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God blessed the seventh day and set it apart  
as a special day, because by that day he  
had completed his creation....Genesis 2:3



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JUNE DAY 1983

The Seventh Day Baptist

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# WHAT'S HAPPENING TO OUR FAMILIES?

Special Family Emphasis Issue



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Special Family Emphasis Issue



Special Thanks To:  
**Paul B. Osborn**  
for his work in preparing the special Family portions of this issue. Ed.

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# Reconciliation In The Family

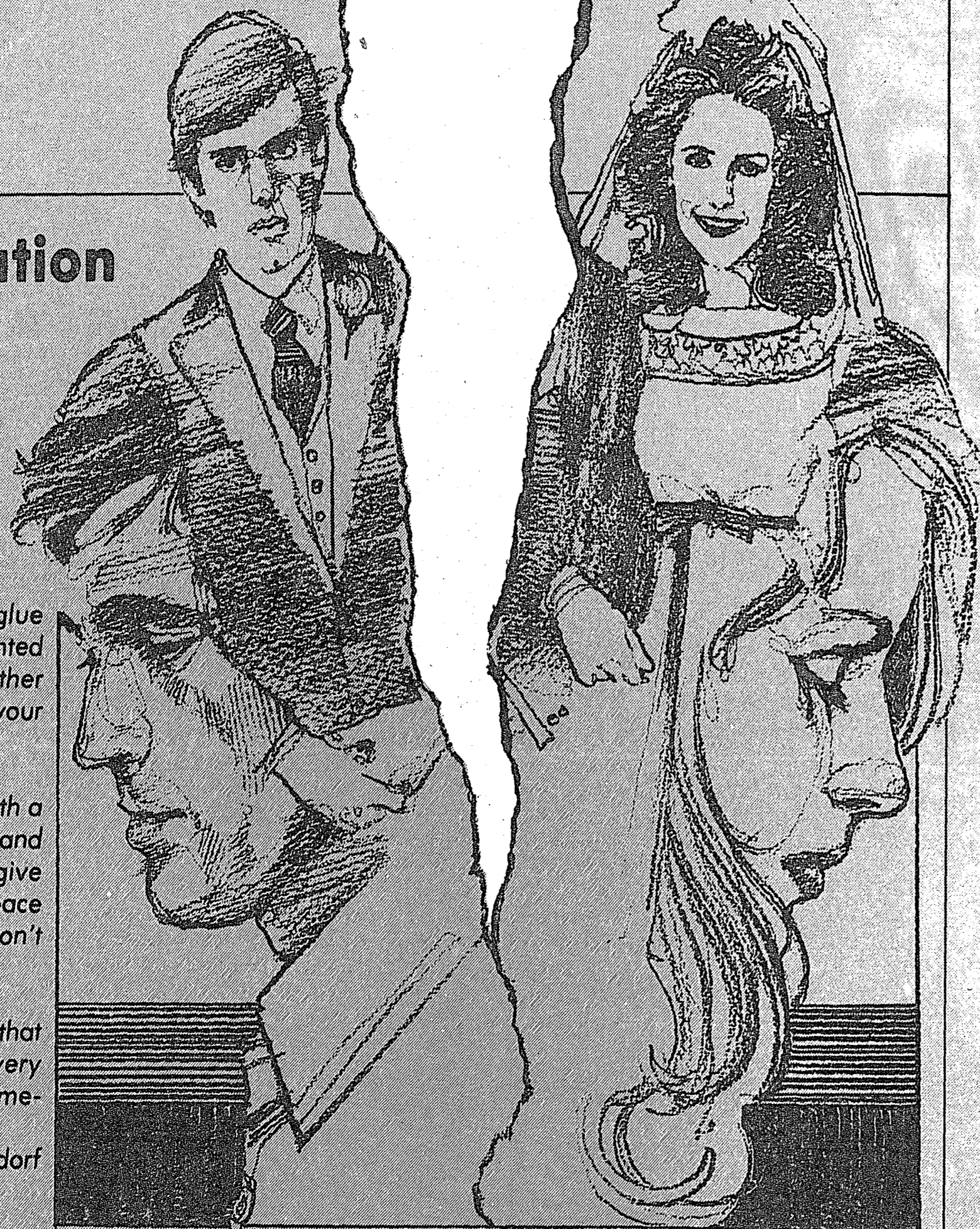
by Rev. Paul B. Osborn

O, dear Lord, be the glue that holds our fragmented hearts and minds together and never let us forget your words:

"I am leaving you with a gift — peace of mind and heart! And the peace I give isn't fragile like the peace the world gives. So don't be troubled or afraid."

Thank you, Lord, for that because these are very fragile times and sometimes we are afraid.

— Joyce Landorf



I have talked to a lot of people who are divorced and no one recommends it. Sometimes divorce happens as a consequence of living in a sinful world. But, our two ounces of prevention are a good way to keep divorce from being necessary. **Fidelity** is the first ounce of prevention.

**Choosing** of your spouse is very important for fidelity. This is the second most important decision you can ever make, coming only after your decision as to what to do with the claims of Jesus Christ on your life. Adam had a wife brought to him by God. You probably have not

nor will have that kind of direct guidance. If you are now married, consider your spouse as God's choice, and don't try to make excuses for a divorce.

The next point under fidelity is **command**. The seventh commandment is, "Thou shalt not commit adultery." Of course we think immediately about physical immorality, but Christ talked about the thoughts and intents of our hearts being adultery. I urge you to consider that. That marital relationship is to be a faithful one "till death do us part." If you do not ever consider breaking your marriage covenant fidelity is much easier. Re-

member the "Big O" of obedience. So the **command** is a good part of this first ounce of prevention.

**Continuing** with that command is the way to go. Someone jokingly said that the trouble in the garden was that Adam let Eve go out with a snake. Pretty serious business for a joke, isn't it? If they had continued together, would they have rebelled against God and fallen into sin, dragging all mankind with them? This **continuing** leads us to the next ounce of prevention.

**Fellowship**. There are many people who think smugly, "we aren't divorced," and pat them-

selves on the back for the many years of marriage they have endured. I call that "spiritual infidelity" and it is as much a blot on family relationships as legal divorce and reflects a good deal of selfishness. The reason we don't enjoy marriage and want to "get out of it" is because we are omitting fellowship.

The first part of fellowship is **communication**. When God said in Genesis 2:18 "It's not good..." he was talking about the male member of the human race being alone. And by the miracle of creating Eve to be Adam's partner, his wife, God made woman "not to be alone", too. God did not make man and woman just for physical relationship, but for "help", communication, talk, sharing...strengthening each other.

This leads to the next part of fellowship, **cooperation**. The experience of Isaac and Rebekah is one example of broken communications. If they had talked to each other about what God had told Rebekah while their twins were still in her womb, that "the elder would serve the younger," I am sure the lying, cheating and stealing to get the birthright and blessing for Jacob would have been unnecessary. If there is no communication there can be no **cooperation**.

I believe that if Adam and Eve had stood together, the temptation by Satan could have been withstood. But the Devil is very clever and splits the couple and anything can happen. As a dear friend once wrote, "Satan is alive and in the midst of families." He knows that the family is God's first line of evangelism. So don't leave yourself open to

his plays. **Communicate** and **cooperate!**

Then there's the third part of this ounce, **cherish**. In Ephesians 5:29 Paul says the man should treat his wife as his own body (she is, after all, one flesh with him!). They are one, and the man should nourish and **cherish** his wife as Christ does the church.

## The formula is two ounces of prevention and a pound of cure.

But those are just the two ounces of prevention: *Fidelity and fellowship*. Now we come to the pound of cure: *Forgiveness*. Paul wrote in Ephesians 4:32

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, has forgiven you."

There are and will be many things in your marriage relationship that are going to need to be forgiven! Perhaps 99% of divorces would be unnecessary if we would grant forgiveness to each other.

**Confrontation** is a necessary part of forgiveness. If your spouse does something to offend you, don't just boil inside and say, "Oh, that lousy....did it again!" Confront your spouse and settle it. If something important is getting you uptight, you need to **confront** the other, but "Be ye kind!" when you do it. Confront in kindness.

Then there needs to be **confession**, too. The response to this must be "tenderhearted". Don't just say, "Huh!". Be tenderhearted in those intimate moments when reconciliation is in process, and forgive!

Forgive as **Christ** forgave you! If he can forgive you, there is nothing your spouse can do or even think of doing that you cannot forgive through him.

So the formula for *Reconciliation in the Family*, be it spouse, sibling, or any kind of relationship, is two ounces of prevention and a pound of cure. I urge you to practice the two ounces of fidelity and fellowship so that you won't have to go through the agony of forgiveness. It isn't easy for one to confess, and sometimes harder for another to forgive.

*Reconciliation in the family* is so important. If you are in the process of seeking reconciliation, I would urge you to remember fidelity, fellowship and forgiveness, and also urge you to follow Winston Churchill's advice. When that great leader was to address the class at Eaton Academy, the Headmaster instructed the boys to wear their best clothes, and come prepared with plenty of paper and pencils to copy down the formula for success which Mr. Churchill was to give.

So there they were, all starched and ready on the appointed morning. And here is what Winston Churchill said that we all need to remember about our subject of attempting reconciliation:

"Never give up! Never give up! Never! Never! Never!" □



# The Power Of Promising

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by Lewis B. Smedes  
From Christianity Today

Somewhere a father is telling himself, "I wish my daughter would pack up, leave home, and never come back; God knows she has driven us crazy." But he remembers a promise he made when she was baptized, and he sticks with her in hurting love.

Somewhere a woman is telling herself, "I want to get out of this marriage and start over with someone who really loves me; God knows the clod I married has given me reason for cashing him in." But she remembers a promise she made when she married him and she sticks with him in a hopeful love.

Somewhere a minister is telling himself, "I want to chuck this job and get into something with a better payoff; God knows my congregation has given me second-degree burnout." But he remembers the promise he made when he was ordained, and he sticks with the church in pastoral love.

Some people still make promises and keep those they make. When they do, they help make life around them more stably human. Promise keeping is a powerful means of grace in a time when people hardly depend on each other to remember and live by their word.

Some people still have ships they will not abandon, even when the ship seems to be sinking.

Some people still have causes they will not desert, even though the cause seems lost.

Some people have loved ones

they will not forsake, even though they are a pain in the neck.

But why? Why make any promises at all? And if you do make them, why keep them? Why not tune in to growth and change and the maximizing of your feelings? Why worry about a word once spoken, or about a memory that binds you to that word? Promise keeping may be a sucker's game: sticking with what you stuck yourself with. That may be the surest way to becoming a loser. When you can

**The only way to overcome the unpredictability of your future is the power of promising.**

move on to maximal pleasure and profit, why not cut the cords and let others pick up the pieces? Why make a promise, and why keep the promises you made?

The answer to the nettlesome whys of promise making is this, to paraphrase Hannah Arendt (*The Human Condition*; U. of Chicago, 1958): the only way to overcome the unpredictability of your future is the power of promising. If forgiving is the only remedy for your painful past, promising is the only remedy for your uncertain future.

A human promise is an awesome reality. When a woman makes a promise, she thrusts her

hand into the unpredictable circumstances of her tomorrow and creates an enclave of predictable reality. When a man makes a promise, he creates an island of certainty in a heaving ocean of uncertainty. Can any human act, other than the act of forgiving, be more divine?

Here is reason enough, then, to give some hard thought to the wonder-working power of promising. Maybe it is one lost key to the better society we all pray for.

I look at the mystery of human promising from three vistas: Human destiny is resting wholly on a promise; human freedom comes to its own only in a promise; and, human community can be saved only through the making and keeping of promises. Maybe, from these three vantage points (suggested to me by Paul Ford), we can rediscover a few dimensions of the wonderfully human event called a promise.

## Human Destiny Rests on a Promise

The future of the human family rides on the fragile fibers of a promise spoken. One thing assures us that the cosmos will not climax its arduous odyssey by turning itself into a stinking garbage heap. Only one thing affirms that the human romance will have a happy ending, and that the earth will be populated one day by a redeemed family living in justice and *shalom*. The one thread by which everything hangs is a promise spoken and not forgotten.

A common Chaldean named Abraham burned his bridges behind him and strode off into his unpredictable future as he gambled on the reliability of a promise uttered by a Presence he had scarcely begun to feel. And so the new possibility for history began.

The romance got going again when Moses tried to get a better fix on the identity of this Presence, this invisible Awesome One, the Ineffable. "What is your name?" he dared to ask. And the answer came (in John Courtney Murray's provocative translation): "I am he who will be there with you" (Exod. 3:14). This was his name. It was all Moses needed to know; maybe it was all he could know. "I am he who will be there with you; count on it."

No one on earth at that time could have predicted the spectacular rise and dismal falls of the people who were created by the promise implicit in God's name. Unpredictable circumstances combined with an uncontrolled compulsion to commit national suicide kept their future in constant doubt. Only the power of the promise kept them together. The One whose name is "I am he who will be there with you" kept coming back to them.

Then, in an unsuspecting setting, a man from Galilee talked to his friends about sealing the ancient promise in his blood and, a day later, he spilled it over God's ground on a mound they called Golgotha. "I am he who will be there with you" was there with us, dying, then rising, and then being there with us to the end of the world.

No one on earth now can pre-

dict the future of the natives of planet Earth by any evidential data. What will it be, a cosmic garbage heap? Or will it be a new earth where righteousness has finally taken hold? Not a cosmic heap, says Peter: rather, a new earth. How so? By whose crystal ball? According to what indicators, and from what internal evidence? With no crystal ball and no internal evidence, "We wait according to his promise" (II Peter 3:13). Again, the whole thing hangs on a promise.

