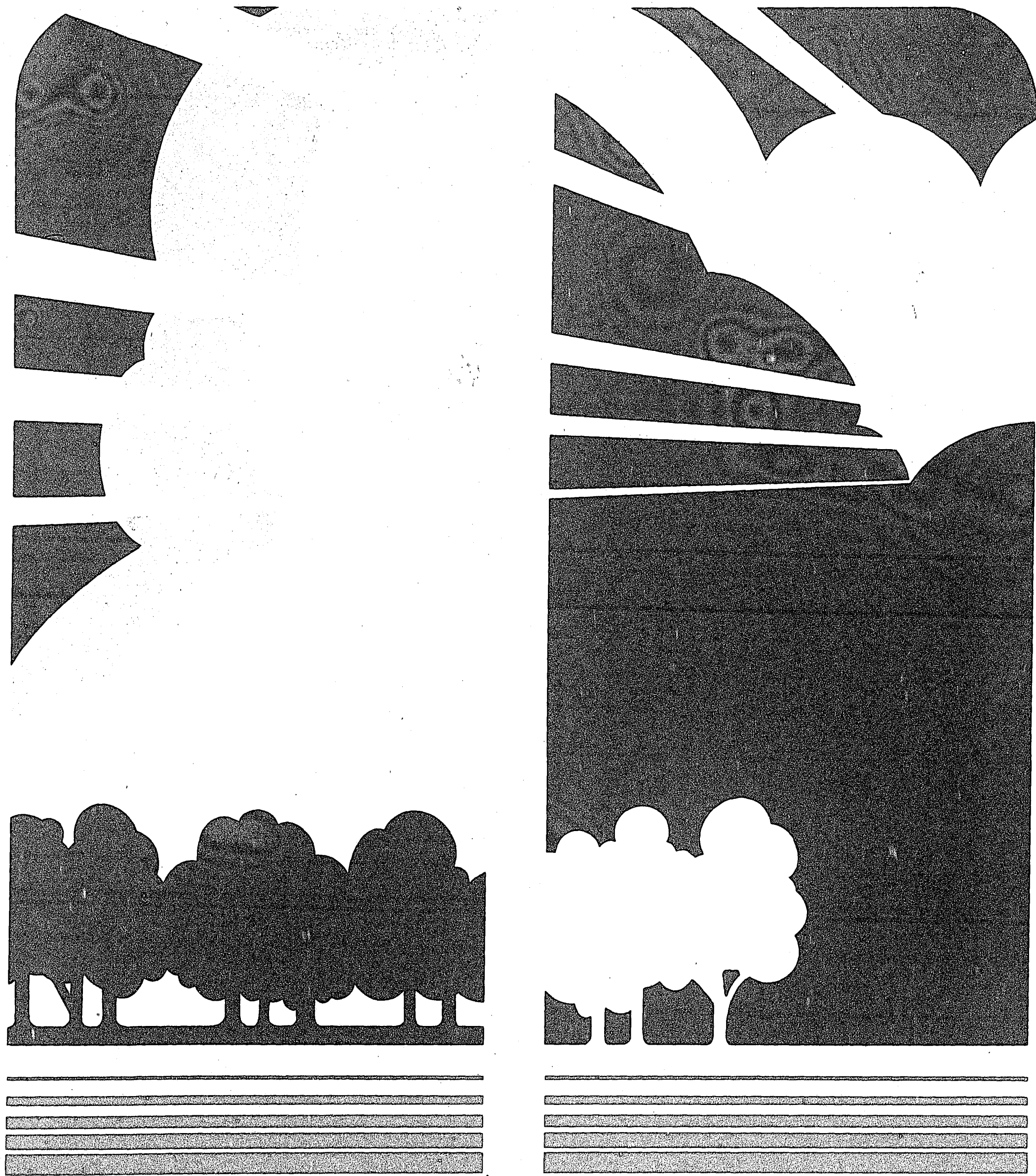


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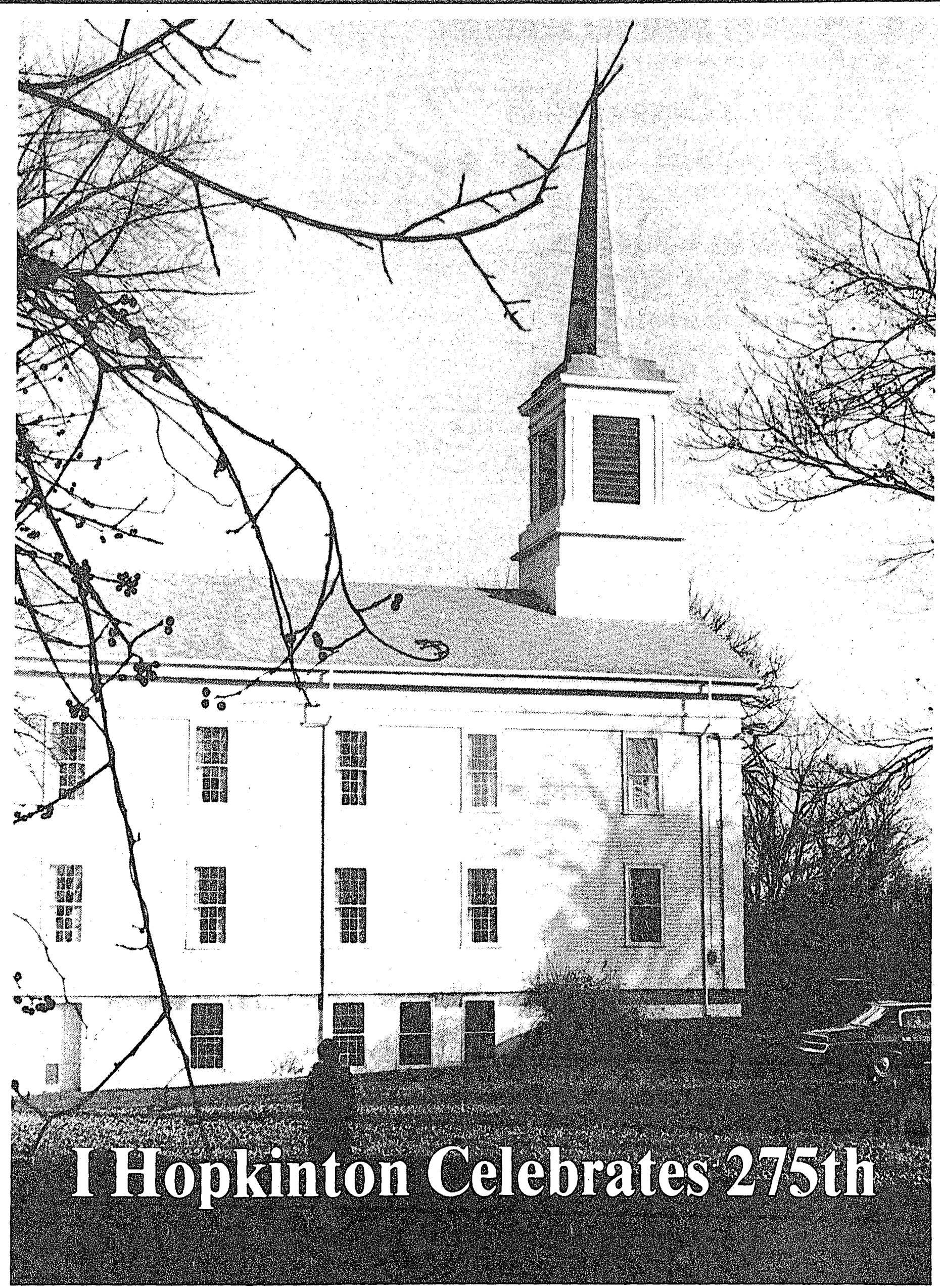
January 15, 1984

Material by the Board of Christian Education on page 15

January 1984

The Seventh Day Baptist

# Sabbath Recorder



I Hopkinton Celebrates 275th

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### Special Thanks To:

Leon R. Lawton

Executive Vice-President of the Seventh Day Baptist Missionary Society, for his work in preparing the special *Missions Emphasis* portions of this issue.

