged me. I just praise the Lord for all that He has done. □



Sabbath Observance In A Technological Age

How about compassion? "How much better then is a man than a sheep? Wherefore it is lawful to do good on the Sabbath days." Matthew 12:12

1. Ox in the ditch (See Luke 14:5). How about driving a wrecker on the Sabbath to help stranded motorists?
2. Leading the ox to water on the Sabbath (Luke 13:15).

How about working for the city water department on Sabbath, when, if you didn't work, the whole city would go without water? □

Here is an item that Ellen Green found in a college advertisement:

WANTED: SERVANTS Help Wanted

SERVANT — Someone to do often undesirable work for the sake of others. Needs strong sense of self-worth in God's eyes and true compassion for others. Must be personally acquainted with the greatest servant of all to continue his training. Work requires being on call 24 hours a day to meet needs of family, friends, and even strangers. Must be willing to give up his rights. No experience necessary. Job begins today, right where you are. Apply within yourself.

Pastures — Green and Otherwise

16

by Stan Mooneyhan
World Vision International

Lying down in the green pastures of Psalm 23 has long been a favorite fantasy of mine. Especially when the nitty gritty of life wearies me.

I don't have much firsthand knowledge of the "valley of the shadow of death." Sometimes things seem to get that bad, but even then I remember that David talks about walking through the valley. That means sooner or later coming out on the other side, back into the sunlight. But on honest reflection, my problems are more your ordinary, garden variety than they are the "valley of the shadow" kind.

And I'm not much into the sweet revenge aspect of sitting down to a feast in the presence of my enemies, either. Also, it occurs to me that doing so is a likely way to make enemies, even if you didn't have any to start with.

But I have to confess that the thought of those green pastures gets to me when the pressure cooker of life starts to heat up. That's when I want that meadow with cool breezes and fleecy clouds, a kind of spiritual Shangri-la where the troubles and trivia of the real world can't intrude.

Some people create such a place through the artificial means of alcohol or drugs. But since I choose not to anesthetize myself that way, when I've been battered and wounded in life's fray, I echo David's plaintive wish, "Oh that I had the wings of a dove to fly away and be at

rest! I should escape far away and find a refuge in the wilderness" (Psalm 55:6-8, NEB).

You, too?

My daughter Robin calls that "future tripping" — doing anything to avoid living in the unpleasant present. Usually, the experience takes the form of believing that the untroubled meadow lies just beyond the present set of problems.

That's when I end up resenting the next intrusion of life's reality. It is a feeling common to us all, I think. The disciples felt it. Matthew tells about the time they had just come back from a

"...the thought of those 'green pastures' gets me when the pressure cooker of life starts to heat up."

spiritual retreat with Jesus. Still feeling the euphoria of those unhurried days, they resented the multitudes of sick and hungry people. "Send the crowds away" (Matthew 14:15, TLB) they said to Jesus irritably.

A short time later, a woman upset them with an insistent pleading on behalf of a sick daughter. "Tell her to get going," they said, "for she is bothering us with all her begging" (Matthew 15:23).

Messy realities got in the way of their ideas about how life should be spent. So did little children. Matthew says the disciples scolded those who

brought them. "Don't bother him," they said" (19:13), but I wonder who was really bothered. To Jesus, little children were not digressions from His agenda. They were the agenda. Of the crowds, He said, "I don't want to send them away" (Matthew 15:32).

Sick and hungry people and distraught mothers and wet diapers were not intrusions into life. They were what real life was about.

C. S. Lewis wrote, "The great thing, if one can, is to stop regarding all the unpleasant things as interruptions of one's 'own' or 'real' life. The truth is, of course, that what one calls the interruptions are precisely one's real life — the life God is sending day by day. What one calls 'real' life is a phantom of that one's imagination."

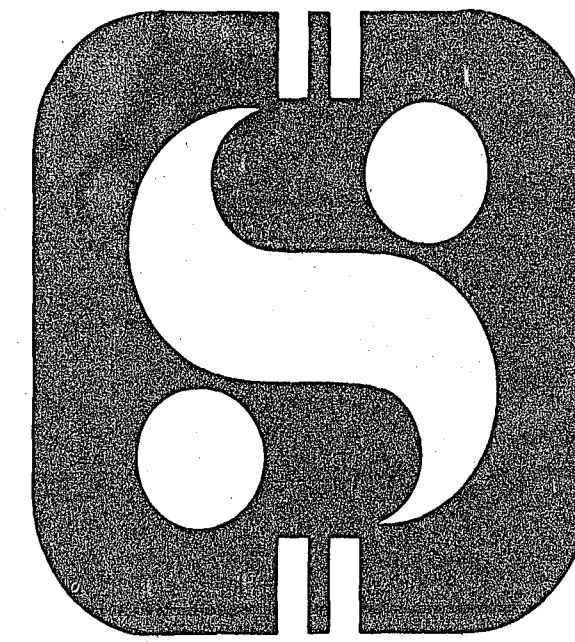
My guess is that the Good Samaritan was not overjoyed at the sight of a wounded man on the roadside. He likely had a time schedule to meet and important appointments in Jericho. The two religious types who had preceded him and "passed by on the other side" might spiritualize their neglect of the beaten traveler, but for the Samaritan it was all part of his real life. Facing a choice, he chose the interruption.

Looking back at my life, the events I remember best, and which turned out to be the most glorious blessings, are those which at the time seemed to be traumatic interruptions. Our youngest son was an unplanned interruption. Conversion, for many of us, was an interruption of carefully laid intentions. Whatever it was, after it happen-

Continued on page 30

What Is Your Pastor Worth?

17



by Ronald Ochs
Senior Vice President
The Bank of Wisconsin

What is your pastor worth? Have you found a way to thank your pastor for the inspiration and leadership that he or she provides?

Clergy compensation administration in today's ever-changing and dynamic environment is a very difficult task. Our current economic climate, characterized by volatility and uncertainty, gives even the professional administrator a significant challenge. How can a church, without the needed technical expertise, effectively measure comparable professional salaries, be aware of current IRS rulings, predict health care costs and evaluate changes in deferred benefit plans? The burden that falls on the church's Board of Trustees or congregation is very significant and needs to be dealt with with intensity and concern.

Some Fundamental Ideas

As a preface to any discussion on the elements of compensation evaluation for our pastors, I must first give you some fundamental ideas that I believe are critical to this subject. First, the administration of a wage and salary program for our pastors is **not** a once-a-year, pre-budget task. In his booklet, *Clergy Compensation Planning for 1982*, Manfred Holck, Jr. says, "It is unconscionable to wait until late January before you confirm by congregational vote what you expect to pay your pastor." The Board of Trustees has a responsibility to constantly evaluate and openly discuss this issue consistently, throughout the year. Not

only must the board talk about levels of compensation, but they must investigate, through a number of valuable resources, different methods of pay and benefit design alternatives.

The second principle is that we must begin evaluating each of our pastors as a professional who typically has many years of post-high school training and one who carries the responsibility of church leadership. The allocation of resources to this line item on your budget must become a priority. Holck says, "Your pastor is a professional person and ought to be paid a professional salary commensurate with education, qualifications, and functions."

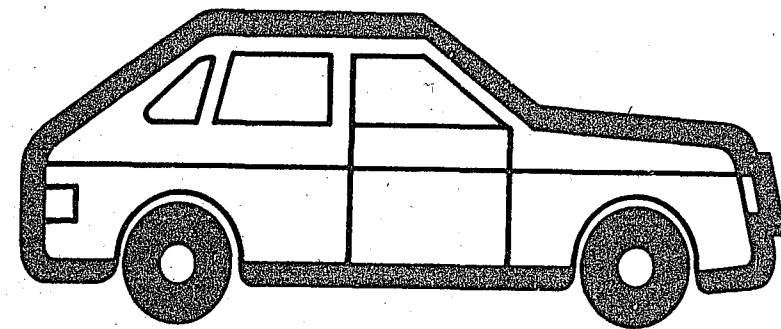
Third, if the Board of Trustees feels somewhat inadequate dealing with this subject matter, seek professional assistance. There are a number of services and people available (specifically, Manfred Holck, Jr.) who publish and speak on these critical issues. If your congregation is blessed with a professional, utilize that individual. It may even be worth allocating resources in your budget for the exclusive purpose of buying assistance from someone in the know.

Finally, I have heard thoughts from many Seventh Day Baptists that it is difficult for them to think that part of your church life has to be dealt with "like a business." For many, this is very difficult to deal with and often stimulates a rather critical response. Making salary decisions for your pastor is a "business decision," and must be approached from that point of view. Anything less than that will create a process dominated by subjectivity and unclear thought.