The data from our own environment, natural or human, is ambiguous at best. James Gus-

**Human destiny rests on a promise freely given and reliably remembered.**

tafson published the first volume of his important work on ethics (*Ethics in a Theocentric Perspective*, Univ. of Chicago Press, 1982), having given it, he tells us, 30 years of homework. In it he shares his melancholy judgment that nothing in nature assures him that nature is essentially friendly to the human species, and nothing disclosed in history confirms the hope that we are on a track leading to the City of God. We all have a humanoid bias that cosmic odds must be tilted in favor of the human race. But there is nothing solid to buttress the anthropo-

centric prejudice.

Nothing? Nothing at all — except one thing: a promise made by Someone whose name is "I am he who will be there with you."

Human destiny rests on a promise freely given and reliably remembered. Besides providing a believing basis for hope, this means that whenever you and I make and keep a promise we are as close to being like God as we can ever be. When you say to anyone that you will be there with her, you are only a millimeter beneath the angels.

## Freedom Comes Alive in a Promise

Whenever a mere human being makes a promise, he stakes a claim on freedom. A promise is a momentous claim that the person who makes it has the power to act freely to bring order and dependability into the unpredictable future. If you fear, as I do, our penchant for promise breaking, consider this: it is almost a miracle that anyone should ever dare to make a promise.

When we make a promise we take it on our feeble wills to keep a future rendezvous with someone in circumstances we cannot possibly predict. We take it on ourselves to create our future with someone else no matter what fate or destiny may have in store. This is almost ultimate freedom.

When I make a promise, I bear witness that my future with you is not locked into a bionic beam by which I was stuck with the fateful combinations of X's and Y's in the hand I was dealt out of my parents' genetic deck.

When I make a promise, I

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testify that I was not routed along some unalterable itinerary by the psychic conditioning visited on me by my slightly wacky parents.

When I make a promise I declare that my future with people who depend on me is not predetermined by the mixed-up culture of my tender years.

I am not fated, I am not determined, I am not a lump of human dough whipped into shape by the contingent reinforcement and aversive conditioning of my past. I know as well as the next person that I cannot create my life *de novo*; I am well aware that much of what I am and what I do is a gift or a curse from my past. But when I make a promise to anyone I rise above all the conditioning that limits me.

No German shepherd ever promised to be there with me. No home computer ever promised to be a loyal help, meet for the contemporary householder. Only a person can make a promise. And when he does, he is most free.

The paradox of promising is that we freely bind ourselves to keep the promises we make. We limit our freedom so that we can be free to be there with someone in his future's unpredictable storms. "The person who makes a vow," said Chesterton, "makes an appointment with himself at some distant time or place." And he gives up freedom in order to keep it.

When you make a promise, you tie yourself to other persons by the unseen fibers of loyalty. You agree to stick with people you are stuck with. When everything else tells them they can count on nothing, they count on you. When they do not have the faintest notion of what in the world is going on around them, they will know that you are going to be there with them. You have created a small sanctuary of trust within the jungle of unpredictability: you have made a promise that you intend to keep.

"When a man takes an oath... he is holding his own self in his hand, like water. And if he opens his fingers then he needn't hope to find himself again."

Thomas More

A promise, then, is the human essence of freedom after the style of God — it is your freedom to be there with someone even though you cannot tell what "being there" is going to be like for you.

#### The Power of Promise Makes Human Community Possible

We can have a human community only if persons within are able to keep the thread of their identity amid all their life's passages. A person, in the long run, gets this identity from the promises he makes. We know someone as the same person today that he or she was yesterday by the promises that person made yesterday and keeps today.

Some people ask who they are and expect their feelings to tell them. But feelings are flickering flames that fade after every fitful stimulus. Some people ask who they are and expect their achievements to tell them. But the things we accomplish always leave a core of character unrevealed. Some people ask who they are and expect visions of their ideal self to tell them. But our visions can only tell us what we want to be, not what we are.

Maybe we can best find out who and what we are by asking about the promises we have made to other people and the promises we are trying to keep

for their sakes. Hannah Arendt is worth hearing out: "Without being bound to the fulfillment of our promises, we would never be able to keep our identities; we would be condemned to wander helplessly and without direction in the darkness of each person's lonely heart, caught in its contradictions and equivocalities." Promise making is the social bond that tells us who we are in our life together.

Remember Thomas More? Meg, his beautiful daughter, begged him to save his life by renouncing an oath he had once made. All he had to do to save his skin was to go back on a vow. But to deny a vow is to deny oneself: "When a man takes an oath, Meg, he is holding his own self in his hand, like water. And if he opens his fingers then he needn't hope to find himself again."

But it is not only that I know myself in the mirror of my promises. My people, the ones who belong to me, who depend on me, also know me by the promises I have made. What I promise is what I am and will be to them. Only if they really know what I am can they live with me in trust. They know me in the important way, not by reading my analyst's notes, but by knowing my power to keep promises.

Everything in our lives together depends on the power of people to make and keep promises. To paraphrase Chesterton: "On

that single string — of a person bound to his promise — hangs everything from nuclear disarmament to a family reunion, from a successful revolution to a return ticket to Pasadena."

Thomas Carlyle, toward the end of his three volumes on the history of the French Revolution, observes that the revolution did not fail because of a single and grievous error in the chambers of power, but because ordinary people in ordinary places stopped keeping their promises in their minor posts of ordinary responsibility.

Perhaps the church cannot be a force for redemptive change in our throw-away society until those of us who belong to it renew our commitment to promise in the society of the promise-making Lord. Evangelical social ethic? Of course, urgent! But let us not, in changing structures, forget the old job of nurturing each other to be people who dare to make promises and have the courage to keep the promises we make.

Promise making obviously begins with the intimate communities, and if we fail there, we can forget our covenants to renew the metropolis. Take marriage. When a woman marries, she takes on a new name: "I am she who will be there with you." What sublime arrogance; it sounds like an imitation of God. But we had better imitate the promise-making God. Or else.

When I married my wife, I had

hardly a smidgen of sense for what I was getting into with her. How could I know how much she would change over 25 years? How could I know how much I would change? My wife has lived with at least five different men since we were wed — and each of the five has been me. The connecting link with my old self has always been the memory of the name I took on back there: "I am he who will be there with you." When we slough off that name, lose that identity, we can hardly find ourselves again. And the bonds that

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**A family is a community created by the promise of two people who care for persons they bring into the world.**

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connect us to others will be frayed to breaking.

Extend marriage to a family. What makes a family? A family must be more than a spillover of two persons' reckless passions. A family must be more than what the census bureau says it is: two or more persons related by blood and living under the same roof. A family has to be even more than a modern management device by which the oldsters are in charge of shuf-

fling the youngsters around to the external experts who do the real rearing. A family must be more. And it is.

A family is a community created by the promise of two people who care for persons they bring into the world until those persons are able to care for themselves. Parents are people of promise. They remember their promise even when the family is a hotbed of anger, grief, and pain — as families tend sometimes to be. The psalmist said that the man who has a quiver full of children is the most happy fellow. I suspect he said it before his own children had reached adolescence. But no matter. A family is created and kept together, not because parenting is so much fun, but because two people dared to make and dared to keep their promise.

But a marriage and family are only the easiest communities to get into focus. All human community, from the ghetto to the global village, depends on the power of promising. Where people no longer have the inner daring to make serious promises or the grit to keep them, human community becomes a combat zone of competing self-maximizers. We are at sea; life is all open-ended, loose-jointed, tossed around in the backwash of unpredictability. Where others cannot assume that I will be there with them as promised, I have helped abolish community.

I oversimplify, of course.



**When we make and keep a  
promise we are acting in the  
power that sets people free.**

There are promises we should never make. And there are some promises, once made, that nobody should keep. The power of promise making is easily perverted. Like alcohol, promises can be put to silly and sinister uses. Besides, life gets so complicated, and we get so muddle-headed, that to keep one promise sometimes requires us to break another. We foul the lines, get out promises at sixes and sevens with each other, which is no surprise. To say that we ought to be careful when we make our promises only underscores the truth our generation has almost forgotten: a promise is a godlike thing, and it is the only human hold we have on our future.

A *Time* essay reminded us, not long ago, that not every word with the look of a promise should be seen as a real promise. There are snorts of political bravado that grandstanding candidates pass off as promises. ("I will never lie to the people.") There are heroic bluffs that humiliated generals theatricalize as promises. ("I shall return.") There are erotic exaggerations that romantic lovers gurgle as if they were

making promises. ("I shall love you with undying passion.") There are fakes that remind us that somewhere there are real promises that people mean really to keep.

I do not pretend to understand all the psychic dynamics of promise making. And I know I need the grace and power of God to make promises these days. But I submit that the community of faith will do well to put the nurturing of promise-making and promise-keeping people high on its list of goals for the coming decade.

When we make and keep promises we are most of all like the God whose name is "I am he who will be there with you." Among all the dimensions of the mature person in Christ, none comes closer to the character of our Lord than the daring to make a promise and the courage to keep the promises we make.

When we make and keep a promise we are acting in the power that sets people free. If to be free in Christ is to be free indeed, then to be free indeed is to be free to limit our freedom by promising to be

there with the people who trust us.

Promises summon the sort of social integrity that lays the ground floor for all community. Life together survives as a human togetherness, not on a diet of warm feelings, but on the tough fibers of promise keeping. It is not easy. There are times when the inner logic and deserving needs of self-fulfillment seduce us to opt for self-maximizing even if to maximize ourselves we need to break promises to others. Promising — and keeping promises — is the tough-test social duty of our time but, down the pike, it is the only human, the only redemptive way.

In my previous piece on forgiving (CT, Jan. 7) and in this one on promising, I have been captivated by a two-directional power of grace in our living. As I search the pages of redemptive history for the moral essence of God's character, what comes to me is this: God is, *par excellence*, in the character he reveals, the One who creates for us a new past and a new future by forgiving and promising. And as I read the pages of human experience, I think I see here and there mere men and women sharing in God's life to this creative extent: they create a new past for themselves by forgiving people who have hurt them and they create a future for others by making promises to people who need them. As I see it, there are subtle miracles of human freedom. The neglect of them in our time may hasten disaster. Renewal of our power to practice them may yet save us. □

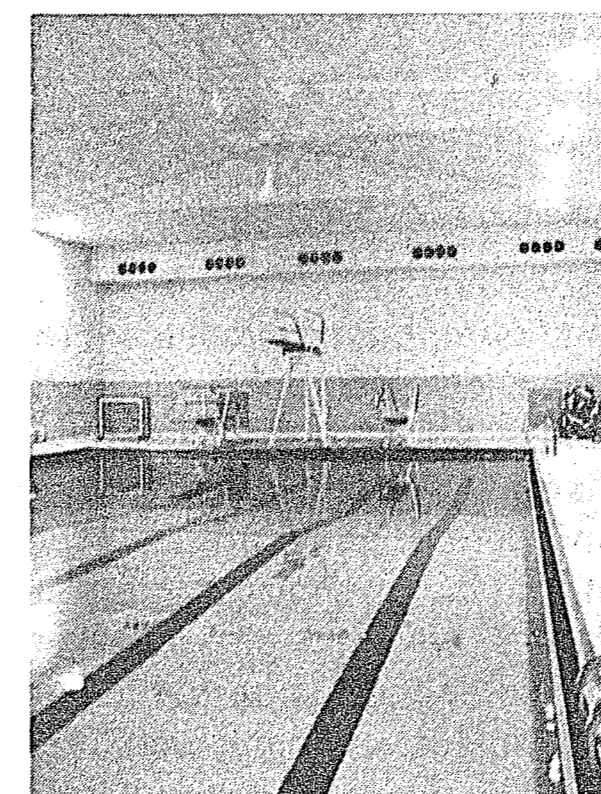
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## Come To Conference 1983

The Allegheny and Central Associations of Seventh Day Baptist Churches invite you to attend the SDB General Conference held on the Houghton College Campus, August 7-13.

Houghton College is a small college located in the beautiful hills of western New York. The college is affiliated with the Wesleyan Methodist Church and has an enrollment of about 1,200 students. The college was found-