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Editor

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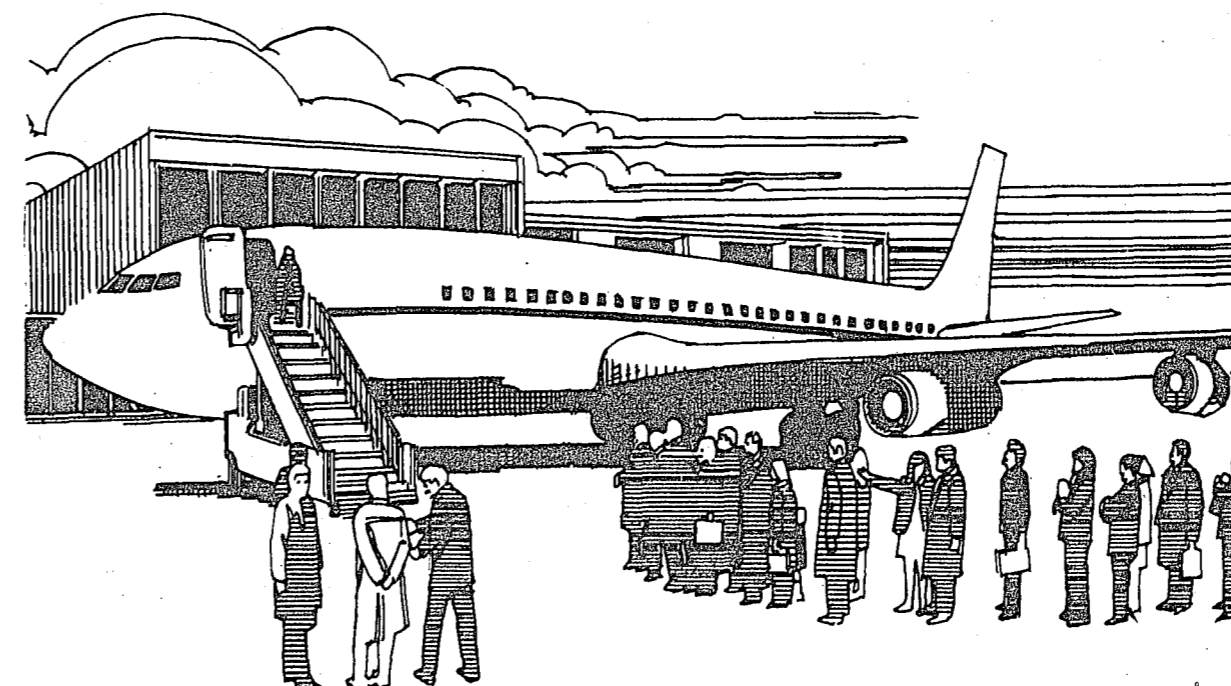
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*The Sabbath Recorder*

## The Spirit of Warmth



by John A. Conrod

"**D**EAR Lord, may Beth get her visa for Pakistan in the mail this afternoon. In Jesus' name, Amen." When Marie finished her prayer, she looked up into the eyes of the other missionary trainees seated around the breakfast table with her and knew that they were all in agreement with her prayer as they began to eat their breakfast of scrambled eggs, bacon, toast and cereal in the cafeteria of the Christian Service Corps Training Center located in the old campus buildings of the Washington Bible College just a few short blocks from the residence of the President of the United States.

Marie was studying Swahili with a tutor from the Kenya Embassy as well as taking courses in African culture, evangelism and other preparatory studies in anticipation to her serving as a missionary nurse in a Kenyan hospital.

Beth had already completed her training a couple of weeks earlier and the only reason she had not yet departed for Pakistan was the fact that although she had applied for a visa to work in Pakistan towards the beginning of her training, it had not

yet arrived in the mail and all of the trainees as well as the CSC staff were quite concerned.