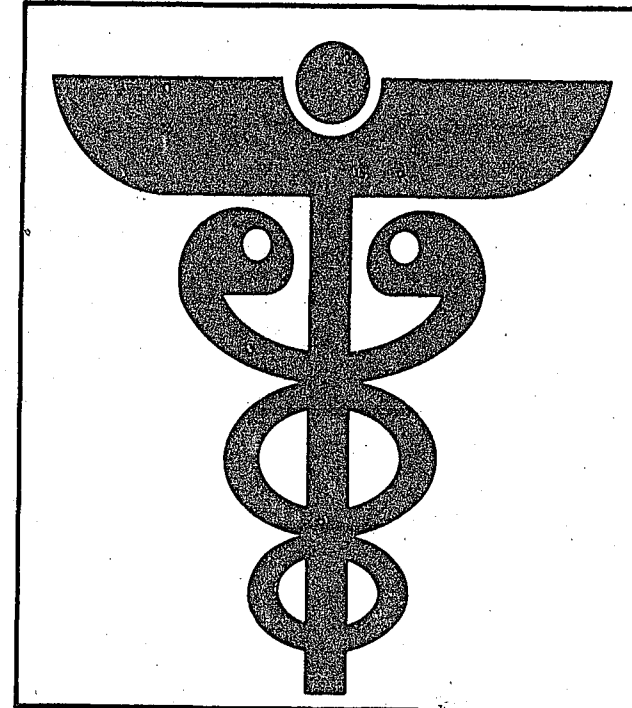
As your congregation begins its deliberations on compensation and reimbursements for its church leaders, you must evaluate, essentially, three areas: 1) reimbursement of expenses, 2) benefits, and 3) housing and salary. Please consider all three areas when evaluating compensation. Excluding any one of these elements will create a void in the total package provided your pastor.

Reimbursement VS Compensation

It is critical to point out an important aphorism. Reimbursement to your pastor for expenses incurred while doing church business is not compensation. "Reimbursements are a cost to your congregation for having a pastor but they are not income to the pastor," Holck says. There are many expenses that your pastor must incur only because he is your pastor. These kinds of expenses must be considered church expense, not expense of the pastor. A major expense suffered by our ministers is the operation of an automobile. Our churches expect their pastor to make routine calls on a timely basis. This expense is really a church expense and must be reimbursed. It is **not** compensation, therefore, non-taxable, and must appear as a reimbursable item. When a board sits down to discuss compensation for the pastor, this item should not appear on that list. Alternative methods of reimbursement for auto expenses are per-mile allocations, a fixed dollar amount not related to actual expense, or a leased auto arrangement (own or lease options should be evaluated by each congregation). Other reimbursable items are professional expenses, books, vestments, journals,

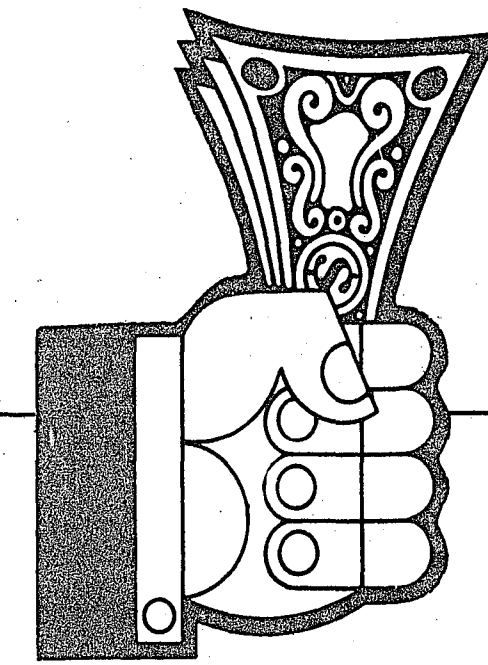


professional dues and memberships, supplies and continuing education. Many congregations, including the one I belong to, forget many of these reimbursement items. These expenses are church mandated costs and should be paid by the congregation, not the pastor. A non-reimbursable professional expense incurred by your pastor is no longer deductible. You can create a tax advantage by having a fully reimbursable expense policy. This approach would be a way to improve your pastor's net take-home pay.



Supplemental Benefits

Supplemental benefits is the second category in our analysis of total compensation. Areas of consideration here are pension plans, health insurance, disability insurance, life insurance, social security allowance and vacation. One which is often misunderstood is the social security allowance. Once again, Holck says, "Many members of congregations often believe that somehow their pastor is exempt from taxes. Not so." Our church leaders pay income tax and social security tax. In fact, our pastors pay significantly more social security tax than most of us because they pay at a self-employed rate (in 1982 the rate was 9.35%) and essentially get nothing more for it. This is a tremendous financial burden for each of our pastors. I understand that there is a significant dollar benefit in the form of retirement income, disability benefits and survival and medicare insurance. Still, Holck points out, "as good as the benefits are, if the cost is excessive and cannot be afforded, it becomes oppressive." It is important to understand that even if your church establishes a social security allowance, there is no way to shelter this obligation. Your pastor must pay tax (income and social security tax) on any fund established for this purpose. Yet, the net tax effect, even after tax costs, will help toward payment of the cost. Partially or completely funding your pastor's social security tax liabilities is an excellent benefit that should be considered.



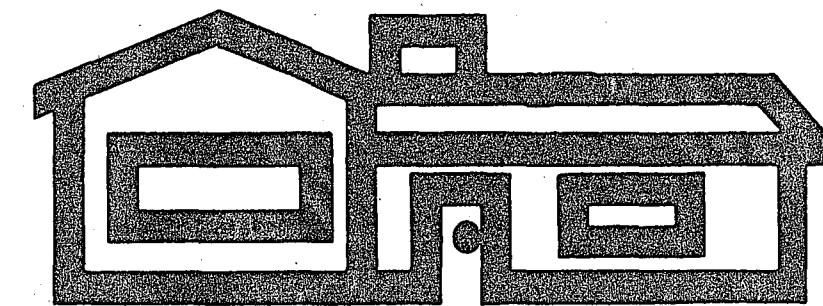
Direct Salary

The element of total compensation that probably consumes most of our time in any budget discussion is direct salary. It's important that any salary decision made by the board be based on merit, your pastor's ability to meet the needs of the congregation. Certainly, to consider age, experience and length of time on the job is relevant, but use your pastor's ability to meet objectives and goals previously established by the congregation as a basis for a salary decision.

Too little pay and its effects have significant implications to each of our churches. Low pay can interfere with your pastor's ability to effectively minister. You can enhance your pastor's image in the community by paying a fair wage. A pastor free of economic problems can be more visible within our towns. This can be an aid in our church growth efforts. A fair salary can give your pastor a more positive attitude toward the church. One of the dangers of low pay for pastors is *moon-lighting*. Do we want our leaders dividing their time and talents or do we want a concentration of energies on church needs? Low pay also has a significant impact on the recruiting of pastors and the efforts to maintain longevity with the pastors of our churches. Perceived low pay will only turn talent away.

What each church decides to pay its pastor involves a significant amount of time and objectivity. Evaluate what is a reimbursable expense and what is not. Consider your benefit package and understand all the tax implications associated with each benefit. Finally, when considering a salary decision, be fair, competitive and base it on abilities to perform. Treat your salary administration responsibilities with seriousness.

Seventh Day Baptist across our country have made a commitment to growth in the '80's. Growth can only occur with effective leadership. This leadership must guide and encourage all of us to move forward with direction. Our leadership must exemplify talent and energies second to none. We must free our leaders from financial worries in order that these expectations for growth in the '80's will be met. □



The Parsonage or Housing Allowance

One of the most beneficial elements of any compensation package you can offer your pastor is a parsonage or a housing allowance. The IRS code, Section 107, allows your pastor to exclude from taxable income the fair rental value of a church-owned house or allows exclusion for any housing allowance paid in lieu of a church-owned home. Holck feels that, "the housing arrangement you have with your pastor is probably the greatest tax benefit available to your pastor's family." The important thing to remember is that the Board of Trustees must note in its minutes this amount and it must be noted in the year prior to the year earned or allocated. A housing allowance allows your pastor or your pastor's family an opportunity to build up equity for future purchase of a home in the case of death, disability or retirement.

If a housing allowance is not a part of the package that you currently offer your pastor, the congregation may want to consider other alternatives.

Seventh Day Baptist

MINISTER'S CONFERENCE

April 6 — 12, 1983

at

Nortonville, Kansas

SUMMER INSTITUTE

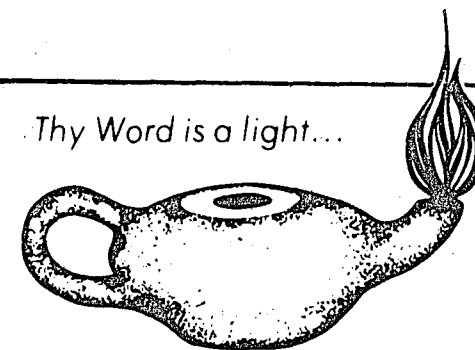
May 23 — June 10, 1983

at

Janesville, Wisconsin

Topic: Sabbath Philosophy

Thy Word is a light...



Board of Christian Education

Mrs. Mary Clare

Strengthening Young Adult Ministries

reality of modern culture or for addressing the real problems facing mankind.

Young adults, single and married, are searching for answers to their problems, they are

...the survey indicated that 86% had received religious training as children and youth but that 74% do not attend church regularly now.

In 1975, the Miami Valley Young Adult Ministry in the Dayton, Ohio, area, in conjunction with a staff from the Gallop Poll, conducted a survey of 735 young adults from the ages of 18 to 29 years. The results of the survey indicated that 86% had received religious training as children and youth but that 74% do not attend church regularly now.

Perhaps because of their early attendance at church and church school these people continue to have a high level of religious belief. Over half of the group continue to read the Bible and pray, believe in God and believe that Jesus Christ is the son of God. They also believe in His resurrection and life after death. Two-thirds of the respondents feel their lives are daily affected by their thoughts about God and religion.