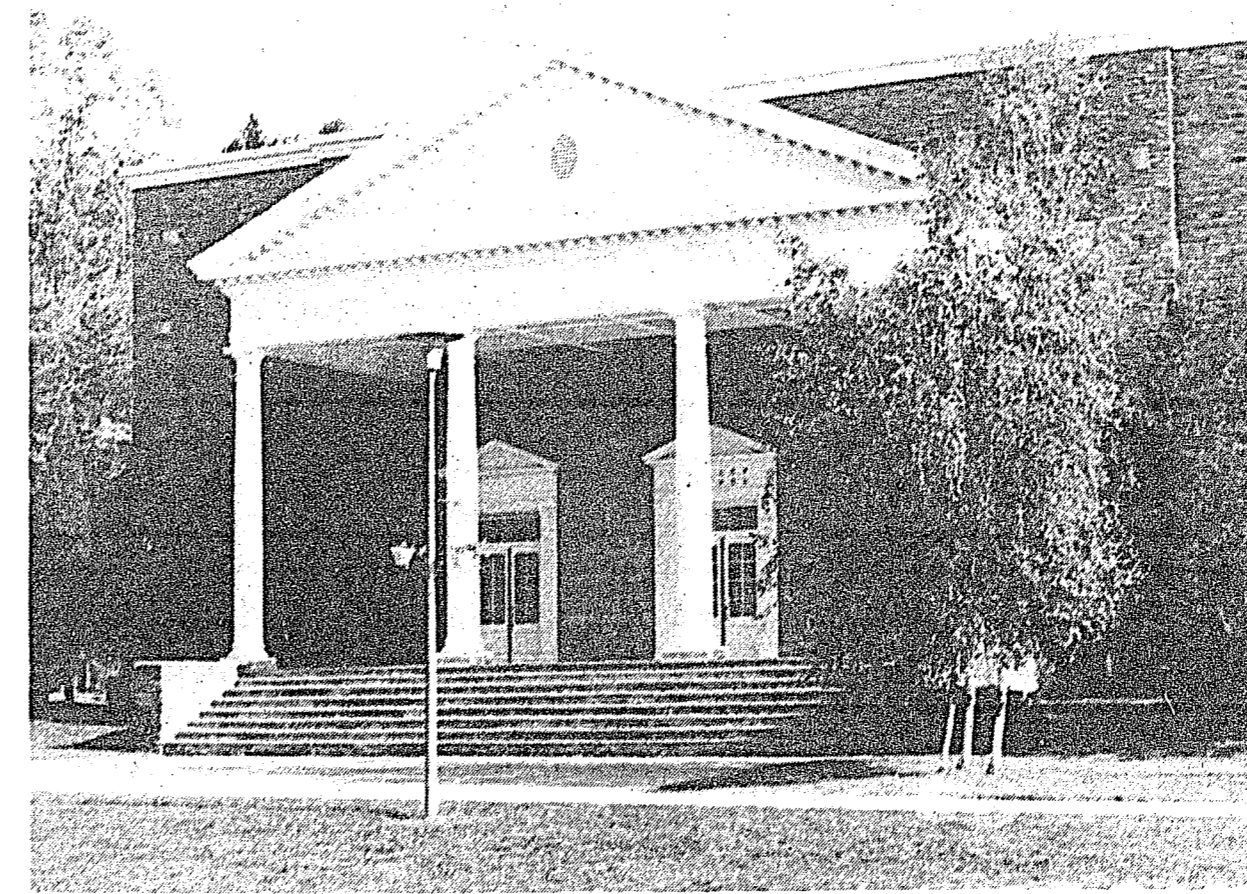
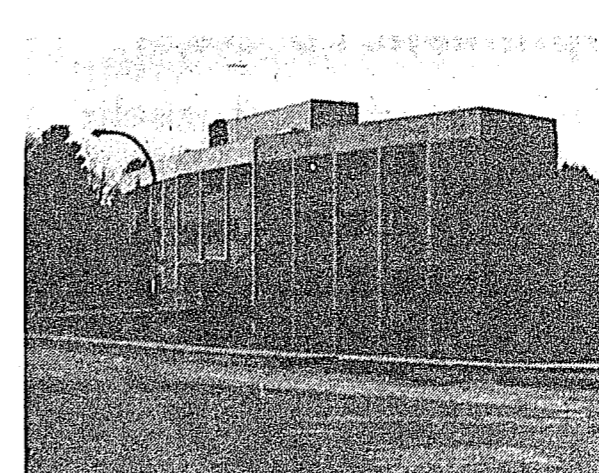
*Houghton College has modern facilities such as Brookside Dorm (right) and the new physical education building (left).*



ed in 1882 and is celebrating its centennial this year.

The beautiful grounds and facilities at Houghton are almost perfect for our General Conference needs. The new Physical Education Center was dedicated in 1980. It features a collegiate six-lane pool, elevated in-door running track, three basketball courts, four racquetball courts, a climbing wall, gymnastics room, other specialized facilities and a stained glass window. The people at Houghton College are so very accommodating and pleasant to work with. We are sure your stay at Houghton will be most pleasant.

Anyone planning to be in the Alfred Station area on the Sabbath preceding Conference, August 6, is invited to the



morning worship service at 11:00 a.m. and to stay for dinner following. Plans are being made for a Hand Bell Concert to be held in the afternoon at the Alfred Station Church. The concert will be a memorial to Mrs. Lois Scholes, a long-time director of the Alfred Town Ringers. □

### To Houghton from Rochester Airport:

The Rochester Airport is on Route 47. Turn left at entrance and take 47 North to 490 West. Take 490 West to 19 and follow 19 to Houghton.

### To Houghton from Buffalo Airport:

Turn right at entrance of the Buffalo Airport and follow Genesee Street to Rt. 90 (West — South). Follow 90 to 400 and 400 to 16. Turn left onto Rt. 39 to Arcade. Take 98 to Rushford, 243 to Caneadea, and 19 to Houghton.

### To Houghton from New York State Thruway:

Traveling east take the Dunkirk-Fredonia Exit 59. Turn left. Make another left at the first light. After a mile or two turn right on Rt. 39. Follow 39 to Arcade. Take 98 to Rushford, 243 to Caneadea, and Rt. 19 to Houghton.

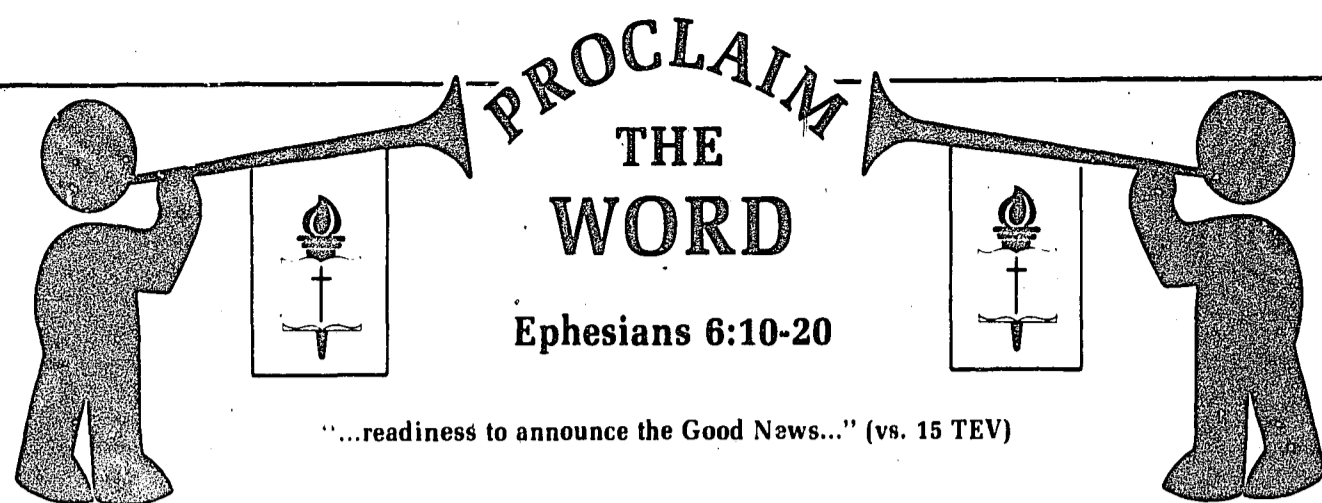
Traveling west take the W. Henrietta Exit 46. Take 390 to Geneseo, 408 to Nunda, 436 to Portageville, and 19 to Houghton.

### To Houghton from the Southern Tier Expressway — Rt. 17:

Take the Houghton Exit 30 on to Rt. 19. Drive 14 miles north to Houghton.

Conference sessions will be held in Wesley Chapel (left).





by K.D. Hurley  
Conference  
President

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## Our Larger Family

**"Family—a unit composed not only of children, but of men, women, an occasional animal and the common cold."**

In his own inimitable and facetious style, that is the way Ogden Nash defines the basic segment of society. By implication as well as directly, he shows unusual perception. His are unique insights as to family composition and activities. It takes **all** parts of his family formula to make the unit complete. It requires special commitment for it to hold together and function harmoniously and effectively. There will inevitably be complications, the common cold as well as problems much less common; but they are not insurmountable.

Families are important. God established them as primary units within the total scheme of the universe. But in recent years doomsayers have bemoaned what they have considered to be signs of the inevitable breakdown of family life. Families have become a kind of battle ground for hosts of reformers. Crusades have been mounted to "save the family from the encroachments of evil." An eminent psychologist, in a recently published book, describes the family as "an isolated, private retreat, a sanctuary of intense emotional life, a haven in a heartless world."

**God established families as primary units within the total scheme of the universe.**

### Optimistic Forecast

However, close analysis shows that basic family solidarity continues in spite of some apparent deviations. Publications such as *Psychology Today*, *These Times*, *Redbook*, *The Christian Reader*, *Good Housekeeping*, *Journal of Marriage and the Family*, and *The Christian Century* carry many articles which report the findings and observations from scientific studies regarding the family. They all reveal that, in general, family life now is better than it used to be. It is more open, more cherished, more desirable. In spite of "the grim prospects of nuclear war, economic decline, inflation, environmental degradation, and deterioration in the quality of life," most investigators are optimistic about the future in terms of personal and family fulfillment. They find "increased family solidarity, a smaller generation gap, closer

marital communication, more religion, and less mobility." There is little evidence that the "three P's (promiscuity, pornography, and permissiveness) are undermining family structure." In fact, the revolutive reaction to them "could be said to be positive in their impact on family stability." The alien forces... "have huffed and puffed but failed to blow the snug homes down."

Of course, we cannot afford to be complacent. The threats are real. Constant vigilance is required. Changes are inevitable. Parents must prepare children to live in a future world sure to be different from today's. We are moving into "wholly uncharted territory" with new life styles evolving. Some customs have been modified by the passage of time, but continuity, not change, has remained the keynote in recent history. "Family living continues to be the preferred and dominant mode of

The Sabbath Recorder

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existence." Times change, but the need for healthy family life is unchangeable. Our challenge as Christians is to help maintain "the old warmth and closeness of family life along with the new freedom to choose."

### Cherished Freedoms

As Baptists we cherish freedom of thought and action. But we are undoubtedly among those who feel that "traditional norms still command majority assent" and want to maintain "more traditional standards of family life and parental responsibility." To do that, requires "rules of behavior that make life for everyone easier."

The experts admonish parents to "lead but don't control — setting rules is not the same thing as trying to control thoughts and feelings or ruling like a dictator. Children should be full participants and partners in family life;" to "learn how to negotiate — members of healthy families express their feelings... because the family ambiance is basically one of understanding and warmth;" and to "learn to let go — happy, healthy families do things together, but they also learn to be separate individuals ....Separate does not mean distant!" The ability to choose how to be and how to feel is called **autonomy**, and it is the most treasured asset a parent can give to a child.

Certainly, we as Seventh Day Baptists, respond with special identification to the concept of **autonomous choice**. We **choose** to be Sabbath keepers, even though it is often difficult in today's world. We **choose** to be a part of the Church, the Body

of Christ. We **choose** to create a sense of community in our families and in our churches. We need each other.

### Interlocking Needs

Church relationships are an imperative tie in holding the family together.

Christians cannot "go it alone." They must help each other — systematically, regularly, and at some cost — to grow as disciples. Discipleship means "taking seriously what God says to us through his Word, and being ready, with God's help, to apply his Word to every area of life" — including the family and the church, we might add. In this way, the whole church grows and builds (Ephesians 4:16).

### Family Spirit

Seventh Day Baptists can — and should — capitalize on the family spirit within the denomination and help set a pattern of admirable conduct for society at large. It is more than just a memorable turn of phrase to say that "the family that prays together stays together." Someone has aptly added that "praying together is an act of common commitment." Prayer is basic to family solidarity.

Expansion of the Kingdom of God begins with the family. Personal evangelism starts at home. Family members, relatives, friends, neighbors — these are the best prospects, initially, for commitment to Christ, leading to baptism and church membership. This builds a strong base for church extension. Families, as part of the extended family of God, become the active supporting "troops" for outreach in

response to the Great Commission.

### Commitment to Christ

On Friday, August 12, 1983, at General Conference in Houghton, New York, the topic for the day will be "Full Commitment to Christ — the Foundation for Proclaiming the Word." The Bible studies, the devotions, the praise and prayer time — all activities will emphasize the importance of such commitment.

That evening the worship service will be planned and the message will be brought by Rev. Alton L. Wheeler, presently pastor of the Riverside, Calif., church and formerly Executive Secretary of the General Conference for 10 years. As a part of the program, he will provide opportunity for all delegates to make commitment — or recommitment — to Christ and His Cause.

The fellowship hour that Friday night (Sabbath Eve) at Conference will be **family** centered, with the Saunders family of Milton, Wis., leading out in Scripture reading, singing Sabbath songs, and lighting Sabbath candles during the refreshment time. Of course, **all** parts of the Conference should revolve around the family.

Let's finalize our plans **now** as families to go to Conference at Houghton College (August 7-13) **together**. When we get there, let's participate **together** as families. Let's prepare to enhance family life, to strengthen our churches, to increase the size and effectiveness of our denomination, to improve society, and to build the Kingdom of God **together!** □

June 1983



## Beyond Fathering

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by Deborah L. Detering  
From *Christianity Today*

God is like a father, my Sunday school teacher told me; he was my heavenly Father who had sent his Son. I was six or seven years old, and it sounded so reasonable that I accepted it as a fact without doubt or struggle and decided to follow the Son. Years later I understood why it had been so easy. I had known that my earthly father loved me. His love for my mother and me was something I could no more question than that my eyes were blue. We sometimes disagreed, we became angry and yelled at each other, he even made mistakes that hurt me. But he cared, and I knew it. It was like the given in a geometry problem: unquestionable. I accepted my heavenly Father's love in the same way.

When I grew up I married a man who was the same kind of husband and father, one who made it easy for our three daughters to know God as Father. Then we had our first foster child and my theology cracked. Carol's father had raped her — many times. We did not describe God as a father to her, and fortunately, she met Jesus as Savior. But the question kept coming back to haunt me: How

can a child whose earthly father is a living blasphemy of the fatherhood of God ever accept the love of a heavenly Father? Or, if all a child knows of fatherhood is betrayal, how does he find the Son as Savior?

Ten years after Carol, my concept of God as Father shattered. By this time the comings and goings of about 75 foster chil-

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**I'd had it backwards all those years: God is not like a father, but a father is supposed to be like God.**

---

dren, few of whom had fathers who satisfied even minimal standards of fatherhood, had left me apologetic about saying "Our Father..." And I could never know how we measured up in their eyes as representatives of his Son, because we cannot know how a teen-ager whose experiences are unknown to us interprets our expressions of concern or our discipline.

The crisis came one night shortly after Christmas when we had five foster sons, all 16 or 17 years old, and all abandoned in one way or another by their earthly fathers. Four were in bed. The fifth hung around the kitchen as I did the final clearing

up and made myself a cup of tea.