We were all convinced that it was the will of the Lord for Beth to serve as a missionary in Pakistan. Her home church had commissioned her for this purpose. She was enthusiastic and competent in her studies. She had all the financial and spiritual support she would need. All the lights were green; all systems were go; all except one. We just couldn't understand why her visa was being held up for some reason. At each mealtime one of the staff members or missionary trainees would include in the prayer a request for Beth's belated visa. And each afternoon as the mail was sorted we would be disappointed to find that the mail did not contain a visa for Pakistan.

I had not yet had a turn to pray before one of the meals as I had just recently arrived at the center with my wife, Joyce and our two sons, Michael and Philip, to train for missionary service in the African nation of Malawi for the Seventh Day Baptist Missionary Society. However, that evening it would be my turn to offer the prayer for supper and I

knew it was expected to include the special request concerning Beth's visa. Having taken a number of courses in Theology before coming to the Christian Service Corps Training Center, I was well acquainted with many of the Biblical injunctions regarding how a person should pray. It seemed quite possible that we were not praying correctly. Jesus promised that if we asked anything according to his will, he would answer our requests. Each of our prayers were that Beth's visa would be in the next mail delivery, and with each mail delivery we ended up disappointed. We had been sure that our prayers were in accordance with God's will. Could we have been wrong? Could it be that God does not want Beth to go to Pakistan after all? All her train-

---

*All of Beth's training would be a waste if she were not to go to Pakistan.*

---

ing had been with that goal in mind. Her language studies in Urdu would only be good in Pakistan. All her cultural training was geared to the particular country. All of this would be a waste if she were not to go to Pakistan. No, we were sure that the Lord was still leading her to Pakistan. What then was the problem with our prayers?

I was still groping for guidance regarding how I should pray as we were preparing for the evening meal. I certainly wanted to pray according to God's will. It didn't seem right to ask for something

January 1984

that the Lord didn't want. And I didn't want to offer a prayer while my heart was filled with all kinds of doubts and questions because I knew that another of the Biblical injunctions for prayers was to ask in faith believing that God will answer our prayer requests. Before beginning an audible prayer I found myself praying silently, "Lord, show me how to pray. I don't know what to ask for and do so want to pray in your will and with a believing heart."

All of a sudden a very warm feeling came over me such as I have never felt before and seemed to completely surround me. Without thinking of what words I should use in my prayer, I began to pray aloud, "Lord, please show Beth what it is that you want her to do before she leaves for Pakistan."

Everyone at the dinner table was shocked! "You didn't pray that Beth's visa would arrive tomorrow!"

"Why did you pray that way, that's not how we agreed to pray!"

I was still feeling the cloud of warmth that surrounded me and I replied still without trying to form an answer in my mind — almost as if it were not my own reply. "The Lord has something special he wants Beth to do before she can leave for Pakistan. She will not leave until it is done."

"But you should have prayed that Beth's visa would be in tomorrow's mail," I was challenged. "What could be more important than that?"

"Beth's visa will not be in tomorrow's mail!" I replied adamantly. Why did I say that? I certainly wanted Beth to receive her visa. It wasn't like me to make such a bold statement. How could I know the visa wouldn't arrive the next day? I couldn't. Of course I couldn't! I really felt like I was put on the

spot. All of a sudden the warm feeling left me and I felt stranded out on a limb that was being sawed off. I tried to reason it out. I had been in theological arguments before. Even here at the Christian Service Corps the other trainees challenged my different belief that Christians should worship on Saturday, the seventh day of the week, instead of Sunday, because the Bible said that God's Sabbath was the seventh day of the week. But this situation was different. I couldn't see how I could defend my actions. What if the visa was in tomorrow's mail and I was proven wrong? Then my pride took hold. Don't worry, it seemed to say, the visa hadn't arrived in any of the past mailings. There wasn't much chance it would be there tomorrow either. I decided to sit tight even though the rest of the evening the atmosphere was somewhat tense.