While many young adults are interested in religious questions, faith development and moral issues, they find organized religion is not meeting their needs. The main body of the church membership seem to be too materialistic, too pre-occupied with finances, both for the church and for their personal resources. It seems that religion is for talking, not for living in the

questioning old ideas and ideals, testing them against the modern life-styles of the diverse groups which exist in today's society. The church should be willing to respond in love to these questions and listen with respect to new opinions. People of this age group have much enthusiasm and creativity to give the church but, too often, older members give the impression that they do not want changes in worship organization so that the ones with questions or new ideas stop participating in the church.

For several years, the churches have concerned themselves with children, youth and older adults. Young Adults have been neglected, their absence from Sabbath Schools and church services noted but little done to encourage their attendance. More recently, some have begun to drift back, mainly because they have children old enough to begin attending Sabbath School. If our churches are going to

reach out and minister to these young families, some special planning and effort must be made.

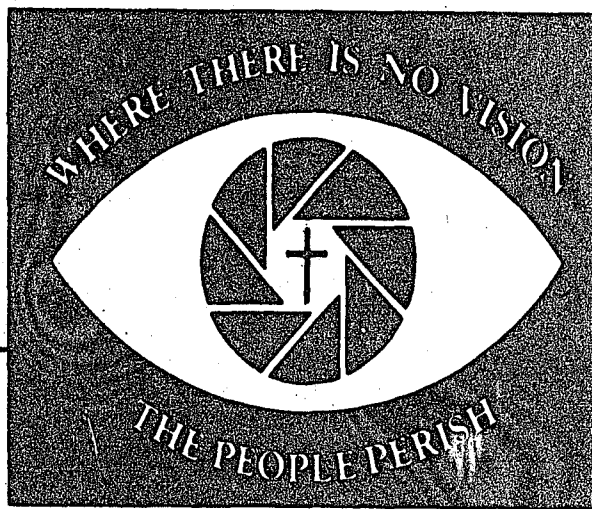
The initial stage of planning is to establish a purpose for the program. If it is to encourage membership and support of the church, a vital, ongoing program must be established before new people are invited to become members of the congregation.

If the purpose of establishing a Young Adult program is to minister to the group, the needs of the individuals must be recognized and ways to meet the needs found. These needs may be discovered by talking with the Young Adults informally, by doing a survey of the community, by talking with pastors, lawyers and other professional people who work with people with problems. Perhaps just being a friend is needed more than a formal program. That, too, can be planned through the church.

Robert T. Gibbon, an authority on Young Adults and the church, suggests that for young adults, "religious education might best be accomplished within the context of programs that focus on practical concerns of the thirties like Parent Effectiveness Training, Career and Life Planning, or Marriage Encounter." He further states that some of the issues and skills that may be important for pastoral leadership will be support for people in transition and helping people use the resources of the congregation. □

Robert Gibbon, *Issues for Parishes in the 80's*. *Alban Institute Information*, 1980, pages 1-3.

FOCUS



MISSIONS TODAY

Missions News

22

MEDICAL WORK: MALAWI — Late in November a new Medical Assistant (M.A.), Mr. Makandawire, assumed the leadership responsibility at Makapwa Station. He is from Karonga in the Northern Region and has had seven years of experience. Mr. Mhura who has served as M.A.-Medical Director for the last several years retired at the end of November. His health, and that of his wife, has not been good for some time. But he put himself wholly into this ministry and will be sorely missed.

WHITE CLOUD, MI — Missionary Pastor Lawrence Watt began his ministry here following Conference last fall. The clerk reports, "Attendance remained stable during the months without a pastor and giving increased. There are now several couples attending who are not members but are showing real interest. Two have already been baptized and two children have asked for baptism." Decision to Discipleship classes were also started last fall.

OSTRAVE, CZECH. — Our sister church here has been faced with real problems in their continued meetings while meeting the government rules for religious organizations. It is hoped that this matter could be resolved by early January. Remember in prayer Pastor Bredeslav Kudelkr and his congregation.

BAY AREA, CA — In addition to the new branch group meeting in San Jose, CA, in the south, Bible studies have been held in homes in Half Moon Bay on the coast and at Antioch, northeast nearly half-way to Sacramento. As in most urban areas the membership is widely scattered. But this gives new opportunity to reach into new areas and, as the Lord leads and blesses, the possibility of starting new branch groups. Pastor Stephen Saunders is the Missionary Pastor.

POLAND RELIEF — Brother Jan Lek of Hank, the Netherlands, took two van loads to sister churches in Poland the last week of November 1982. About two tons of food, 200 pairs of shoes (88 new), bales of used clothing, 50,000 sheets of paper, 1,600 stencils, mimeo ink, Gestetner mimeograph, electronic stencil maker (rebuilt) and other

items were successfully delivered. "You were there because you care" through special gifts received. Another trip is planned for the spring and some funds are already in hand to make it possible. PTL! Mark and Ann Lewis (from Alfred Station, NY) have aided in preparing for the trip as he is stationed in Holland in the US Air Force and they worship with our Dutch brethren.

CENTRAL MARYLAND SDB — A Sabbath Seminar series of meetings was held last November with retired Pastor Charles Bond, of Shiloh, NJ, as the leader. The average attendance during 1982 was nearly double the membership of this Missionary Pastor church. It was five years ago this March that Pastor Ken Chroniger began his ministry here.

NOTICE

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church, 120 Main St., Westerly, R.I. 02891, on Sunday, March 20, 1983, at 2:00 p.m. for the following purposes:

- ☆ To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.
- ☆ To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1982, to December 31, 1982.
- ☆ To ratify the appointment of independent public accountants for the current fiscal year.
- ☆ To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1983, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

The Sabbath Recorder

Faith Projections

by Leon R. Lawton

23

Any day we don't know where we are going, we usually get there. It is a vital part of daily living that some objective, some goals remain before us. Usually our vocation, our responsibilities "keep us on track." One of the real blessings of the Sabbath is that it offers an objective at the close of each week, when the usual daily routine is changed. The Sabbath is a time for rest in the Lord as we worship, learn and serve Him.

At the beginning of a New Year, many people set resolutions or goals. But often it is done unrealistically or without any real intent to carry them out. It is good, however, to dream a little. How could our life be changed IF... Many fail to even go through the resolution experience since they know their weakness and perhaps do not wish to do more than continue drifting through life.

As individuals, families and as local churches we ought to be motivated by a God-given vision of what things could become. As we come to understand His Word, how can we seek to implement His will? While we can find many accounts of sin and failure in the Bible, we also find that God blesses those who stand for Him, who obey Him, who plan and expect Him to guide them in their service.

When God does show us His will, then in faith we should step out and do it -- not making excuses as Moses did, or going in another direction as did Jonah.

Rather, like Noah, Abraham and Elijah among many others, we should obey and trust God to direct us and to provide for all our needs. Budgets should not project so much our plans but rather a faith projection for God's will for us.

This is being written before the close of 1982. It will be read by you early in 1983. By the end of January, your Missionary Board will have adopted an operating budget for the calendar year. But, the facts of the budget projections made by the local churches are not to be before the General Council until after mid-February and the decision on the 1983 Our World Mission budget will probably not be known much before March 1st. While it is exciting and good to have the local churches make their own "faith projection" for support of the OWM unified budget, it does in the timing present us with the challenge to emphasize our faith -- not based on conference action or local church commitment -- based on what we feel God's will for us is in 1983. We are thankful for this!

With doors of opportunity open it seems such circumstance should cause us to enter no less than one individual on the National and one individual on the International fields. Thus your Missionary Board Executive Vice-President envisions:

A new Extension Pastor church being started in 1983.

A new missionary couple for cross-cultural ministries being encouraged in their preparation, orientation and perhaps

their beginning work on an international field.

Cooperation and coordination with local churches and associations so that we, as a people, can see no less than **six new churches** organized in 1983.

Vision for God's leading in recognizing and becoming a part of a new Frontier Mission among unreached peoples during 1983 (have you read the article *Mission Frontiers Today?*).

Our Conference President, Dr. K. Duane Hurley, challenges each local church and Association to implement his theme **Proclaim the Word** through at least one specific outreach project in 1983! Could I also challenge each reader to also set their personal goals too?

At the Spiritual Retreat held at Milton, Wisconsin, in February 1982, Pastor Larry Graffius set a goal "of leading 10 individuals to faith in Jesus Christ as their Savior." God has honored and blessed. The last letter received, some weeks ago now, told of his reaching the 50% level and the joy known that causes him to expect to more than reach the goal.

Set your goals prayerfully, with care and the sound reason that is based on God's promises. Then you can openly and enthusiastically share with at least one other. You will be accountable to God, but remember, "nothing will be impossible with God." (Luke 1:37) □

February 1983

Mabvuto Gets a New Name ...And a New Heart

by Beth Burdick

"My, the second term of school is nearly finished. It doesn't seem possible that Conference begins tonight." Joan Clement, principal of Makapwa Mission School (in 1958), paused a moment, then continued. "This will be a wonderful Conference for so many of our students who joined the Bible Class for Baptism. Now on Sabbath afternoon they will be baptized. This will be one of the great rewards of teaching, making up for some of the difficult times that come. Well, I must hurry back to class. I came to get some Conference programs to give to the students. I'll see you after awhile Beth, bye-bye."

After Joan left, I sat down a moment, and offered a prayer of thanks for the students who would soon be baptized. My thoughts went back to the first week of school. On that Thursday, Friday and Sabbath Day, Missionary David Pearson held special evangelistic services. He told in many ways of God's love for us. At the close of the services he asked if any would like to let Jesus come into their hearts. Before he had even finished speaking, Mabvuto had quickly gotten to his feet and come to the front of the church. There he told all the students of how we had been made well. He said that now he wanted his heart to be well also. He wanted Jesus to make him well and clean inside.