Technically, Derek was no longer our foster child. He had gone home before Christmas, but more and more frequently he spent the night with us instead of walking several cold and snowy miles farther after working late. He was appealingly friendly and honest with us and had, I think unknowingly, helped orient our newer arrivals toward cooperation rather than rebellion. Besides, I was trying to feed him enough to fill out his broadening shoulders and lengthening limbs, and I had the impression that his father and stepmother didn't care whether he ate or not.

We sat at the table together, Derek looking at the floor and talking, rambling, about the kind of motorcycle he'd buy when he had saved enough, the places he liked to go fishing, his plans for joining the army. Sometimes his voice dropped so low that I'd miss part of what he was saying, like something about his father visiting grandparents without him. Then he'd talk about deer hunting, and tell me how his father had launched into a tirade on school taxes when he brought home a good report card. Although he had put much thought and effort into Christmas gifts for his family (I knew because we shopped together), he had received no gifts except from us. He kept coming back to that as if saying it again might make sense of it: "If my father had only written Merry Christmas on a piece of paper and given it to me, I'd have been happy."

I heard it, and I felt it, and at the same time I heard the variations our other boys could

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have given: If my father had only written me a letter once in a while after he left...If my father were home instead of in prison...If my father had found a place where I could stay with him...If my father had only said he was sorry after he threw me against the wall.

I put Derek to bed with a hug and a backrub and the assurance that we wanted him. Then I went back downstairs, shut myself in the little room I use for conferences, and cried because my children were hurting and because I was overwhelmed with awe that the caring Derek felt from us was not ours but our Lord's. Derek knew we cared for him almost before we knew, and we had not done much to show it: some feeding, some listening, some inexpensive Christmas gifts.

I'd had it backwards all those years: God is not like a father, but a father is supposed to be like God, and Jesus has shown us what he is like. Fatherhood (or motherhood) is only one expression of his love. He used my earthly father to make himself known to me, but it was not just my father's finite love that reached me. If he uses my hands, my words, my cooking to touch these children, then I know they are receiving infinitely more than I can give. His love is not just filtered through earthly parents. It is not limited by our weakness, but poured out abundantly, in full measure, and overflowing. We do not measure the fatherhood of God even by our best imitations; we define what we are called to be by what he is. □

From *Christianity Today*©, 1983, used by permission.





## Wisdom from Jamaica

### MATURITY IS:

**CONSTANCY**, the capacity to face unpleasantness, frustration, discomfort and defeat without complaint.

**DEPENDABILITY**, keeping one's word, coming through in a crisis.

**HUMILITY**, being big enough to say, "I'm wrong," and when right, need not say, "I told you so."

**PATIENCE**, the willingness to pass up immediate pleasure in favor of long term gain.

**PERSEVERANCE**, the ability to sweat out a project or situation in spite of opposition and discouraging setbacks.

**RESOLUTION**, the ability to make decisions and stand by them.

**SELF-CONTROL**, the ability to control anger and settle differences without violence or destruction.

**UNSELFISHNESS**, responding to the needs of others often at the expense of one's own desires or wishes.

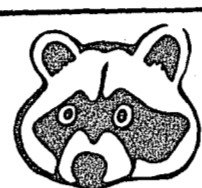
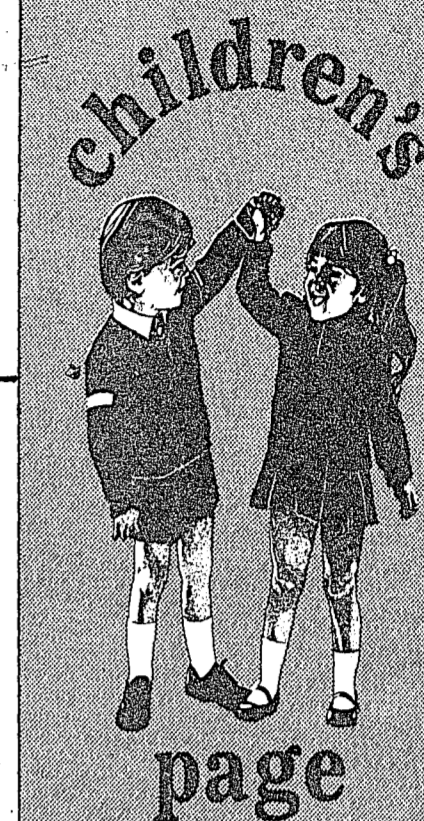
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*From a plaque on the wall  
of the Albion Mountain Church.  
St. Mary's, Jamaica*

### Children's Page

## How Can I Help?

by Linda V. H. Camengo



Racco



Robby Rabbit



Mother



Mr. Otter



Father



Mrs. Badger



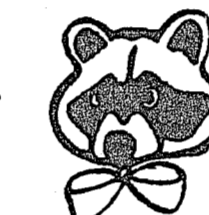
had a broken leg.



did not know what to do.



remembered that



had taken some soup to



when he had a cold.



had loaned some blankets when



had the flu. She had taken some flowers to



when she

was ill.

But what was



to do for his



now?

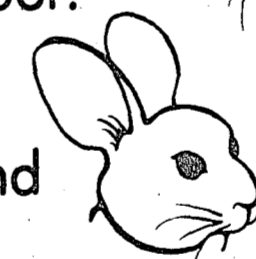
There was a knock at the door.



brought some soup.



brought some flowers and

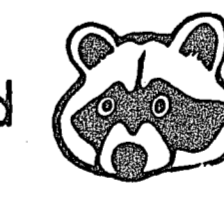


brought a blanket to prop

up her leg.



had



help carry the things into his



room.



was very quiet and did not bounce around in her room.



shared, that evening at devotions, that he had seen Matthew 7:12 in action that day. "However you want people to treat you, so treat them..."



had remembered how quiet his

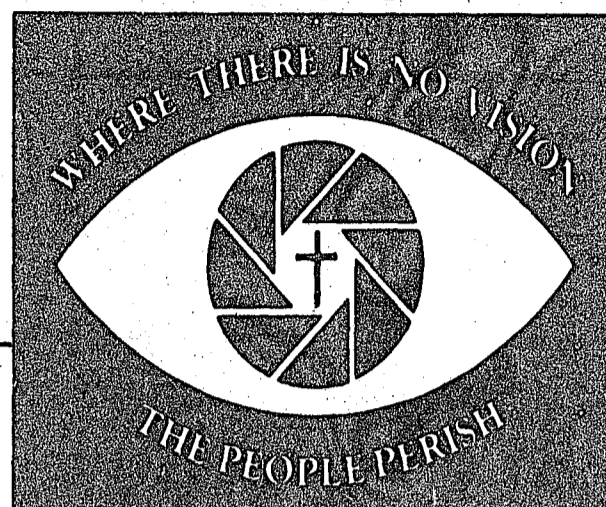


had been

when he was ill and knew that was what he could do for her.



## FOCUS



### MISSIONS TODAY

## Missions News

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by Leon R. Lawton

**BAY AREA CHURCH, CALIF. —** Missionary Pastor Stephen Saunders completes his ministry at this church on June 30, 1983. Pray with him and his family as they seek the Lord's leading on their continuing ministries. Remember also the need for new pastoral leadership in this large, growing urban area!

**THE PHILIPPINES** - This is the last month of field service for Missionaries Rod and Camille Henry who will return on furlough. They plan to visit churches enroute to General Conference sessions. Arrangements for such visits are now pending. Remember them, and the family, as they face the adjustments to their "home" culture and lay plans for ministry in the next two months.

**EX-MORMON NOW SDB —** George E. King, Jr., a young man now attending a Bible college in Florida, recently joined the Daytona Beach SDB Church. After serving as a Mormon missionary for two years, he came to know Christ as his Savior, came to the Sabbath truth, located SDBs through a handbook of American churches, and is seeking God's leading for further training and ministry. His testimony is available in tract form. (4217 Rose Lane, Ft. Pierce, FL 33450) □

**ATLANTA, GA. -** A mobile building for the church has been obtained and the necessary site is under consideration as we go to press. Praise the Lord for his answers to prayer as this new congregation finds him more than able to meet their needs in these days.

**FLORIDA —** Though many of the "snow birds" return north during the summer months, there are yet those who remain in Florida. Experienced, trained leadership is needed to aid the scattered brethren. We are considering the possibility of a Field Pastor or other such leadership by fall, and your prayers and suggestions and full support of OWM is vital to such. The Extension part of our 1983 budget becomes available only if the budget is being raised fully, month by month.

**GUYANA, SO. AMERICA —** Sis. Inez Peters writes: "We are experiencing shortages of many basic food items, but nevertheless God's people are continuing to trust him. We have planned our Annual Retreat to be held in Georgetown with the theme, 'Building According to God's Plan.' Brethren from all our groups are planning to attend. Pray for us as we seek God's will for our lives." □

**MALAWI, AFRICA —** Rev. O.B. Manani became the medical administrator and moved to the residence at Makapwa Station last April. Statistics for the medical work in 1982 (recently received) lists nearly 40,000 outpatients served at the four medical clinics; 8,724 children ministered to at the 10 under-five clinics; 220 inpatients at Makapwa Hospital and 66 at the Thomas Medical Centre. There were 286 deliveries at the Makapwa maternity ward. Adequate staff at the various medical units is a continuing concern and needs the prayers from all SDB believers so that he will provide the needed leadership and adequate ministry. Additional support is being given in 1983 from the Board Medical Fund.

### Correction

Contrary to a report in the May, 1983, *Sabbath Recorder*, Mrs. Howard E. (Marguerite) Keuhn continues as a member of the Missionary Society Board of Managers. □

The Sabbath Recorder

## A Prayer Reminder for Each Day

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### July 1983

**Verse for the month:** "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for your answers. If you will do this you will experience God's peace, which is far more wonderful than the human mind can understand."

Philippians 4:6, 7a TLB

### Pray For:

1. SCSC workers, project directors and training staff.
2. Your pastor as he brings God's message today.
3. Baptist World Alliance meetings, Buenos Aires, Argentina.
4. Rodney Henry and family as they minister on furlough.
5. Women's Board President, Floy Owen, Los Angeles, Calif.
6. Pastor J. Alegre, Melbourne, Australia.
7. SCSC project at Battle Creek, Mich.
8. Local SDB churches that are seeking pastoral leadership.
9. SCSC project at Memphis, Tenn.
10. Rev. O.B. Manani, medical administrator, Malawi, Africa.
11. New SDB church group in San Gabriel Valley, Calif.
12. Young people following God's call into pastoral ministry.
13. Seventh Day Baptist Convention leaders in the Philippines.
14. SCSC project at Sunshine Mt., Miss.
15. For needy people in my community.
16. Polish SDBs celebrating 50th anniversary today.
17. Board of Christian Education meeting, Alfred, N.Y.
18. The Jamaica Seventh Day Baptist Conference session.
19. SCSC project at Westerly, R.I.
20. Those who made decisions at camps.
21. Jin Sung Kim and his ministry in Seoul, Korea.
22. The Ministry to Muslims of Pastor Gabriel Bejjani.
23. New people attending my church for worship, study, praise.
24. SCSC project at Denver, Colo.
25. Conf. Pres. K. Duane Hurley and the committee chairmen.
26. A person I work/live with who needs to know Jesus.
27. Secretary A.K. Harawa, CAC of SDB, Malawi, Africa.
28. SCSC project at Seattle, Wash.
29. Our World Mission giving to reach needs and goals for July.
30. SCSC project at SDB Center, Janesville, Wis.
31. Quarterly Meeting of the Missionary Board, Westerly, R.I.

### MOVING?

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June 1983



# The Church in Action

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## Victor Skaggs Retires

by Ruth Parker

April 16 was an exciting day for the Plainfield, N.J., church. It was Pastor Victor and Ardale Skaggs' last Sabbath before their retirement. Many nonresidents and visitors were present, including Charles and Bettie North from Florida and members of our Raritan Valley and Shiloh, N.J., churches and Alfred Station, N.Y., church.

During the morning service Mayor Everett Lattimore presented Pastor Skaggs with a proclamation declaring the day "The Rev. Victor Skaggs Day." The

pastor's sermon was a summary of all his sermons: "Since God is love, we should love God and one another, in attitudes, words, and actions."

After a bountiful fellowship dinner Douglas Wheeler sang "Our God Is In Control." A retirement celebration was held with Rev. Charles Bond of Shiloh as master of ceremonies. He revealed that Victor and Ardale would be reunited with one another (after 40 years) and with their children and grandchildren, in their new home in Wampsville,

N.Y. It is near our Verona church, which is one of the six or more churches that Pastor Skaggs served.

Greetings were read from Executive Secretary Dale Thorngate and our churches in North Loup, Dodge Center, Alfred Station, Verona, Shiloh, and Westerly. Many members and friends expressed love and appreciation of the Skaggs and best wishes for their retirement. Deacon Fred Bakker spoke on behalf of the Board of Deacons and Elders. □

## Ads Bring Results Polish SDBs Celebrate 50th In Denver

by John Bevis

The Seventh Day Baptist churches of Denver and Boulder, Colo., co-sponsored an ad in the Denver area edition of *TV Guide* along with the Church of God (Seventh Day).

The ad was intended to attract the attention of anyone interested in the Sabbath, and offered an alternative to the Seventh-day Adventist and Worldwide Church of God churches.

The Denver church received several inquiries and a family of four began to attend our services. In April, three were added to the church as a direct result of the ad.

The church continues to receive many inquiries and visits from those who have seen our ad in the yellow pages. The church plans additional ads in the future as we continue to make our presence known in this large metropolitan area. □

Polish Seventh Day Baptists are planning to celebrate their 50th anniversary of church organization on the weekend of July 16-17, 1983, in Warsaw.

B.K. Ciesielski, president of the church, has written: "We sing whole-heartedly God's praise, for our friends, for your kindness for the church in Poland. We are deeply grateful for your devotion,

work and kindness... In spite of general troubles in Poland we have a possibility of preaching the Gospel." □

## Pew Bibles Dedicated

Sixty new pew Bibles were dedicated April 16, 1983, at the Dodge Center, Minn., Seventh Day Baptist Church. The *New King James Version*, they were purchased with 1982 Lord's Acre money and dedicated to Pastor Charles Thorngate who began the Lord's Acre project in Dodge Center. □

## London Church Looks Toward Future

A report from Elder Albourne L. Peat of the Mill Yard Seventh Day Baptist Church of London, England says that the church is looking toward the future.

"As far as I can now see, in the near future, we will require some other building with a larger seating capacity," Peat reported.

Elder Peat also reports that he has performed a baptismal service in which, "three precious souls were immersed." Two others joined later making a total of five new members. □

## Religion in the News

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### Gandhi Gets NCC Award

The National Council of Churches' Film Awards Committee has selected *Gandhi* as the outstanding film of 1982. The selection, the committee reported, was based on the portrayal of a man of peace and non-violence. The film was honored as "one of the world's finest film biographies." □

### Corrie Ten Boom Dies At 91

Corrie ten Boom, 91, a best-selling Christian writer who was sent to a Nazi concentration camp in World War II for protecting Jews in occupied Holland, died April 15.

Her autobiographical book *The Hiding Place* was made into a movie in 1975. She wrote 18 books. □

### College Renews Church Relationship

Trinity College, Deerfield, Illinois, has returned to its former relationship with the Evangelical Free Church. The announcement was made with the appointment of Kenneth Kantzer, a former editor of *Christianity Today*, as the colleges' new president. The enrollment had dropped to 500 students from a high of 1,000 and the trustees had considered closing the college prior to the renewal of its church connection. □

### New Search For The Sacred

In a special feature, *U.S. News and World Report* finds evidence that religion is "increasing its influence in American life." The cover story reports that surveys are showing greater interest in

### Marshall Dies

The author of *A Man Called Peter* and other best-selling books is dead at the age of 68. Catherine Marshall came to national prominence as a writer of religious books with the life story of her husband, Dr. Peter Marshall. The book was on the New York Times best-seller list for 50 consecutive weeks, and was made into a movie in 1955. □

serious consideration of religious issues, and a "searching out of the sacred."

In addition to a trend toward small groups, seminars and prayer circles, the report found that religious books, cassette tapes and materials, are fast sellers in the 80s. Among the so-called main-line denominations, such as United Methodist, United Presbyterian and Episcopalian, there is a new emphasis on theological preaching and more personal themes. Albert C. Outler of Southern Methodist University calls it, "a new and unembarrassed stress on the spiritual requirements of the human soul." □

### Prayer Bills Introduced In Washington

Two bills relating to prayer in public schools have been reintroduced in the Senate.

Sen. Strom Thurmond (R-S.C.) has promised early action on President Reagan's proposed constitutional amendment on prayer in public schools. Thurmond is chairman of the Senate Judiciary Committee, which failed to take action on the proposal last year.

At the White House, meanwhile, a "Fact Sheet" on the proposed amendment reiterated a point made last year that "the selection of the particular circumstances for prayer would be left to the judgment of local communities based on a consideration of such factors as the preferences of parents, students, teachers, as well as other community interests." □

The second bill, introduced by Sen. Mark O. Hatfield (R-Ore.), is designed to prevent public school districts from discriminating against student-initiated, voluntary religious meetings by high school students.

A provision of the Hatfield legislation specifies that it is not meant to permit the government to influence the form or content of any prayer or religious activity or require student participation.

The bill, S.815, forbids any public secondary school that receives federal financial assistance and allows students to meet during non-instructional periods to discriminate against meetings of students on the basis of the content of the speech at such meetings. It also allows students to take school officials to federal court if such meetings are not permitted. □





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

## Hidden Art

Jane Mackintosh

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While in college, I was introduced to a book that has helped me define and refine my needs for creative expression. Last year I found the book again in a Christian book store and bought it to replace the copy I left with a friend in Jamaica when we returned to live in the United States. I believe this book is a delight for Christian homemakers, male and female. It is thought-provoking, challenging and very enjoyable.

*The Hidden Art of Homemaking*  
by Edith Schaeffer  
Pub. Tyndale House Publishers  
Wheaton, Ill.

Edith Schaeffer is the wife of the renowned Christian philosopher, author and speaker, Francis Schaeffer. They are the founders of the L'Abri Christian community in the Swiss Alps about which Mrs. Schaeffer wrote her first book entitled, *L'Abri*. Both books are a joy to read because of her ability to make her reader feel she is listening to a close friend share some personal insights about her discoveries in life.

*Hidden Art* deals with the importance of creativity in every Christian's life. Mrs. Schaeffer specifically discusses creativity in the home, though her challenge is to develop our creative nature in all areas of our lives. She writes:

...a Christian, above all people, should live artistically, aesthetically, and creatively. We are supposed to be representing the Creator who is there, and whom we acknowledge to be there. It is true that all men are created in the image of God, but Christians

are supposed to be conscious of that fact, and being conscious of it should recognize the importance of living artistically, aesthetically, and creatively, as creative creatures of the Creator. If we have been created in the image of an Artist, then we should look for expressions of artistry, and be sensitive to beauty, responsive to what has been created for our appreciation.

Does this mean that we should all drop everything to concentrate on trying to develop into great artists? No, of course not. But it does mean that we should consciously do something about

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**A Christian, above all people, should live artistically, aesthetically, and creatively.**

---

it. There should be a practical result of the realization that we have been created in the image of the Creator of beauty.

Edith Schaeffer continues by saying that the study of great art is wonderful, but that dreaming of what we can be as artists in the future only can make us miss the "hidden art" which we can experience in our everyday lives. She says, "I would define 'hidden art' as the art found in the ordinary areas of everyday life. Each person has, I believe, some talent which is unfulfilled in some hidden area of his being — a talent which could be

expressed and developed."

In chapters 3-14, Mrs. Schaeffer deals with experiences she has had with discovering "hidden art" in her life and others around her. Each chapter deals with a different subject. These subjects include music, painting, sculpturing, sketching, interior decoration, gardening, flower arrangements, food, writing, drama, creative recreation, clothing, integration, and environment.

My first real test of the inspiration of this book came when we moved to Jamaica. I found that furniture was limited as were our resources, so I was challenged by Mrs. Schaeffer's ideas of creating something from nothing. You wouldn't believe the things I found to make up our living room "suite". I walked around Crandall High School showing Doug the discarded things I wanted. There was a broken down old wooden slatted "couch" and chair that I found out the Lawtons had used 15 years before. They had been left outdoors at the school for some time and had certainly seen better days. Doug nailed them back together so they were semi-stable. I painted them and Mrs. Harley took me shopping where we were able to get four-inch foam cut to measure for the seats and backs of the couch and chair. We also found some striped upholstery material to cover the foam and I went home to my sewing machine. I also found an old wooden packing box storing some old soccer uniforms at the school. After putting them into a cabinet, the wooden packing box found new life with a paint job as our coffee table. We used some

wood from the crates our boxes of goods had come to Jamaica in as materials for our somewhat rocky end tables for the living room and a phone desk for the extra bedroom. Our living room suite was completed with a rocking chair that was already part of the "missionary house furnishing." The cane bottom of the rocking chair was disintegrating but a pillow cushion I made took care of that problem.

The interesting thing about that experience is that no one could have convinced me that I was in any way deprived. Rather, I felt others who had never had the experience of creating something from nothing were the ones who were deprived. I was thrilled with our creations and Doug was just as proud of them. I wouldn't have exchanged our living room suite for the most expensive, gorgeous one money could buy.

I look back at the pictures of that furniture now and giggle. We have come a long way financially since then, but the need to be creative, as Edith Schaeffer defines in this book, is still very much a part of me. I enjoy keeping this book close at hand to pick up and re-read a chapter when I have a spare moment. I would encourage every homemaker, male or female, married or single, to keep a copy on hand. It is a delight.

Have you read any good books lately or heard any great speakers who have inspired you? Please write down your thoughts and send them to me so we can get them into this column. My address is: Jane Mackintosh, 150 Bridgeport, Half Moon Bay, Calif., 94019. I look forward to hearing from you. □

□

## Some Teachings Of Jesus Are Hard To Understand

by Rev. Paul S. Burdick

Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I have said unto you, that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. Matt. 5:38, 39.

We must remember that the Old Testament and the New Testament were written for different purposes. The Old Testament was written to choose a nation that would be faithful to God and worship him only. The New Testament was written to

### More evil only increases evil...

prove that "God loved the World," not just one nation. So Jesus' words reflect what attitude the Christian should show. Then we next ask, "How do we resist evil?" By more evil or by prayer? More evil only increases evil, and on and on until the whole world is filled with evil. But prayer does bring results...the conversion of the evil doer. As Jesus says in the next hard saying:

You have heard it said Thou shalt love thy neighbor and hate thine enemy. But I say unto you that ye love thy enemy. Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Matt. 5:43-44. □

Here again, the first purpose is to save, and not to destroy.

We also see the example of Jesus in treating the Samaritan city that would not receive them. The disciples wanted to bring down fire upon the city, but Jesus said, "The Son of Man came not to destroy men's lives but to save them."

These words were the inspiration of Mahatma Gandhi, who by prayer and non-violence brought about the freedom of India from the British rule. He loved the Sermon on the Mount. But when some asked Gandhi to become a Christian, he replied, "No, not until Christian people will follow the teachings of their Founder."

A follower and disciple of Gandhi was Martin Luther King, who won for black people their rights, using the same techniques.

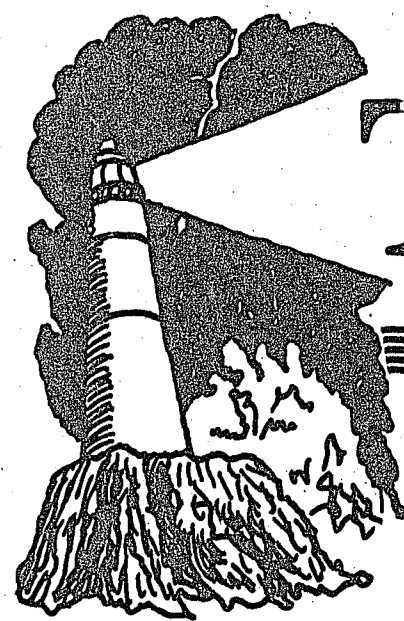
Peace, not war, can come only when people follow the teachings of Christ. □

Over 25 Seventh Day Baptist people have joined the SDB Peace Fellowship to pray and work for peace. K.D. Hurley, the president of Conference, has allowed the use of the auditorium right after the program on Tuesday evening, for prayers for peace. All who will stay may pray and talk for world peace.

Any who remember Horace Fletcher, and have followed his diet of Fletcherism, are invited to write Pastor Burdick and report their experience with it. His address is: Pastor Paul S. Burdick, 4 Shore Road, Waterford, CT 06385.

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# THE BEACON

For and by members of the Seventh Day Baptist Youth Fellowship

June 1983

## Life As A Teenage Christian

by Paula Davis

When I first became a Christian, I thought life would be a breeze. I was sure that knowing God would change my life greatly. I was right — He did make big changes in my life, but not right away. There was one problem with my philosophy. I wanted God to change my life, but I didn't want to help Him. Well, I was puzzled. Everyone was bragging about how wonderful God was and I couldn't see that He did so much. Finally, one year, I went to church camp, and they got talking about how the rock groups put back-masking on their albums (they tape words backwards promoting the devil). All week long, everyone would stand up and tell how they weren't going to listen to rock anymore, and every time someone did, I said to myself, "How dumb! How can anyone just stop something like that over such a little thing?"

Well, I went home, and a funny thing happened. All of a sudden, I just couldn't listen to rock music. Whenever someone turned on the radio to rock, I couldn't listen. All of a sudden, it became a bunch of noise. This started me thinking. If something like this could change so quickly, what other things could I have been missing out on? I soon found out.

The summer following the back-masking incident, I joined The Power Company. Power Company is a religious singing group which gets its name from Acts 1:8. Every year, Power Company puts together a cantata and presents it at many different churches in the area. This year, we're doing a cantata called "Free to be What God Has Planned for Me."

When I first joined, I wasn't sure what to expect. I soon found out that everyone in the group was there to help. Throughout this whole year, no matter what happened, someone was

there, either to share in my joy, or to help me with my problems.

Another thing I was surprised at was how much my whole life was changed through Power Company. I found it easier to deal with my problems as well as learning how to help others. Looking back on the past year, I see myself growing with God. I went through knee surgery, the loss of a grandmother, and many small problems, and I know it wouldn't have been as easy without God's help.

I don't know if you have a youth group like Power Company in your area, but if you do, I urge you to join. If not, why not get something started? You don't have to sing, but having a group to rejoice with, or to ask prayers from, is so nice. Church is great, but are you a Christian all week, or just on Sabbaths?