From that time on you could see a change in Mabvuto. He was very happy that Jesus had come into his heart. Then one day he went to the mission pastor, Pastor Kawere, to ask if his name could be changed. He said, "Pastor Kawere, my name is not a good one for a Christian. A Christian should not be called Mabvuto (meaning Trouble). Can't I have a new name? I would like to be called Chimwemwe (meaning Joy), for that is what I now have in my heart."

Pastor Kawere told Mabvuto

...he showed his new joy in his heart in many ways.

he too thought it would be nice to have a new name. He said he would ask Dona Clement if his name could be changed, for all of his school records would also have to be corrected. So Pastor Kawere asked, and Dona Clement welcomed his idea. She, too, thought that Trouble was not a good name.

Soon after that Mabvuto changed his name to Chimwemwe. Truly he showed his new joy in his heart in many ways. Take for instance Pastor Manan's garden.

In time past, Pastor Manan's garden often had many weeds in it. He was often too busy with his work as a pastor to hoe the weeds that grew so quickly in the hot wet weather. Now his garden was a beauty. The plants were strong, and there was not a weed to be seen anywhere. If you passed the garden in the very early morning, you would hear Chimwemwe singing a hymn or chorus as he bent over hoeing. If you asked him why he seemed so happy and worked so hard he would say that he was happy because Jesus was in his heart. He would also say he worked so hard because he wanted the weeds out and the plants to bear fruit, sort of what the life of a Christian should be.

If you asked Mr. Mkhokakosa who studied hardest in his class, he would smile and say, "But of course, the boy now called Chimwemwe. He is a good boy that one. He is always wanting to do right and never causes trouble like some of the others. Now, some of the students are only wasting their time and spoiling their father's money. They do not care to learn, they are only caring for running here and there attending to other things instead of doing their studies. Many times I have heard them trying to make Chimwemwe come with them, but he always refuses. He says he is interested only in his studies. Some are despising Chimwemwe because

Continued on page 28

The Sabbath Recorder

A Prayer Reminder for Each Day

March 1983

Verse for the month: "Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God." 1 Cor. 2:12 NAS

Pray For:

1. Praise God for His Holy Spirit and the knowledge God gives!
2. Young people in our churches as they seek their vocation.
3. Pastor John Sawani and the sister churches in South Africa.
4. Extension Pastor Bill Shobe and the Atlanta, GA SDB church.
5. Harold King, new participant in Center on Ministry program.
6. Our World Mission treasurer, Ivan Fitz Randolph.
7. Committee on Support and Retirement in their deliberations.
8. Pastors leading classes for new leaders - Philippines.
9. Verne Wright, completing seminary training in Philadelphia.
10. Mynor G. Soper, Director of Evangelism & Church Extension.
11. Don & Charlotte Chroniger, starting work, New Auburn, WI.
12. New people to join in the praise we give our Lord today.
13. William Edwards, Salina, KS, preparing for seminary.
14. Missionaries David and Bettie Pearson, Malawi, Africa.
15. New SDB group in Shawnee, Oklahoma.
16. The Baptist World Aid committee in their work this week.
17. Adequate giving to meet the Our World Mission goals.
18. New vision for the missionary task of my church.
19. "Apartners"—SDBs unable to worship at their church today.
20. Annual Meeting of SDB Missionary Society, Westerly, RI.
21. Our pastors as they prepare for Minister's Conf., April 6-12.
22. Extension Pastor Justin Camenga - Portland SDB church.
23. Ernest K. Bee and Nat'l. Conf. on Ministry to Armed Forces.
24. Exec. Dale Thongate and US church leaders meeting in MN.
25. Missionaries Rod & Camille Henry, Cebu City, Philippines.
26. Those who suffer with unemployment.
27. Young people thinking about SCSC this summer.
28. SDBs in England, Holland, Germany, Poland & Czech.
29. The ministry of music in our churches.
30. Those who minister to the physically and mentally ill.
31. The ministry of those who work with the handicapped.

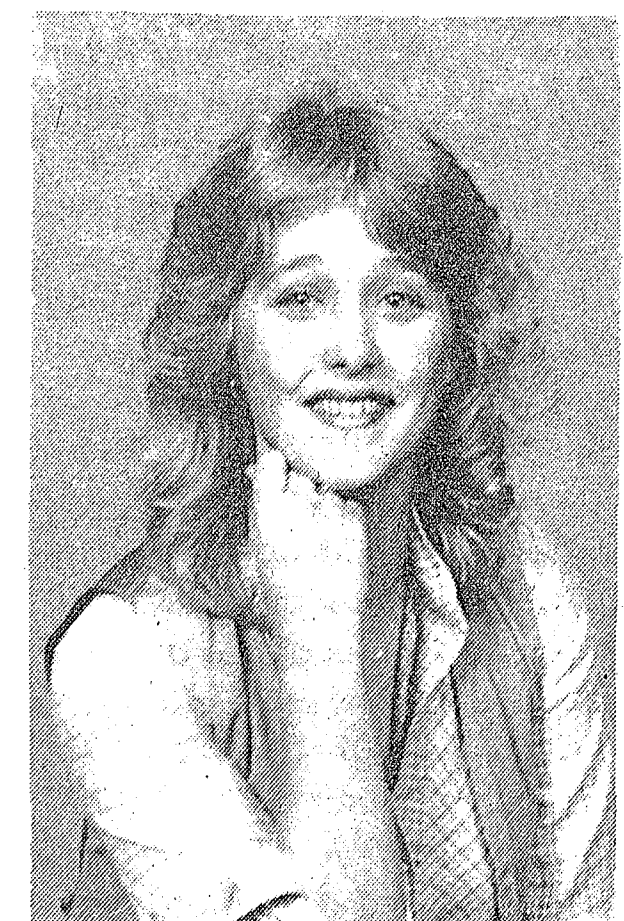
Jacobson Finishes Year of Dedicated Service

Ronda Jacobson of Westerly, Rhode Island, recently completed a year of full-time dedicated service on the SDB Center secretarial staff.

In presenting her a certificate of appreciation, Executive Secretary Dale Thorngate noted the many boxes packed in Plainfield and unpacked in Janesville, letters, reports, minutes typed and sent off, and much good cheer brought to all her co-workers. Ronda has served as receptionist, mail clerk, coordinator of hosting arrangements for meetings at the center and as secretary to the General Council.

"We praise God," Thorngate said, "for young people like Ronda, who are willing to give so much toward the work of Seventh Day Baptists. They work for a very modest stipend but the experience is great for them—for us all." □

Ronda Jacobson has recently completed a year of full-time dedicated service at the Seventh Day Baptist Center in Janesville, Wisconsin.



Helping Hand Preview

26

Jesus' Earthly Ministry Climaxed

Luke's account of the final thrust of Jesus' earthly ministry has to be excerpted at key points for such a study as ours. Many of us will reread the entire six chapters and find familiar passages bringing inspiration into current events. Though Jesus moved to the end of His physical life among us, God has given all humanity the purity and power of His decisively confronting evil.

We see in this unit how Jesus climaxed His work and words with honesty and clarity that encouraged the loving, confounded the hypocrite and cynical, strengthened the caring, instructed the humble and outwitted the selfish schemer.

The seeming defeat of the cross brought not only the soldier's marvelling "Surely, this man was innocent" (or Son of God, or righteous man), but also the priests' unwitting confession,

"He saved others..." The cross was liberated from its Roman cruelty to testify to Christ's always available charity. Who among us today knows very much about Roman death by crucifixion? Who among us does not recognize at least ten significant meanings in the cross of Jesus the Christ?

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1982

1983

THE
HELPING HAND
in Bible Study

Teacher's Mini Lab

Walk Through The Bible

Every Sabbath School teacher should have a working knowledge of the complete Bible as well as detailed information about the lesson at hand. Regular Bible study in local groups is important. Equally important is attendance at seminars produced by professionals.

Walk Through The Bible is a six hour seminar which is designed to help you see the "big picture" of the New Testament.

You will learn 42 key words and signs that will give you an unforgettable handle on the life of Christ. Bible study will never be the same as His claims impact your life.

If you would like to attend one of these seminars, write to the Board of Christian Education, 15 S. Main Street, Alfred, N.Y. 14802 for a list of seminar locations and registration forms. You may also call (404) 458-9300 for more information. □

Lesson Scriptures

February 5, 1983

Confronting the Capital
Source: Luke 19:28-48
Key Verse: When the days drew near for Him to be received up, He set His face to go to Jerusalem. Luke 9:51.

February 12, 1983

Celebrating Communion
Source: Luke 22:1-38
Key Verse: He took bread, and when He had given thanks He broke it and gave it to them saying "This is My body." Luke 22:19

February 19, 1983

Choosing the Crucial Sacrifice
Source: Luke 23
Key Verse: Jesus, crying with a loud voice, said, "Father, into thy hands I commit My spirit!" And having said this He breathed His last. Luke 23:46

February 26, 1983

Confirming eternity: Here, Now
Source: Luke 24:1-12, 36-53.
Key Verse: See My hands and feet, that it is I Myself; handle me and see; for a spirit has not flesh and bones as You see that I have. Luke 24:39

WANTED

Three issues of the *Sabbath Observer*:

Vol. 9, no. 7&8 in 1967
Vol. 9, No. 11, July 1969

to complete the collection of the *Seventh Day Baptist Historical Society*. The *Sabbath Observer* was published in London by the Mill Yard SDB Church from 1905 to 1970.