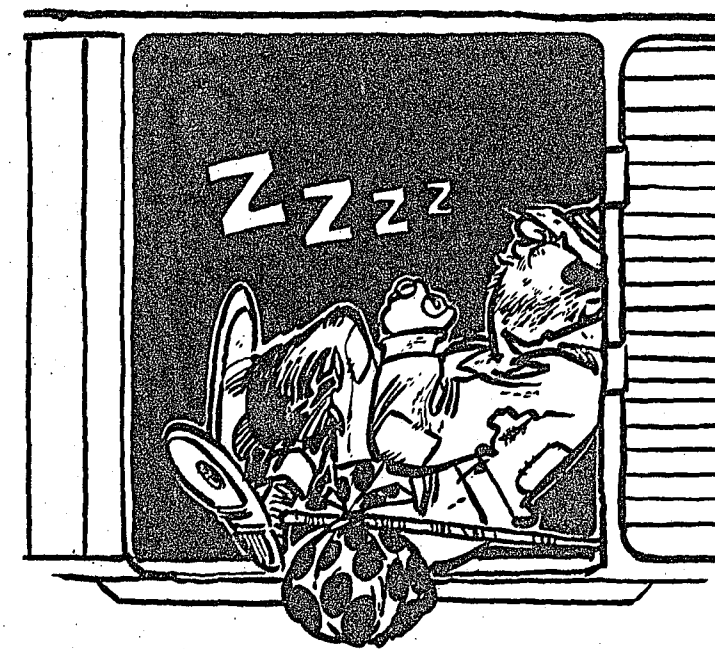
There's nothing like a group of Christians your own age to lift your spirits when you're down — or up! □

This issue of *The Beacon* prepared by members of the Verona, N.Y., SDB Youth Fellowship. □

## Success

Luke 12:16-21; 16:19-25  
by Joan Davis

What is "success"? Each person has his own idea of what success is, but in the end, most people relate it to the amount of material possessions a person has. Some other people feel it is only a matter of spiritual growth. Both are correct, but only to a certain extent. Not only should we strive for achievement in a Christian aspect, but Christ encourages us to be, and do, our best. Does your view of success reflect God's values, or something different? □



Laziness brings on deep sleep, and the shiftless man goes hungry.

Proverbs 19:15 NIV

## Hey Kids!

Do you have suggestions, articles, artwork or photographs for *The Beacon*?

Send submissions to:

Youth Ministries Committee  
Board of Christian Education  
15 South Main Street  
Alfred, NY 14802

## A Summer Adventure

by Joan Davis

Each year around this time, several youths from the entire country meet in the mountains of Colorado to be trained for the Summer Christian Service Corps. Many of the faces seen are quickly recognized from previous years' teams. Others, though, are new faces but readily accepted into the family of SCSCers. They come from all places and all walks of life to be rigorously trained, in a very short time, for their project for the entire summer.

When the training is over, the group is divided into several teams which are sent to churches across the United States. Each individual has his own picture of what his duties will be, and what his surroundings will be like. Many of them are in for a big surprise. They may be disappointed by their first impressions of the place, but quickly forget and begin thinking of why they were sent there. Only then can they accomplish their set goals in SCSC.

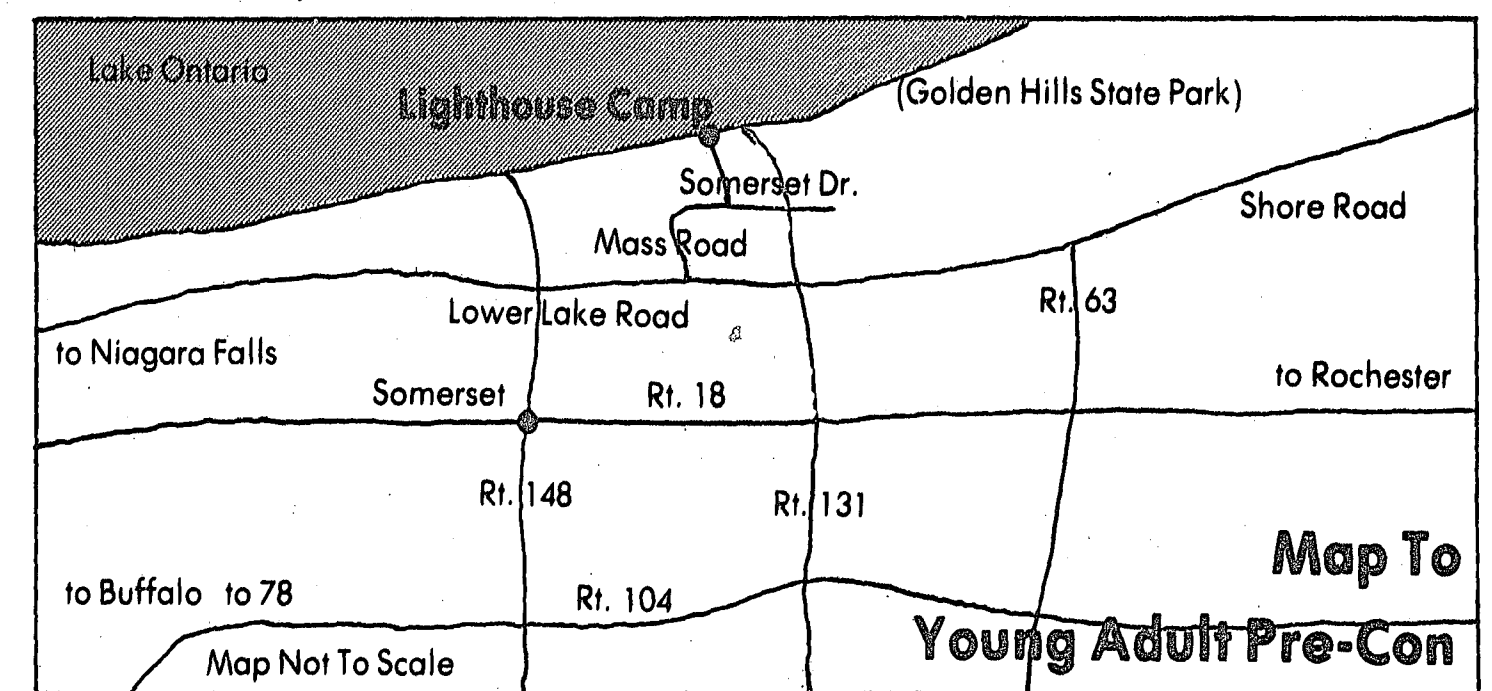
The duties of an SCSCer are numerous. Their first and most important duty is to spread their belief in God in a very short time. It may sound difficult to do this, but as many of the veterans say, it can be done.

As their assignment draws to a close, they may remember the pain of building a fence along the side of a mountain during the hottest months of the year, and the satisfaction that came when they saw their work completed. They might remember the shyness they felt as they had to get up in front of an entire church congregation and give their testimony, and the feeling they got when someone accepted Christ because of that testimony. They might remember the first week of Vacation Bible School or Junior Camp, when they were put in charge of "millions of darling children" and the proud feeling they had when it was over. They might remember the first day of their project, when they were sent to a strange place with a virtual stranger for the entire summer, and now having a new home and a new best friend.

They also might remember their

feelings as they wondered if SCSC was the right thing for them, and the positive feeling they had when they realized it was the best thing they had ever done.

Overall, SCSC is a greatly rewarding experience. At times one might question if SCSC is really worth it but, in the end, there is no question. The growth in Christ that a member has cannot be expressed enough. We all wish this years' team the best of luck. We will be remembering you all in our prayers, and looking forward to hearing about your adventures. □



## Conference!

by Joan Davis

Do you remember Conference in 1976 in Houghton, New York? That was the year of the Bicentennial Pageant. Everyone from denominational leaders to mere infants dressed in the Revolutionary theme. Women were seen in long dresses and bonnets, while men were seen in short pants and powdered white wigs! And we all looked forward to Conference again in Houghton in 1978, and the new sports facilities.

Two years later, 1978, Conference was, indeed, in Houghton. The theme was Bearing the Fruit. Do you remember when the Associated Conferences presented "Music Machine"? What about the Houghton 5, the all night party, the trip to Letchworth State Park, and the homemade ice cream party (and the BIG mix-up with the freezer parts!)? And we all looked forward to Conference again in

## books!

Landorf, Joyce. *Joseph*

Landorf, 1979, 314 pages

A novel that tells the story of Joseph through the five women in his life. The story begins with Joseph the boy with amazing dreams and develops to the time when he became the Prime Minister of Egypt. Based on Genesis, Chapters 29 to 45. □

Houghton in 1983, and the new sports facilities.

This year Conference will be in Houghton, once again. The theme will be Proclaim the Word. There will be loads of activities to guarantee fun and fellowship, BUT, you can't experience it if you're not there! Plan on coming to New York in August and attending Pre-Con and Conference. Oh..., this year the sports facilities are complete! □

The candidates for officers for 1983-84 for the National Youth Fellowship are from the Albion-Milton, Wis., area.

President: Matthew Olson  
Vice Pres: Ellen Green  
Secretary: Peggy Saunders  
Advisor: Barbara Saunders  
(Mrs. Herb Saunders)  
Treasurer: Laura Hess



by Janet Thorngate

## 50th Anniversary For Daytona Beach SDBs

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New lettering on the front of the 50-year-old Daytona Beach church building lets passers-by know that Seventh Day Baptists meet here.

Annual homecoming weekend at the Daytona Beach church drew lots of friends and non-resident members, many of whom are involved in the church's new extension groups now meeting in four other Florida cities. During the Sabbath afternoon historical program the congregation celebrated the 50th anniversary of the present church building. The weekend's theme, "Our Church Proclaiming the Word of God," was integrated into a dedication service for several articles of furniture and electronic equipment recently given to the church.

Pastor Kenneth Van Horn led in the Friday evening vespers and Sabbath worship. Executive Secretary Dale Thorngate brought the morning message — "Building on Our Heritage — Rocks and Stones." A men's chorus directed

by Kenneth Camenga opened the afternoon program of focus on past, present, and future ministries of the church.

Among the items of furniture

**Today the church continues to grow with a number of recent new members from the Daytona area.**

and equipment dedicated was a historical cabinet constructed, installed and given by its maker to the honor of Rev. Marion C. Van Horn, Pastor Emeritus. "Pastor Van," as he is still called, was able to be there to show

transparencies of the original architect's drawings and plans for the building, noting the changes from the original \$9,000 plan to the simpler and less ornate design the church felt it could afford. The final cost when the building was completed in 1933 was \$4,500.

A larger fellowship hall than originally planned was added some years later. The furniture recently built by one of the church's new members includes table and storage cabinets in the kitchen and hall, tract and literature tables and storage at the back of the sanctuary, and cabinets for the public address and tape recording equipment — all of it dedicated to "proclaiming God's Word everywhere, here and far." A slide show prepared by Erma Van Horn focused on activities and people from the



Daytona releases its pastor, Rev. Kenneth Van Horn, to travel monthly the 300 miles to meet with the Miami Fellowship.

church family scrapbook, and letters were read from friends who could not attend.

An evening social time and the traditional chicken barbeque and picnic on Sunday completed the weekend.

### A Bit of History

"A Bit of History" prepared by "Pastor Van" for the church newsletter tells more about what went into the church building. Pastor at the time the church was built was Rev. Elizabeth F. Randolph. The church was meeting for worship in Dr. M. Josie Rogers' beach house. A challenge was given: "Are there 10 people who will contribute \$100 each?" At once three volunteered to give. Then one of the three accepted the challenge to find the other seven. The second began work on a constitution and

by-laws. The third began work on drawings and plans for the new church building.

Very soon the \$1,000 had been subscribed, the documents drawn up and agreed upon, the new church organized, the lot purchased. All this in less than four months. As early as 1923, however, the group had begun to employ a pastor during the winter months when many tourists were with them from the north. Portions of the Sabbath School collection were laid aside for several years for the "New Church Fund."

Pastor Elizabeth Randolph's challenge to the people included more than a building: "Are there 10 members in the Seventh Day Baptist Church who will bond themselves together with prayer and faith in God's leading who will seek out at least 10 hungry souls in and around Daytona Beach and Holly Hill and bring them into the faith and fellowship of God's Holy Sabbath?"

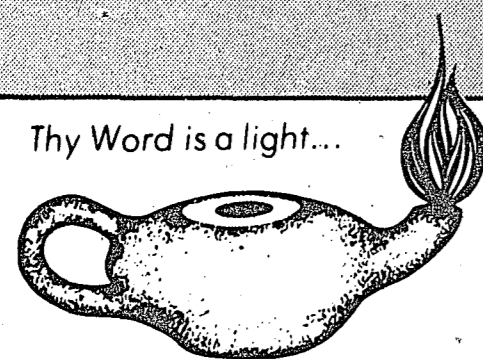
Today the church continues to grow with a number of recent

new members from the Daytona area. Pastor Ken's homecoming challenge was for future outreach. Much excitement is generated by the new extension groups. The church releases Rev. Kenneth Van Horn once a month to travel the 300 miles to meet with the newly organized fellowship in Miami. Alcott and Jasmine Lynch of West Palm Beach are its leaders. With an encouragement visit from Rev. Leon and Iris Maltby of Daytona, several "winter visitor" couples in Dade City have begun holding Sabbath School in their homes. On the Gulf coast two other groups have recently begun meeting. One is in Bradenton, on the south side of Tampa Bay, where weekly Sabbath services are held in the home of Howard and Martha Scull or of Betty Furniss. Farther south, in Punta Gorda, north of Fort Myers, a group now meets monthly in the home of Randolph Webb. Dr. and Mrs. Keith David meet with these groups, which hope to have services together perhaps once a quarter. □

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Thy Word is a light...



## Board of Christian Education

Mrs. Mary Clare

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### Does Your Church Welcome Singles?

Many Seventh Day Baptist churches have in their congregations single persons who have never married and singles who are alone because of divorce or death of a mate. There are also those who are technically single because their spouse is unable or unwilling to participate in the life of the Christian community. Persons in each of these groups have special needs which should be recognized by the church.

Special attention should be given to the single parent who has the responsibility of rearing one or more children. A part of their task is to build for themselves and their children lives that are physically, socially and religiously sound. Awareness of single parent families and the

#### Teachers' Mini-lab Summer Music

Summer is a special time for children. It is a time for long days of freedom from school and the tedium of routine. However, it is not long before the joy of freedom gives way to boredom of "nothing to do" after the Camp, Vacation Bible School or Bible Clubs have closed.

Music is a good remedy for the monotony of long hours of unstructured activity at the end of summer before school begins again. The Board of Christian Education Inc. has on file three musicals which may be used with any size group of children. At the end of one or two weeks of practice, there may be the fun and excitement of producing a program for parents and friends.

*The Music Machine* has corre-

problems they face is not enough.

Planners of congregational life must shape programs and activities to affirm all parents and all families (one is a family, too). Parents and children, in every kind of family, need to feel God's concern through the life-enhancing support of a religious community. All families have the potential for enriching the life of the congregation as a whole.

Look at your program. Can everyone be comfortable in most of your activities?

Mother-daughter dinners may make the motherless girl, or childless mother, feel left out. Just assigning a girl to a mother may not make them feel comfortable if they do not know each other before the dinner.

lating lessons based on the *Fruits of the Spirit*. The basis of the musical is a trip through "Agape-land" in which a "Music Machine" exists. Whatever you put into it—a song comes out. If you put in a whistle, the *Whistle Song* comes out; when a verse from Galatians 5:22, 23 about fruits of the spirit is put in, a song comes out about each fruit.

*Sir Oliver's Song* is based on the Ten Commandments. In addition to the score which is designed to be a musical, there are lessons which may be used to reinforce the principles expressed in Exodus 20.

*Bullfrogs and Butterflies* is concerned with relationships: relationships with friends, parents and God. It will help students to

Cont. to page 29

Award nights for activities by boys and their dads may be difficult if the father is no longer part of the family.

"Couples" clubs make singles feel uncomfortable even if they are invited.

Family outings may be painful for broken families. Such occasions could be for Sabbath School, church or class groups.

Meetings should be scheduled so that singles can attend. It is sometimes difficult because working singles cannot meet in the daytime, older persons do not like to go out at night, and single parents find it difficult to leave children. Not everyone can always be accommodated but meeting times can be varied or programs repeated. No group should always be eliminated.

Singles want to do their share but they must frequently do alone what couples usually do together. Requests for their services should be realistic. Having to ask for help from someone of the opposite sex is often embarrassing and gives a feeling of incompetence.

As needs are identified, ways should be set up to meet them through the clergy, groups or individuals who offer friendship and help. □

#### Correction:

Associated Conference Staff  
Afternoon Activities  
Junior-Junior High Recreation  
Christine Boyd Thorngate  
Senior High Recreation  
Roger Gardner

The Sabbath Recorder

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### Helping Hand Preview

The September, October, November quarter of *The Helping Hand* is a special issue devoted to a study of basic *Seventh Day Baptist Beliefs*.

As Seventh Day Baptists we need to be able to state clearly the truth for which we stand. We need to be able to verify our position and open our minds to new light that may break forth from God's Word as we approach it in this context.

"Since this quarter's lessons are Bible studies in basic Christian beliefs, they reflect the premise in which we join the great body of Baptist churches that the Bible is the authority in matters of faith. The lessons reflect the concern of Seventh

#### Mini-lab

Cont. from page 28

more fully understand what Christ-like relationships are like. They will be motivated to develop these characteristics in their lives. These lessons may be learned through music and through lessons which are optional to the purpose of preparing a program to be presented for the general public.

Each of these musicals have been presented at General Conference and the tapes, words and music may be borrowed from the Board of Christian Education, Inc.

Music is one of the best ways to build a long-range program for people of any age. Why not use it to increase interest in your Christian Education outreach; if not this summer, then in the winter. □

Day Baptists that each individual shall be led to discover the truths of God for himself. They provide an opportunity for increasing knowledge and intensified faith."

It is particularly important for us as individuals to be able to state our beliefs concisely and accurately in language that can be understood by all. Our inability to communicate to others that which is very dear to us makes us ineffective Christian workers.

Since the form of our statement is dependent on our beliefs, it becomes essential that we thoughtfully and prayerfully study the Scriptural record and its implications for our day in order that we may develop that statement into accord with truth as we see it.

"This quarter we join together to restudy and renew our faith. We can achieve our purpose and serve our God only as we look for truth. Regardless of what it does to us or to our beliefs of the past, truth is our goal. This quarter's lessons are dedicated to the effort to know truth, the truth of God that shall make us free."

The above statements were quoted or adapted from the forward written by Rev. Victor Skaggs, president of General Conference, 1959-60. They were written as introduction to the first edition of *The Helping Hand* in which *Seventh Day Baptist Beliefs* were studied. Rev. Don Sanford wrote the original edition in 1960 and revised it in 1967.

Mrs. Ethel Dickinson and Rev. David Clarke revised the work

for the Summer, 1975 Quarter, which is the basis of this 1983 issue of *The Helping Hand*.

Three copies of the September-November Quarter of *The Helping Hand* will be sent each church. After reviewing the lessons, please consider the many ways they may be used in your church program: individual study, Sabbath School classes, Youth Fellowship study, camps and special groups. Such a study would bring a unifying force, uniting groups and Seventh Day Baptist churches in a richer fellowship with God and each other. □

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June 1983

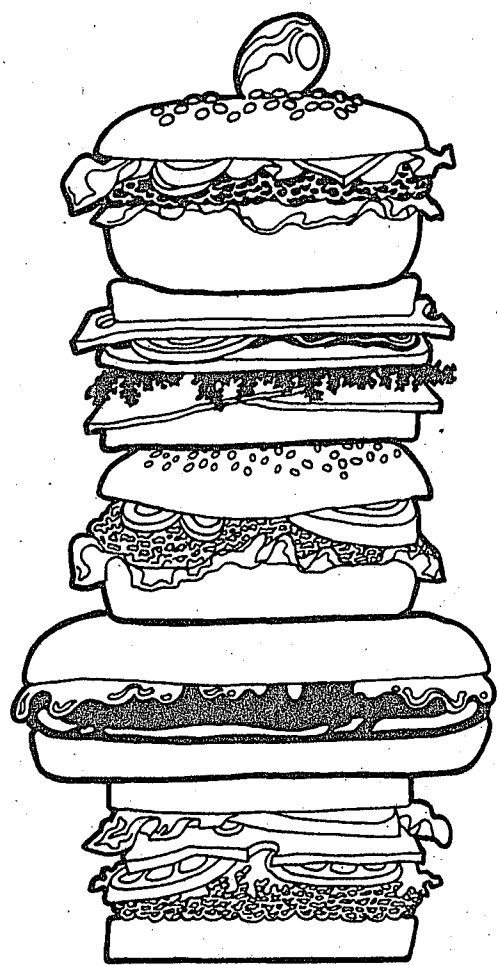


# «off center»

Life at the SDB Center  
by Leanne Lippincott

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## Man Does Not Live By Bread Alone



The dozen or so people who work here at the Center are conscientious, industrious, dedicated people who take their work and food seriously — not necessarily in that order.

A lot of the eating that goes on at the Center is done collectively on a regularly scheduled basis. This formal, highly organized and well attended gathering of minds and stomachs is commonly referred to as "break time."

Break time comes with a variety of options. There's your basic coffee, tea and chatter model, as well as the more sophisticated cake, coffee and conversation model.

However, one of the most popular models is the one known simply as the "let's stuff ourselves with donuts" break.

Many a time I've had to wade through ankle-deep mounds of powdered sugar just to reach the refrigerator at the far end of the lunch room.

Since we're basically a serious-minded bunch, break time at the Center is more than just a time to eat and talk; it's a time to eat and talk and celebrate.

What do we celebrate?  
Anything we can think of.

For instance, Scott and Jeanie Smith started a wonderful tradi-

tion of celebrating their son's birthday at the Center. So, every month when Aaron is one month older, we have a birthday party.

We also have a birthday celebration whenever any Center employee has a birthday, and we hold a belated birthday party whenever we've forgotten to hold an on-time birthday party. All of which means we hold a lot of birthday parties. In fact, my watch is always caked with frosting, and I'm amazed that the lunch room walls haven't been

permanently scorched by all those flaming candles.

Of course, we eat individually as well as collectively, sometimes alone and sometimes in a group. This individual and/or collective eating is commonly referred to as "lunch."

Since space doesn't permit a listing of each Center employee's eating habits, I'll mention only a few.

While I sit and guzzle caffeine-filled, sugar-clogged pop, Ivan FitzRandolph sips various flavors of vitamin-filled fruit juices. It's enough to make a junk food addict sick.

Speaking of sick, Ivan eats the softest, ripest, sickest looking bananas I've ever seen. It must have something to do with an accountant wanting to keep in the black.

Dale and Janet Thorngate are two more people with disgustingly healthy eating habits. They lunch on things like fresh fruit, yogurt and salt-free peanut butter. I usually just grab my bag of potato chips and crawl under the table.

When J. Paul Green eats lunch, I sit at the table. Watching Paul unwrap his sandwich is like watching Michelangelo unveil one of his paintings. They're masterpieces, pure and simple.

Although Paul's sandwiches vary from day to day, they often contain tomatoes, lettuce, cold cuts and cheese. Which only goes to show that man does not live by bread alone. □

The Sabbath Recorder

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## Accessions

### Ashaway, R.I.

By Baptism:  
Gary Marsh

By Testimony:  
Amir Amiri  
Gloria Amiri  
Shari Davis  
Leon Nieb

### Dallas/Ft. Worth, Texas

Dennis Palmer, Pastor

By Baptism:  
Mike Wilson

### Plainfield, N.J.

Victor W. Skaggs, Pastor

By Testimony:  
Bernard Yurke

### Denver, Colo.

John D. Bevis, Pastor

By Baptism:  
Julie Amiri  
Gregory Cox  
Cathleen Davis  
Stephanie Davis  
Kara Hansen

### Salem, W. Va.

Melvin G. Nida, Pastor

By Baptism:  
Stephen David Rogers  
Angela Arleen Smith

## Marriages

**McCorkle-Ryan.**--Steven Jay McCorkle, son of Mrs. Mildred McCorkle of Seattle, Wash., and Tina Marie Ryan, daughter of Mrs. Joy B. Hicks of Puyallup, Wash., were united in marriage on March 26, 1983, at Tacoma, Wash.

**Knutsen-Williams.**--Mark L. Knutsen, son of Mr. and Mrs. Kenneth Knutsen of Loveland, Colo., and Bonnie L. Williams, daughter of Mr. and Mrs. Orville Williams of Verona, N.Y., were united in marriage on April 22, 1983, in the Denver Seventh Day Baptist Church by Pastor John D. Bevis.

## Obituaries

**Coop.**--Bessie M. Coop, a native of Nebraska, died on February 8, 1983.

Memorial services were conducted by Rev. H.W. Mitschke in the chapel of Greenwood Mortuary, San Diego, Calif., on February 11, 1983.

**Brown.**--Joseph S. Brown of Jamaica, West Indies, died March 3, 1983, in Jamaica at the age of 86.

A deacon of the Luna SDB Church, Deacon Brown was born September 8, 1896, and attended the Ebenezer and Lawrence Tavern primary schools.

In his early twenties, he went to Cuba where he spent seven years. On returning to Jamaica, he occupied himself as a farmer, but later returned to Cuba. On his final return, he settled down as a farmer.

In 1922, he married Ella Agatha Thompson. To the union were added four children, two sons and two daughters. In April, 1932, Ella went to be with the Lord and Deacon Brown, who continued serving in the church, was united in wedlock with Linnette Coombs on January 15, 1936.

Deacon Brown served as a Sabbath School teacher, Superintendent of Sabbath School, president of the then Christian Endeavor (Youth Fellowship) and local preacher. In 1939, he became the first ordained deacon of the church, later becoming leader of the church — a position he held for 25 years. He also became an honorary member of all committees of the church until his death. Deacon Brown was regarded as belonging to the community. Affectionately known as "Parish," he was friend, helper and counselor to young and old alike.

Survivors include his wife, Linnette; two sons, Martin and

Leonard; two daughters, Amy Thomas and Clara Thompson; five grandchildren, and great-grandchildren.

Funeral services were held in the Luna SDB Church with Pastor Roberts officiating. Interment was in the family plot.

SAT

**Orr.**--Dora Ellen Orr died March 15, 1983, in Loma Linda, Calif., at the age of 91. She was born on December 20, 1892, in Clear View, Iowa, the daughter of James and Minnie Liblen.

She was married to Harold L. Orr in 1914, and after living in Cortez and Yellowjacket, Colo., they moved to Southern California. They purchased property in Loma Linda and built the home that she lived in for the rest of her life.

In addition to her being blessed with six children, 14 grandchildren, and 28 great-grandchildren, her love for children led her to care for more than 100 children in her home, furnishing both day care and a foster home for many.

Through the years, she dedicated her life to helping others, sharing the love of Christ, and often spending hard earned money helping someone else in need.

Survivors include four sons, Earl, Louis, Kenneth, and Floyd; two daughters, Ruth Schafer and Mildred Stanberry; 14 grandchildren, 28 great-grandchildren, and a host of friends.

Funeral services were conducted by her pastor, Alton L. Wheeler, with interment in the Montecito Memorial Park near Loma Linda.

ALW

June 1983



## Obituaries Cont.

**Hess.**--Miriam Davis Hess died March 3, 1983, in Rochester, Minn., at the age of 77. She was born March 18, 1905, in Salem, W. Va., the daughter of the late Earl W. and Candace Lowther Davis.

Mrs. Hess was a graduate of Salem Academy, did graduate work at West Virginia University, and for many years was employed as a teacher of library science at Harrisville, W. Va.

She was preceded in death by her husband, Orus C. Hess, in 1956, and by her sister, Leah Davis, in 1980. Survivors include her daughter, Mrs. Rachel Ann Hagenbuch, Rochester, Minn.; two sisters, Miss Candace Davis, Salem, and Mrs. Eleanor Horner, Pine Beach, N.J.; three grandchildren and one great-grandson.

She was a member of the Salem Seventh Day Baptist Church, and her funeral was conducted by Pastor Melvin G. Nida.

MGN

**LaMont.**--Margaret LaMont died March 5, 1983, at the age of 92. She was born January 6, 1891, in Nunda, N.Y., the daughter of Edward and Hannah Smith LaMont.