Contact:

SDB Historical Society
P.O. Box 1678
Janesville, WI 53547

The Sabbath Recorder

Religion in the News

27

Anglican Church Committee Opposes Nuclear Deterrent

A Church of England Committee has called for a renunciation of nuclear deterrence, with the argument that any intention to act in an immoral way, is itself immoral. The report which will go to the Anglican general synod in February has met with strong opposition from Britain's Tory leadership. □

Media Campaign Against Abortion

The Catholic Communication Campaign has announced a \$150,000 media program to oppose abortion. Three television and seven radio spots are being produced by the National Conference of Catholic Bishops, with emphasis on the sanctity of life. □

Drunk Driving Campaign

New federal legislation will increase highway funding for states which pass tougher drunken driver laws, effective February. With the new enactment, a drunk driver conviction will mandate suspension of the driver's license for at least 90 days, and at least one year for a repeated offense. The bill includes a tougher definition of intoxication and is expected to influence state legislation. □

SDA's Rights Upheld in Title VII Ruling

A federal court has upheld the right of a Seventh-day Adventist in Michigan to refuse to pay union dues on the basis of her religious beliefs.

In its decision, the Sixth Circuit Court of Appeals affirmed an earlier ruling by the U.S. District Court for the Western District of Michigan upholding the constitutionality of Title VII of the Civil Rights Act of 1964 which requires employers and unions to accommodate the religious practices of employees if they can do so without "undue hardship."

In the case, known as *McDaniel V. Essex*, the employee, Doris McDaniel, claimed religious discrimination because

Churches Supply Child Care

A recent study by the Carnegie Corporation and the National Council of Churches indicates that 25,000 churches are involved in programs of child-care. The data reveals that churches are the nation's major supplier of child-care, and that less than a thousand centers are run for profit. □

Captain Kangaroo Wins Honors

Gabriel Awards, sponsored by Catholic broadcasters, has named Captian Kangaroo (Robert Keeshan) and Bill Moyers for television honors. The CBS presentation of *Bill*, starring Mickey Rooney was named as the best national entertainment program. □

she had been fired from her job at the Essex International Corporation for refusing to join or contribute to the International Association of Machinists, as required under the union's contract with the employer.

Ms. McDaniel said she could not support the union because the tenets of her church, the Seventh-day Adventist, forbid it. She offered to make a contribution to charity in the amount of the required union dues, but the union turned down the offer. Ms. McDaniel was fired in 1972.

In its latest ruling, the Sixth Circuit Court of Appeals held not only that where a union contract conflicts with statutory guarantees of freedom of religion, the contract must give way, but that in this case there was no finding that the employer or union would suffer "undue hardship."

The court also held that an employer could not cite a union's insistence on enforcement of contract provisions as justification for infringing on an employee's religious rights. A.J.C. News. □

Chinese Hymnal In 1983

A new hymnal for Protestants in China will be published in 1983, according to the Three-Self Church, China's "official" Protestant organization. Spokesmen for the group stated that a major emphasis will be on hymns composed by Protestants. The announcement also condemned "anti-Chinese" organizations for smuggling Bibles from the West. □

February 1983

Mabvuto Gets A New Heart And A New Name

Continued from page 24.

of this, but it doesn't matter to him. I am thinking he will pass, while many of the others will only fail."

At prayer meeting on Friday evening, blind Pastor Katamanja often calls for Chimwemwe to read the scripture, for he reads it like one who is familiar with its words. In Sabbath School he is always ready to stand to say his memory verse, while others hesitate. Then there is youth meeting. Chimwemwe likes to go and whenever Bible games are played he has a good time. When Bible Sword Drills are used, the team that has Chimwemwe on its side is usually the winner.

The school bell rang and with a start, I realized that it was the 11:30 bell and it would soon be dinner time. I hurried to the kitchen to get things ready.

Evening came and with it the beginning of Conference. The theme of Conference was *True Riches*.

The next day, a Wednesday, was filled with meetings and business. Thursday followed with the same busy schedule. The 2:30 afternoon meeting was given by the school children and teachers. Chimwemwe had asked his teacher if he and a group of boys in his room could sing a song for their part in the program. The teacher had given them permission. They sang that afternoon the song, *What A Friend We Have In Jesus*. As I looked at Chimwemwe singing, I could see the joy in his heart shining in his face.

Sabbath Day dawned, clear and beautiful. There were a few large thunderheads hanging around the corners of the sky which only added their beauty to the day. At the close of the morning worship the pastor announced that a baptismal service was to follow. The people were to go directly to the "Jordan River." So, several hundred people went singing along the path to the place where twelve

students and fourteen others were to be baptized. One of the pastors preached a baptismal sermon.

With the people gathered on the bank still singing, those to be baptized made their way, one by one, into the clear, cold water. It was with joy that we watched.

Then came a special feeling of happiness as the words of the pastor were heard saying, "I baptize you, Chimwemwe, in the name of the Father, and of the Son, and of the Holy Spirit — Amen." □

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Computer Games Christians Play

New Covenant Ministries has available **six Bible centered computer games** that can be played on any Basic language home computer including the little TIMEX TS-1000 computer (2K).

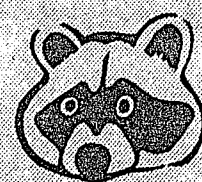
Rather than spending a Sabbath afternoon shooting at invading spaceships, why not play one of these Bible games:

- Elijah's Quail
- Manna From Heaven
- The Church Growth Game
- Noah's Ark
- The Rapture Game
- Heavenly Mansions

The games are available for \$3.00 each or two for \$5.00. A donation to PROP will be made for each game ordered.

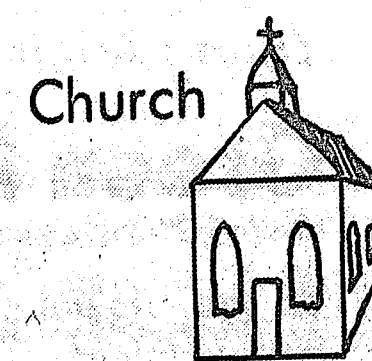
New Covenant Ministries
2269 Field Street
Lakewood, CO 80215

Racco Follows Footprints



Racco

Racco's Footprints



Church

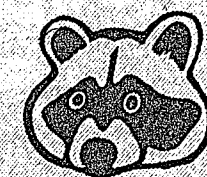
Rabbit's Footprints



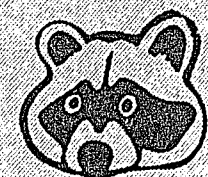
Mrs. Rabbit



Bird's Footprints



liked guessing prints in the snow. On

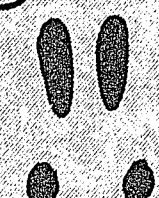


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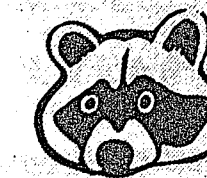
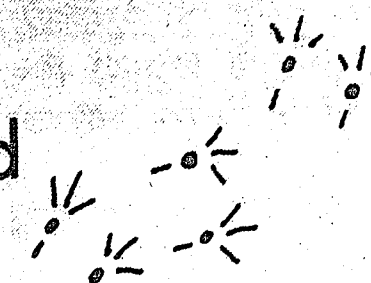


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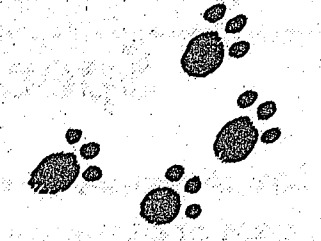


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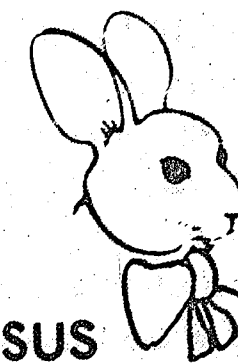


liked to see

how close and how far apart he could make



In Sabbath School, his teacher,



, showed a

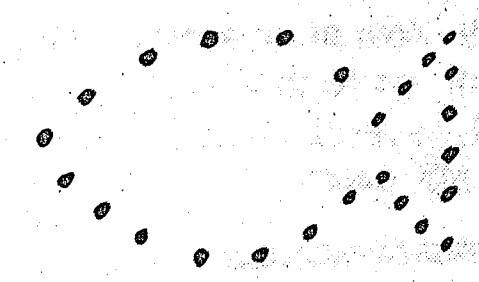
print that the early followers of Jesus used to make

in the ground. They made this print because Jesus said,

"Follow me and I shall make you fishers of men." Matthew 4:19.

Here is a print like Jesus' followers

made for you to trace:



Mabvuto Gets A New Heart And A New Name

Continued from page 24.