Miss LaMont later moved to Alfred, N.Y., where she graduated with honors from Alfred University. She continued her education at Milton College while living in Milton, Wis., with her mother, afterwards settling at Nortonville, Kan. She lived a quiet life in Nortonville, where she contributed much to her church and her neighbors through her poetry.

She was a member of the Nortonville Seventh Day Baptist Church until her passing. Funeral services were conducted by her pastor, Edgar Wheeler.

EFW

**Merchant.**--Claire N. Merchant died March 8, 1983, in Community Hospital where he was a patient two weeks. He was born September 28, 1913, in Battle Creek, Mich.

Claire, who owned and operated the Green Arrow Gem Shop at his home about 30 years, attended Albion College and graduated from the former B.C. College. He was in the Army Air Cadets Corp. before World War II, and early in the war was a pilot for the Royal Canadian and Royal Air Force in England. After the United States entered the war, he was transferred to the U.S. Navy as a pilot until the war ended. He was discharged with the rank of lieutenant junior grade.

After the war he was employed by the Merchant Lumber Co., by Swonks Florists and, for a time, as a chemist with the Battle Creek Food Co. He joined the research department of the General Foods Corp. in 1948, first as a control chemist. He retired after 30 years of service in the research department.

He was a member and a deacon in the Seventh Day Baptist Church, formerly a church trustee and treasurer, and taught a Sabbath School class. He also served as a Scout volunteer, a member of F and AM Lodge 2, Knights Templar, the Order of the Eastern Star, Capt. Oscar Brady American Legion Post, the American Association of Retired Persons and the 25 year Post

Club.

Survivors include his wife, the former Marilyn L. Moulton of Battle Creek; two daughters, Mrs. Michael (Suzanne) Phillips of LaJolla, Calif., and Pamela J. Townsend of Pasadena, Calif.; and a sister, Mrs. Wilburn (Alice) Rowe of Battle Creek.

Services were held from the Farley Funeral Home with the Rev. S. Kenneth Davis of the Seventh Day Baptist Church and United War Veterans Council officiating. Interment was in Ft. Custer National Cemetery.

SKD

**Thayer.**--A. Warner Thayer of Durhamville, N.Y., died April 2, 1983, at home after a brief illness at the age of 92.

He was born on September 12, 1890, in Durhamville, the son of Arthur and Ida Warner Thayer. He married Beatrice Williams December 25, 1914, in Glen Gardner, N.J. She died February 28, 1975.

A self-employed dairy farmer until his retirement in 1955, Mr. Thayer was a member of the Verona Seventh Day Baptist Church. He was also a member of the Oneida County Farm Bureau for many years.

He is survived by a son, Arthur W., at home and Syracuse, N.Y.

Funeral services were conducted by Rev. Russell G. Johnson at the Fiore Funeral Home, Oneida, N.Y., on April 5, 1983. Burial was in Rathbunville Cemetery.

RGJ

**Tappan.**--Ruth Tappan died April 18, 1983, at the Burcham Hills Retirement Center in East Lansing, Mich., at the age of 98. She was born on August 10, 1884, the daughter of Frank and Flora Tappan.

A native of Dodge Center, Minn., she came to Battle Creek, Mich., in 1913 to attend the old Battle Creek Sanitarium School of Nursing. After her graduation in 1916, she remained at the sanitarium for two years as a surgical nurse and then practiced nursing for a year in Yale, Okla. She later took public health nurse training at the University of Michigan with graduate work at Harvard and Northwestern Universities. She began her public health nursing career in Detroit before joining the W.K. Kellogg Foundation in its founding year, 1930, as a staff nurse.

After eight years there, she joined the Calhoun County Health Department where she worked for 21 years, retiring in 1959. She was known for her tactful aid to families in need, often collecting clothing for children.

Ruth received several honors for work with crippled children and was executive vice president of the Michigan Society for Crippled Children and Adults for several years. She was a member of several local, district and state nursing associations, secretary of the Red Cross Nursing Service and had charge of Red Cross nurse recruitment in 14 counties during World War II.

She was also past president of the Altrusa Club of Battle Creek and served on its nursery board. She was a Battle Creek Child's Guidance Clinic board member, a member of the Circulus Club and the Seventh Day Baptist Church.

Services were held at the Farley-Estes Funeral Home in Battle Creek with the Rev. S. Kenneth Davis officiating. Interment was in Memorial Park Cemetery.

SKD

## Births

**Palermo.**--A son, Nicholas Yano, was born to Joseph and Jay (Van Horn) Palermo of Omaha, Neb., on August 24, 1982.

**Kuzma.**--A son, Michael George, was born to Mark and Joni (Goodrich) Kuzma of Grand Island, Neb., on September 20, 1982.

**Waskowiak.**--A daughter, Grayce Ann, was born to Dean and Brenda (Abel) Waskowiak of Longview, Texas, on October 12, 1982.

**Wheeler.**--A daughter, Hilah Marie, was born to Robert and Connie (Tilford) Wheeler of Ord, Neb., on October 26, 1982.

**McCullough.**--A daughter, Joanne Estelle, was born to Harold and Therese (Trede) McCullough of Palatke, Fla., on January 27, 1983.

**Sias.**--A daughter, Julia May, was born to Fred and Christine (Ayars) Sias of West Union, W. Va., on January 30, 1983.

**Soper.**--A son, Jonathan Matthew, was born to Ivan and Sue (Behrens) Soper of Taylor, Neb., on February 8, 1983.

**Marsh.**--A daughter, Johanna Eve, was born to Gary and Trina (Kenyon) Marsh of North Stonington, Conn., on February 10, 1983.

**Butler.**--A daughter, Crystal Joy, was born to Kevin and Janet (Davis) Butler of Columbus, Ohio, on February 21, 1983.

**Duncan.**--A daughter, Andrea Hope, was born to David and Lily Anna (Beebe) Duncan of Rome, Ga., on February 25, 1983.

**McAllister.**--A son, Andrew William, has been welcomed into the home of Stephen and Edna McAllister of South Plainfield, N.J. He was born on March 2, 1983.

**Venderlic.**--A son, Kirk Edward, was born to Dennis and Kristi (Spencer) Venderlic of St. Mary's, W. Va., on March 2, 1983.

**Barber.**--A son, Craig Michael, was born to Stephen and Diane (Fallon) Barber of East Hampton, Conn., on March 8, 1983.

**Warner.**--A son, Andrew Douglas, was born to Glenda and Doug Warner of Talbot, Tenn., on March 8, 1983.

**Davis.**--A daughter, Lydia Jean, was born to Dr. Paul and Duska (Goodson) Davis of Honolulu, Hawaii, on March 11, 1983.

**Barber.**--A son, Dallas Cole, was born to Brian and Michele (Stoekel) Barber of Dodge Center, Minn., on March 16, 1983.

**Ross.**--A daughter, Ivy Victoria, was born to Henry and Lynda (Yung) Ross of Riverside, Calif., on March 20, 1983.

**Falkenmeyer.**--A son, Joshua Lee, was born to Diane (Warner) and David Falkenmeyer of Verona, N.Y., on April 1, 1983.

**Thorpe.**--A daughter, Melissa Ann, was born to Walter and Ruth (Wheeler) Thorpe of Westerly, R.I., on April 5, 1983.

## Obituaries Cont.

**Palmiter.**--Frances Jean Palmiter died March 20, 1983, at the age of 55. She was born June 13, 1927, and had been a member of the Alfred Station Seventh Day Baptist Church for 27 years.

She recently received recognition for 28 years of service at Bethesda Hospital, North Hornell, N.Y., where she had served as a nurse and most recently as personnel director. She was a past matron and current treasurer of Kanakadea Chapter No. 626, Order of Eastern Star; a past grand chaplain of the New York State O.E.S.; and secretary-treasurer of Alfred-Almond Alumni Association.

Survivors include her husband, N. Keith; four daughters, Melody Dailey of Almond, N.Y., Karen Dries of Hornell, N.Y., Judith Burdick of LeRoy, N.Y., and Amy at home; a son, Kevin of Alfred Station, N.Y.; a sister, Mrs. Gerald Barnes of Almond; a brother, Gerald Hanks of Bradenton, Fla.; a foster brother, Leon Hanks of Almond; seven grandchildren and nieces and nephews.

A service was held March 23 at the Robertson Funeral Home in Hornell, with the Rev. Albert Rogers officiating.

## COM To Host Retreat

A post-conference retreat for theological students and their wives will be hosted at Camp Harley Sutton in Alfred Station, N.Y., Sunday, August 14 (4:00 p.m.) to Thursday, August 8 (1:00 p.m.). Pastors and their spouses are also invited to attend for a time of study, fellowship and relaxation.

Dean Paul Green outlines the program to include (1) Bible study led by Pastor Russ Johnson, (2) Discussion on home and family life led by Xenia Lee and Edgar Wheeler, (3) Study of some SDB beliefs led by the Dean and others, and (4) Reflections on General Conference and interaction with members of the Council on Ministry. Time will also be allotted for discussion of matters raised by participants. A small fee will be charged to cover cost of meals. (Pastors will soon receive pre-registration information.)



# Religious Freedom Is Not A Luxury

by T. B. Maston

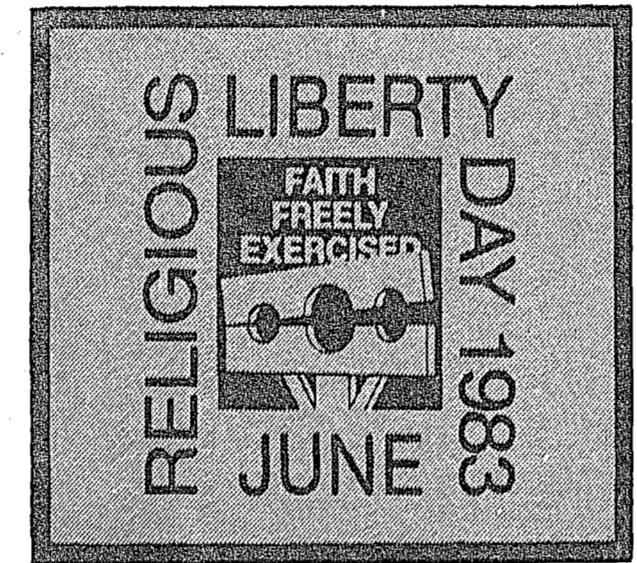
Many of us need to reexamine our heritage and become better acquainted with our background and early history. This should include the contributions of men such as Roger Williams and others of our forefathers. It was Williams, although he did not use the term "separation of church and state," who stated the position clearly and consistently. Among other things, he said, "God requires not a uniformity of Religion be enacted in any civil state." Also, in the *Bloody Tenet of Persecution* he, in a specific way, related enforced uniformity of religion to belief in the humanity of Jesus. He said, "An enforced uniformity of Religion throughout a Nation or civil state...denies...that Jesus Christ is come in the Flesh."

It may sound strange to us and it may be difficult for us to

**There should not be any coercion by church or state for uniformity.**

mediate or deny the basic nature of man created in the image of God. Also, as Williams suggested, such coercion for uniformity would deny the human nature of Jesus whose coming in the flesh freed men and women to make their own decisions and then to accept the responsibility for those decisions. The human nature of Jesus

understand. Once understood, however, we will see that it has real significance for us, real significance for an understanding of some trends more or less prevalent among us today. There is not or should not be any place for coercion in the area of the spiritual. There should not be any coercion by church or state for uniformity. Such coercion would



provides the basis of freedom of choice that man has. In turn, that freedom of choice means, among other things, that any coercion toward uniformity violates the basic nature of a person.

The incarnation gave us an opportunity to see God in action but Christ did not coerce, he only invited. Therefore the proclamation of the Gospel is predicated upon an uncoerced response. God still invited all to come to him through a faith commitment to Jesus Christ but he will not force his will upon anyone. Therefore, religious freedom to me is not a luxury that we can afford only when the times are good, but it is implicit in the nature of the Gospel itself.

It should be added that freedom carries with it heavy responsibility. First of all, there is responsibility to God, who is the Truth and the source of all truth. Also, freedom at times should be voluntarily surrendered or limited for the sake of the cause of Christ and for the good of others. In other words, freedom is not simply negative (freedom from) but more importantly, it is positive (freedom to do and be). Let Baptists beware of pressure to control and particularly of using or supporting coercion for uniformity by political power. □

An enforced uniformity of religion throughout a civil state confounds the civil and religious denies Christianity civility, and that Jesus Christ is come in the flesh.

Roger Williams  
The Bloody Tenet of Persecution

FAITH FREELY EXERCISED · RELIGIOUS LIBERTY DAY · JUNE 1983





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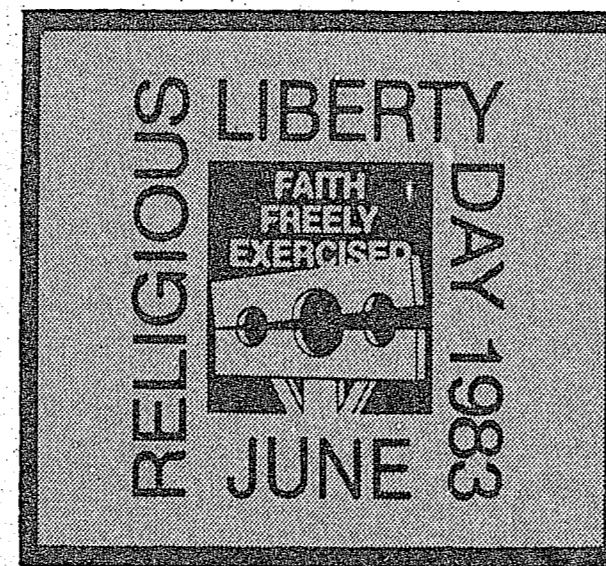
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Train a child in the way he  
should go, and when he is old  
he will not turn from it.

PROVERBS 22:6

July 1983

The Seventh Day Baptist

# Sabbath Recorder



A Visit To  
Sunshine  
Mountain