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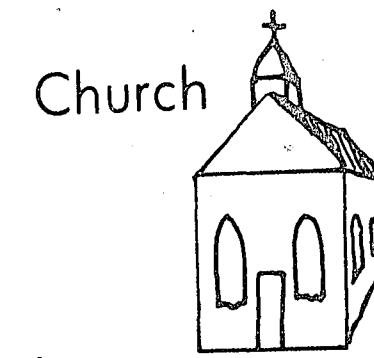
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Racco Follows Footprints



Racco

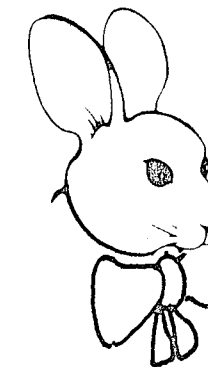
Racco's Footprints



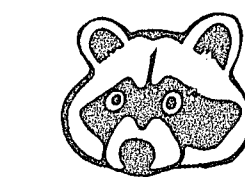
Church

Rabbit's Footprints

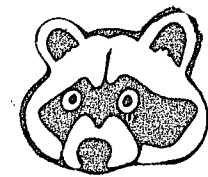
Mrs. Rabbit



Bird's Footprints



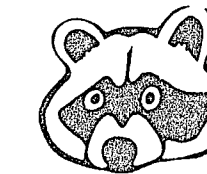
liked guessing prints in the snow. On



's way to Sabbath School and he

saw

and



liked to see

how close and how far apart he could make

In Sabbath School, his teacher,



, showed a

print that the early followers of Jesus

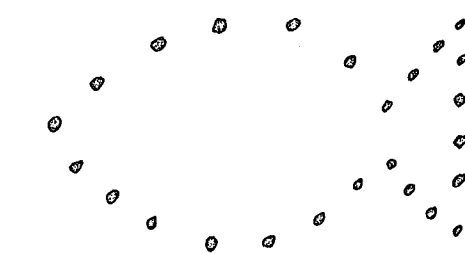
used to make

in the ground. They made this print because Jesus said,

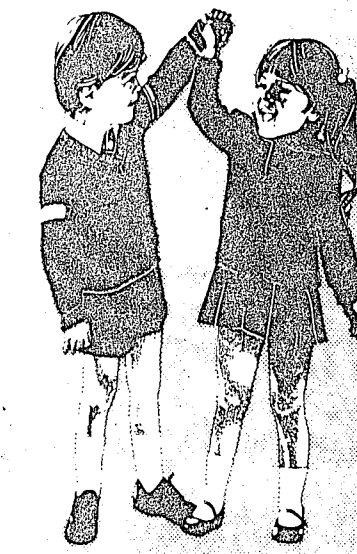
"Follow me and I shall make you fishers of men." Matthew 4:19.

Here is a print like Jesus' followers

made for you to trace:



children's



page

***** Young Adult Interests

Interested In Conference Music?

Individuals and ensembles wishing to provide special music, vocal or instrumental, at Houghton in August, please contact:

Lois Wells
4310 Elrovia Ave.
El Monte, CA 91732
Tele: (213) 444-5664

before April 1, 1983.

Please give title and composer of your selection and first and second choices of day to be scheduled.

Special Events for 1983

The directors of the Board of Christian Education are in the process of planning special events for 1983:

1. April 22-24, 1983, a Camp Leader's Workshop will be held at Camp Wakonda. All persons interested in camping are welcome to attend.

Save the date, other information will be published soon.

2. Three Christian Writers' Workshops, one in each section of the continent, Eastern, Central and Western, are being designed for all who write for any Christian purpose.

The one for the East will be held at Camp Harley Sutton, June 24-26, 1983, fee \$25 to cover cost of materials.

These workshops are being designed for persons twenty years of age or older unless six or more youth enroll in one area, then a workshop will be designed for them.

Enroll early, there will be only twelve persons admitted in any one workshop.

If you have an interest and do not wish to make a firm commitment, write so we can have some indication of the interest in such events. Mrs. Mary G. Clare, 15 S. Main St., Alfred, NY 14802

Green Pastures

Continued from page 16.

ed, the original agenda seemed less important.

Reflect for a moment on Henry Thoreau's statement in *Walden*: "We now no longer camp as for a night, but have settled down on earth and forgotten heaven." I've wanted to turn many of my green pastures into permanent estates. But a meadow with buildings is no longer a meadow.

And a pilgrim who lives on an estate is no longer a pilgrim. Tent-dwellers can't program green pastures. You can't set up a chain of them at comfortable intervals, like oases on a map. Finding them is the job of the shepherd, not the sheep. When

they come, they are serendipities, unexpected blessings. I think it is not accidental that the Psalm says, "He makes me to lie down in green pastures." Some translations put it, "He lets me..." which misses the point, I think. Some green pastures I don't even recognize. Sometimes when my soul is being restored, I fret at the inactivity which itself seems like an interruption.

But in my pilgrimage, I have happily discovered that life is not ever and eternally an uphill climb. At selected times and places, God has stopped me at a plateau and I have had time to admire the view, even noting some progress. Then, in God's own time and in His own way, the journey has continued.

If I could edit the Psalm by adding one line to "He maketh me to lie down," it would be, "He maketh me then to get up and go on." The greenest of pastures don't stay that way. They get over-grazed. Drought comes. They turn sere and brown.

We need green pastures as waypoints. They provide refreshment and strength. They are God's special blessings at unexpected intervals of the road. But the road goes on, and we must go with it.

All the while binding up wounded fellow pilgrims, comforting distraught mothers, and changing wet diapers. □



The Church in Action

Ambler SDB Church Reports

The congregation of the new Ambler Seventh Day Baptist Church are reporting active participation in their activities.

Pastor Kenroy Cruickshank, with the assistance of Deacon Fred Ayars, conducted a class on "Seventh Day Baptist History and Beliefs" for the Comparative Religion course at the Adult Evening School at Wissahickon High School on September 28th.

The group has sent \$25.00 to the fund to purchase the new SDB Center and continues to be active in support of denominational work.

On November 20th, the majority of the church members, as well as some friends, journeyed to the New York City Seventh Day Baptist Church. The Ambler SDB Church Choir made its first appearance away from home

and were well received.

The first Womens' Sabbath was held on December 18 and the church has decided to hold a similar service each third Sabbath. □

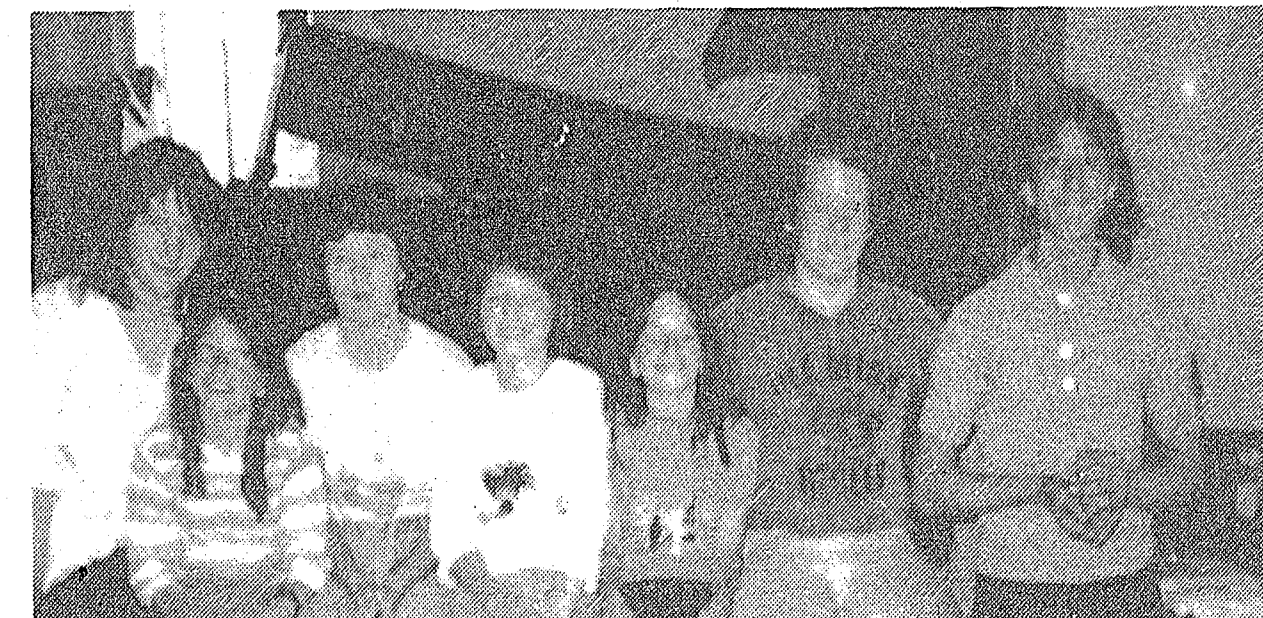
Leon Wheeler Accepts Call to Ashaway, R.I.

Leon Wheeler who is currently a student at Central Baptist Seminary in Kansas City, Kansas, has accepted a call from the First Hopkinton Seventh Day Baptist Church of Ashaway, R.I. He is expected to begin to serve the church in June of 1983.

The church has been using local pastors to supply their pulpit and have called upon Rev. Leon Lawton on a "semi-regular" basis.

Deacon William Bowyer has conducted the worship service once each month and has used members of the congregation as readers, singers or witnesses.

With active programs in Christian Education and Evangelism, the church is preparing to reach out. After much prayer and study the Evangelism Board of the church asked for volunteers to assist in an evangelism effort. Twelve members of the congregation responded. They will join in a Bible study on the spiritual gifts and in March they will be studying Evangelism Explosion methods. When the group has been trained, the Evangelism Board plans a detailed visitation program. □



Some of the Fouke Academy students are: (L to R) Sandy Akins, Christy Pilgreen, Clara Goodson, Brent Pilgreen, Misty Pilgreen, Jay Hays, Billy Jack Jones (Not pictured: Alex Landrum).

Fouke Academy Re-Activated

The Fouke Academy served Fouke, Arkansas and the surrounding area from the 1890's to 1927.

The academy was re-opened in the fall of 1981. The school term ended with ten students — eight full-time and two part-time. Presently the school has eight day-students and thirteen part-time students.

All the while binding up wounded fellow pilgrims, comforting distraught mothers, and changing wet diapers. □

There is a very good chance that Fouke Academy will graduate three in May of 1983. Chartered to teach students from grades one through 12 (plus adults), the school is open to all, regardless of race or creed. The

teachers are qualified by certification, education and experience. The headmaster, Dr. Floyd L. Goodson, holds an Ed. D. degree from the University of Arizona.

The Board of Directors of the school is composed of Seventh Day Baptists of the Texarkana and Fouke churches.

"Tuition is charged," says Dr. Goodson, "but few pay full tuition. There must be support from Seventh Day Baptists for us to survive. The academy needs the prayer and financial support of the churches to continue the work." □

A Caravan For Church Extension



Conference President K.D. Hurley and his wife Shireen are traveling in their "Caravan for Church Extension."

Conference President K. D. Hurley and his wife Shireen packed their compact camper trailer again just after the holidays for the second leg of the Caravan for Church Extension — this one an eleven-week tour of ten southern states.

"It is part of an effort to promote the program of the conference in the churches," Hurley says. "The Caravan for Extension calls attention to our denomination's part in overall efforts of church outreach and service in the larger ecumenical com-

munity."

During the holiday week the Hurleys visited SDB groups in North Carolina and worshiped on New Year's day with the Atlanta church. In January, they visited denominationally interested people on the west coast of Florida, met with the Miami group, made contacts up the east coast — then to Daytona Beach church on the 22nd, central Florida contacts that week and the Putnam County church on the 29th.

In February the caravan will

make stops in Alabama, Mississippi, Texas and Tennessee before returning home to Salem, West Virginia in early March.

"We sense a basic positive attitude among Seventh Day Baptists wherever we go," K.D. and Shireen report. "There is a hopefulness, an excitement, a sense of expectation for how God is working."

"Our churches are so different in personality and style of worship, in the way they do things," the Hurleys find. "...part of the genius of the Baptist way of freedom of thought and variety," K. D. says. Yet, they note, "We are very similar in overall characteristics. It all together makes a beautiful mosaic of Christian service and love — something to be proud of."

In addition to making contacts with Seventh Day Baptist churches and groups in his travels, Hurley is also attending board and committee meetings for the Council of Independent Colleges and interviewing several people in connection with a Salem College writing project. He is working on a history of the college from 1950-1975, a sequel to *The Light of the Hills*.

After some time at home in the spring, the Hurleys will be off for the last leg of the caravan making contacts on the East Coast and New England. Then it will be time for General Conference in Houghton, New York. Along the way, President Hurley is putting the finishing touches on the full-week conference program he is planning for Seventh Day Baptists on his chosen theme, *Proclaim the Word*. □

«off center»

Life at the SDB Center
by Anne Lipinoff

Limp Leaves And Rotten Roots



I inspected the center's indoor plants the other day and found most of them in excellent health, thanks to the tender loving care of custodian Nelson Marteny. The airplane plants are taking off, the umbrella plants are spreading out, the jades are gem-dandy, the ivies are in a league by themselves and all the rubber plants are full of bounce (they're obviously having a good year).

After my general diagnosis, I made a more detailed office-to-office inspection and discovered the following:

The plant in Scott Smith's office is in reasonably good health; only two dead leaves this month

instead of the usual five.

The main problem with Scott's plant is its name — pathos or "devil's ivy." I keep hoping some appreciative reader of *The Sabbath Recorder* will send Scott a prayer plant; or a Moses-in-the-cradle plant, or a Jerusalem cherry shrub, or a bird of paradise, or a star of Bethlehem. How about a wandering Jew?

By the way, the one plant in my office — a huge African violet — alternately spends its time panting for water or screaming for a life preserver.

The one plant in Dale Thorngate's office is small, but growing like a weed. It sits on a stand directly inside and to the left of the doorway. Commonly referred to as an umbrella plant or octopus tree, Dale probably figures the plant will come in handy someday; either to shade his desk or to grab and hold someone's attention.

Jean Jorgensen has two plants in her office. The poinsettia looks great, but her violet pants as much as mine does. I can always tell the color of Jean's violet by checking the dead blossoms on the floor. It wouldn't hurt for both of us to take a lesson from Janet Thorngate, who grows no-water-needed pussy willows in her office.

Speaking of Janet, she and two other center employees — Ethel Dickinson and Doneita Osborn — have identical plants on their desks (Welcome to Wisconsin gifts from Jean). The plants — some type of ivy — are exactly the same except for the

following differences: Ethel's is one-quarter dead, Doneita's is two-quarters dead and Janet's is three-quarters dead.

"I think they're diseased," Ethel patiently explained. Scott, by the way, also received one of the plants when he arrived at the center. But, his ivy is four-quarters dead and has long since headed for that big greenhouse in the sky.

The three plants in J. Paul Green's office — snake plant, grape ivy and diffenbachia — are green and thriving. At first I figured Paul must be hiding all of his limp leaves and rotten roots under his desk or inside a file cabinet (under the letter "H" for "Help!"). But, he explained that his wife, Denise, helps to keep the plants in excellent shape.

Although I'm impressed by all the green in Paul's office, I'm surprised and a little disappointed that he isn't cultivating at least one *Saintpaulia ionantha* (African violet).

Last, but not least, I inspected the offices of Joel Osborn, Harmon Dickinson and Ivan Fitz-Randolph.

Now there are three center employees who know how to take care of plants! No parched plants, no waterlogged plants, no brown leaves, no yellow leaves, no diseased leaves, no dead blossoms, no dead roots!

And what's their complex, closely guarded secret formula for such impressive horticultural success?

No plants. □

Obituaries

34

STILLMAN.-Mrs. Elizabeth Paul Stillman, 78, of Almond, N.Y., died October 28, 1982 as a result of injuries incurred in an auto collision in Martinsburg, W.V. She was the widow of A. Prentice Stillman. Both Stillmans had taught in public schools of New York and Pennsylvania after graduating from Alfred University.

"Betty" was born in Cuba, N.Y., grew up there and attended Alfred University. She and "Prent" were married and gave themselves to high school education with skill and love. Betty was librarian at Alfred-Almond Central School for many years before her retirement.

The Stillmans were active members of the Alfred Seventh Day Baptist Church for many years. After his death, she transferred her membership to her girlhood church home, Cuba Presbyterian Church. She was active in several community organizations in Alfred and Almond.

She is survived by one son, A. Paul Stillman of Collinsville, Va.; one sister, Mrs. Margaret Tucker of Belmont, N.Y.; and three grandchildren.

A funeral service was conducted on Nov. 1, 1982 at Hornell, N.Y., with Rev. Albert N. Rogers and Rev. David S. Clarke officiating. Following cremation, her ashes will be interred beside her husband's in the Alfred Rural Cemetery.

DSC

SHELDON.-Max Sheldon, 66, of Wellsville, N.Y., died November 1, 1982, in Jones Hospital of Wellsville. A memorial service was conducted Nov. 6, by his former pastor, David S. Clarke, in Wellsville.

Max was born in Alfred, graduated from Alfred University and worked in Wellsville and Cuba, N.Y., in engineering until his retirement in 1979. He was a member of the Alfred Seventh Day Baptist Church, and several other area organizations. He was the son of William and Adelaide Burdick Sheldon.

His wife, Victoria E. Steenwerth Sheldon, survives-also, two sisters, Mrs. Rosemary Chapman of Whitmarsh, Md., and Mrs. Virginia Roelofs of Chattanooga, Tenn., a niece and several nephews.

DSC

KNIGHT.-Anna Mildred Foster Knight, 85, formerly of Hornell and Alfred, N.Y., died November 12, 1982 in Bradford, Penn., after a long illness. Her husband, Walter, had preceded her in death many years ago after a long invalidism.

She was a cook at several fraternities and sororities associated with Alfred University, before retiring in 1975. She had endeared herself to young and old in the Alfred community. She was a member of the Alfred Seventh Day Baptist church, for many years as associate and then as full member after baptism by Paster Russ Johnson.

Survivors include two daughters: Mrs. Margaret Newton of Hollywood, Fl., and Mrs. Jane Montgomery of Limestone, N.Y.; a sister, Mrs. Blanche Conroy of Little Falls, N.Y.; two brothers, William Holley of Rushville, N.Y., and Clarence Bennett of Canandaigua, N.Y., eight grandchildren and eleven great grandchildren.

Funeral services were conducted by her former pastor, David S. Clarke, in Hornell, N.Y., on Nov. 15, 1982. Burial

was in Hillside Cemetery, Canisteo, N.Y.

DSC

CREEL.-Edwin Earle Creel, of Point, Texas, was born November 4, 1917, in Voss, Texas and died suddenly in Quinlan, Texas, on December 18, 1982.

He was a Navy veteran. He was married August 1, 1981 to Nina Wilson Creel (formerly of Little Genesee, N.Y.). Besides his wife, he leaves two stepchildren, Rowena and Michael Wilson of Point, Texas. From his previous marriage he leaves four children: Mrs. Lynna Traver, of Fort Meade, Md., Eddie Creel of Mena, Ark., Mrs. Shirley Manina of San Jose, Calif., and Jerry Creel of Del City, Okla. Also surviving are six grandchildren, two brothers and two sisters. The wishes of the deceased were that there be no funeral and that his body be cremated and the remains scattered on the shores of Lake Tawakoni, where he lived.

SOPER.-Willella Soper was born April 28, 1893 in Hot Springs, Arkansas and died December 11, 1982 in Kansas City, Missouri.

She was preceded in death by her husband, Rev. Ralph Soper. Graveside services were held December 18, 1982 and interment was at Memorial Gardens, Texarkana, Arkansas.

GREEN.-Clinton Jesse Green was born in Albion, Wis., on February 5, 1903. The son of Louis G. and Lydia E. Green, he attended the Albion State Graded School and Child High School.

On May 27, 1925, he married Myrtle McCarthy. She preceded him in death and on March 3, 1975, he married Doris Green.

For years he was a sheet-metal craftsman in Albion and his skill gave him the opportunity to work at the Final Oak Ridge Assembly Plant in Tennessee. He received an Atomic Energy Award for his outstanding dedication to his job.

Clinton was a member and deacon of the Albion Seventh Day Baptist Church.

He is survived by his wife, Doris and his brother Lowell and sister Adalene. He leaves a son, Jerry, of Janesville, Wis., a daughter, Mrs. Joyce Butcher of Janesville. Clinton leaves 11 grandchildren and eight great grandchildren.

REH

BAUM.-Ruth Katherine Titsworth Baum, 77, died at the Lakeland, Florida Hospital early December 22, 1982, after a short illness. Ruth was the daughter of Waldo Alberti and Miriam Saunders Titsworth, late of Alfred, N.Y.

Mrs. Baum was born in Alfred on September 28, 1905, attended Alfred Grammar School, Alfred High School and graduated in 1927 from Alfred University. She married Alwin M. Baum on September 4, 1938. Her husband survives. Besides her husband, Mrs. Baum is survived by three children; Julia Steele, James Alan Baum and Stephanie Anne Freeman, plus six grandchildren, all of Lakeland, Fla. She is also survived by two brothers, Alfred Titsworth of Dallas, Texas and Irving Saunders of Reedsport, Oregon.

Memorial services and burial were in held in Lakeland.

Accessions

Albion, Wis.
Robert Harris, Pastor

By Baptism:
Denise Glowacki
George McRoberts
Martha (Mrs. Jerry) Vaught

Daytona Beach, Fla.
Kenneth B. Van Horn, Pastor

By Letter:
Evalyn (Mrs. Kenneth) Camenga

By Baptism:
Alfred Bachman
Marjorie (Mrs. Alfred) Bachman
Richard Crouch
Amy Hambleton

Richburg, N. Y.
Wayne Babcock, Pastor

By Testimony:
Katherine Bucher

Salemville (Bell), P. A.
Melvin F. Stephan, Pastor

By Baptism:
Brenda Sue Roberts
Jeffrey Allen Roberts

Verona, N. Y.
Russell Johnson, Pastor

By Baptism:
Teri Jeanne Abel
Joan Davis
Paula Ann Davis
Kathleen C. Lukacz
Richard Naegele
Deborah Sholtz
Karen Sholtz
Leticia Sholtz
Pamela Sholtz
David Kenneth Stamp
David Swerediuk
Bill Wiley

By Testimony:
Dominic Piccininni

By Letter:
James Welch

Marriages

Prest-Sholtz.--Charles Prest and Edelgard Sholtz were united in marriage on July 25, 1982, in the Verona, N. Y. Seventh Day Baptist Church.

Naegele-Lukacz.--Richard Naegele and Kathleen Lukacz were united in marriage on October 31, 1982 at the Verona (N. Y.) Seventh Day Baptist Church.

Nikodem-Barber.--G. Michael Nikodem and JoAnne Barber were united in marriage on October 2, 1982 at the meeting house of the Pawcatuck Seventh Day Baptist Church in West-erly, R. I., by Pastor Dale E. Road.

Births

Wiley.--A son, Ben Davis Wiley, was born to Bill and Donna (Davis) Wiley of Verona, N. Y. on December 25, 1982.

Obituaries Cont.

MAXSON.-Helen Maxson, 85, was born Jan. 1, 1897 to Herbert B. and Minnie MacFarlane Maxson and died at Greentree Manor Convalescent Center, Waterford, Conn., October 26, 1982.

Helen was a teacher in the Waterford school system from 1919 until retiring in 1958. Having never married, she maintained an active interest in children and young people, as well as adults, and left her imprint upon several generations.

She loved her Lord and became a member of the Waterford Seventh Day Baptist Church, serving as Deaconess as long as she was able. She was a member of the Ladies Aide, sang in the choir and served as church clerk for many years.

Service was held Oct. 30 in the Waterford Seventh Day Baptist Church with her pastor, Rev. Don Richards, officiating. Interment was in West Neck Cemetery.

DER

SMITH.-Merle Randolph Smith died January 1, 1983 at West Volusia Hospital, Deland, Florida, after a brief illness.

Mrs. Smith was born in Piscataway, N.J., on Oct. 27, 1910. She was a member of the Daytona Beach Seventh Day Baptist Church.

Remaining to honor her memory are her husband, Howard; father, Orson Randolph of Daytona Beach, Fla.; daughter, Ms Edna DeLeon, Ocala, Fla.; son, Douglas R., Deland, Fla.; sister, Evelyn Ahearn, Hobe Sound, Fla.; brother, Kenneth Randolph, Eliot, Maine; nine grandchildren and eight great grandchildren.

Memorial services were held at Lankford Chapel in Orange City, Fla., and burial was in the Hollywood Cemetery, Orange City. Rev. Kenneth B. Van Horn, pastor of her church, conducted the memorial service.

KBVH

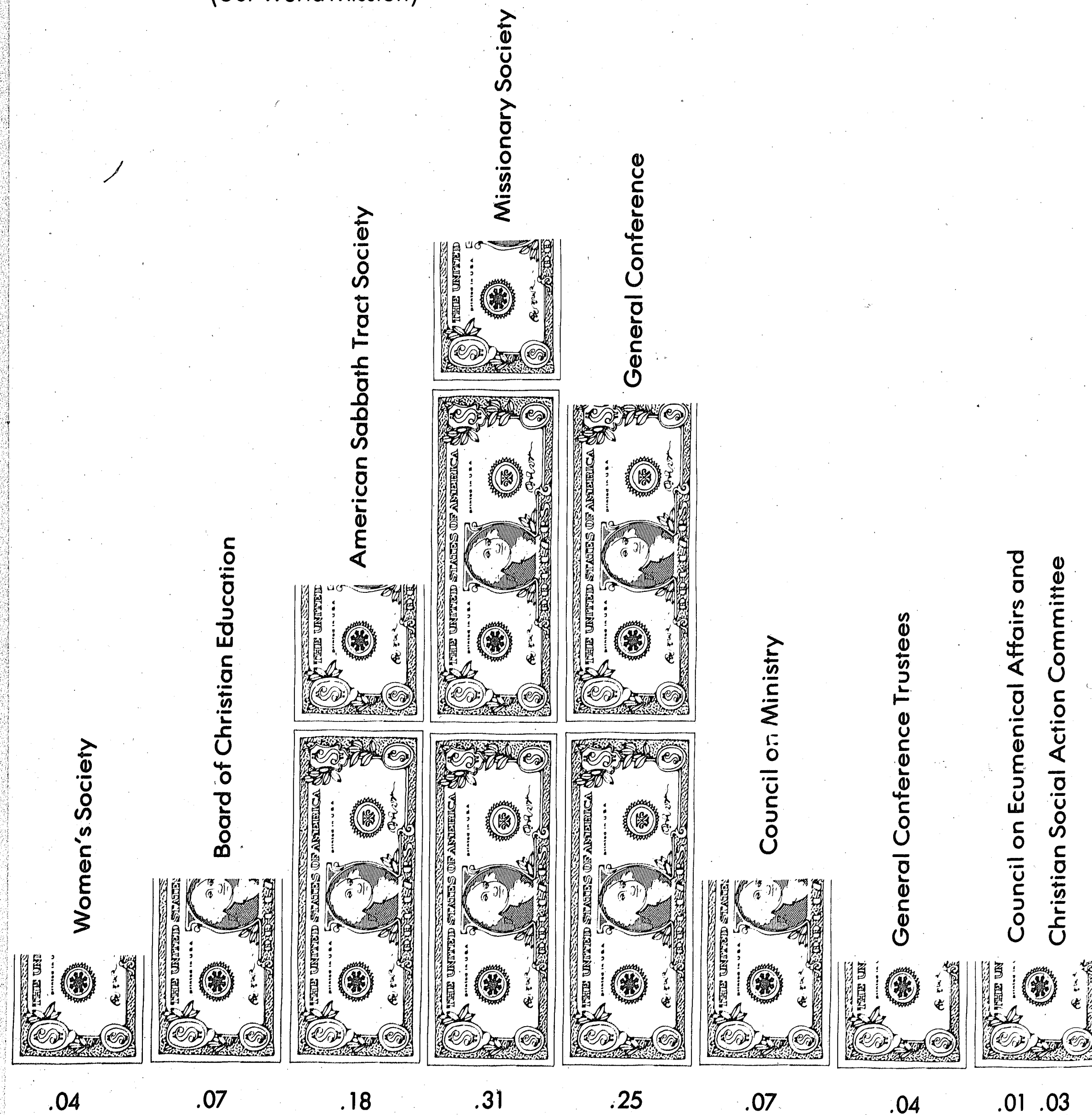
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March 1983

The Seventh Day Baptist

Sabbath Recorder

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