I continued to do more thinking on what had happened. Why would I have received such a feeling? Could it actually be that the Lord wanted everyone to know that he did have something special for Beth to do before she left? Well, we would soon find out.

The rest of the week went as usual. Everyone else continued to pray for the visa just as they had before. The visa still fail-

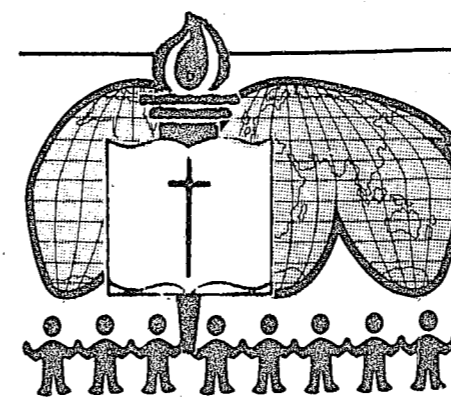
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On Friday Beth did receive a letter. Since she was still waiting to leave, her home church in New York state invited her to come home for the weekend to attend and participate in special services they were going to have. Beth mused, "Maybe this is what the Lord wants me to do before I leave for Pakistan."

But when Beth arrived home by bus for the week-end services, she became quite ill and wasn't able to attend any of the special functions. In fact she was still too ill on Sunday evening to catch her bus back to Washington, D.C., and had the extra discouraging realization that she couldn't possibly return in time to continue any of the training center activities on Monday. On Monday morning Beth did feel better and one of the church members called her to sympathize with her plight. Delighted to find her feeling improved, he asked, "Beth, would you like to fly down to Washington this morn-

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## Growing Together as the Body of Christ

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

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

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

From the *master plan* in Ephesians 4:11, we further learn that *body building* is achieved through committed and gifted leadership within the church. Through the Word of God, the pastor-teacher prepares God's people for the work of ministry. To increase his effectiveness, every leader needs to sharpen his tools by taking refresher courses in evangelism as well as education. *Quality* is job number one, not

only for Ford Motor Company and United Auto Workers but also for ministers of the gospel. I would urge every church and pastor to prayerfully consider the benefits of Evangelism Explosion Discipleship Training. Every church involved in the E. E. Discipleship program or other comparable *on-the-job* training will have its name listed on an *Honor Roll* and displayed at Conference in 1984. Throughout the year we desire to hear about your evangelistic thrust and effective follow-up ministry.

The biological concept of *growing* is important. The newborn infant soon becomes a child; the child rapidly grows into an adolescent; then he matures into a full-grown person. Jesus Christ is the ideal prototype of a mature man. Luke, the physician, care-

*We who believe on Christ as Savior and Lord are joined together with him as parts of a beautiful growing temple for God.*

fully measured Jesus' growth — mentally, spiritually, socially, as well as physically. Let us daily model our lives after him! He serves as both the model and the goal in Christian maturity. *Body building* has Christ-likeness as its goal!

With the rapid deterioration of marriages and the constant break-up of the family, we must now focus our ministry on building up

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We who believe on Christ as Savior and Lord are joined together with him as parts of a beautiful growing temple for God. Glancing at chapter two (verses 20-22) we glean this truth:

*And in him you too are being built together to become a dwelling in which God lives by his Spirit (NIV).*

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

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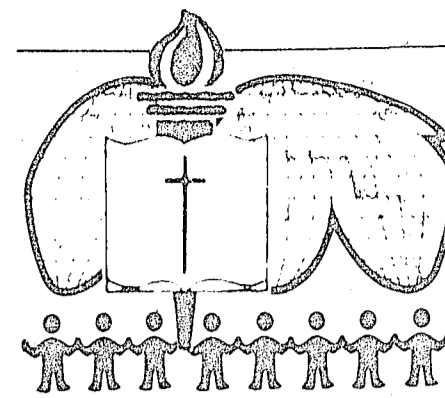
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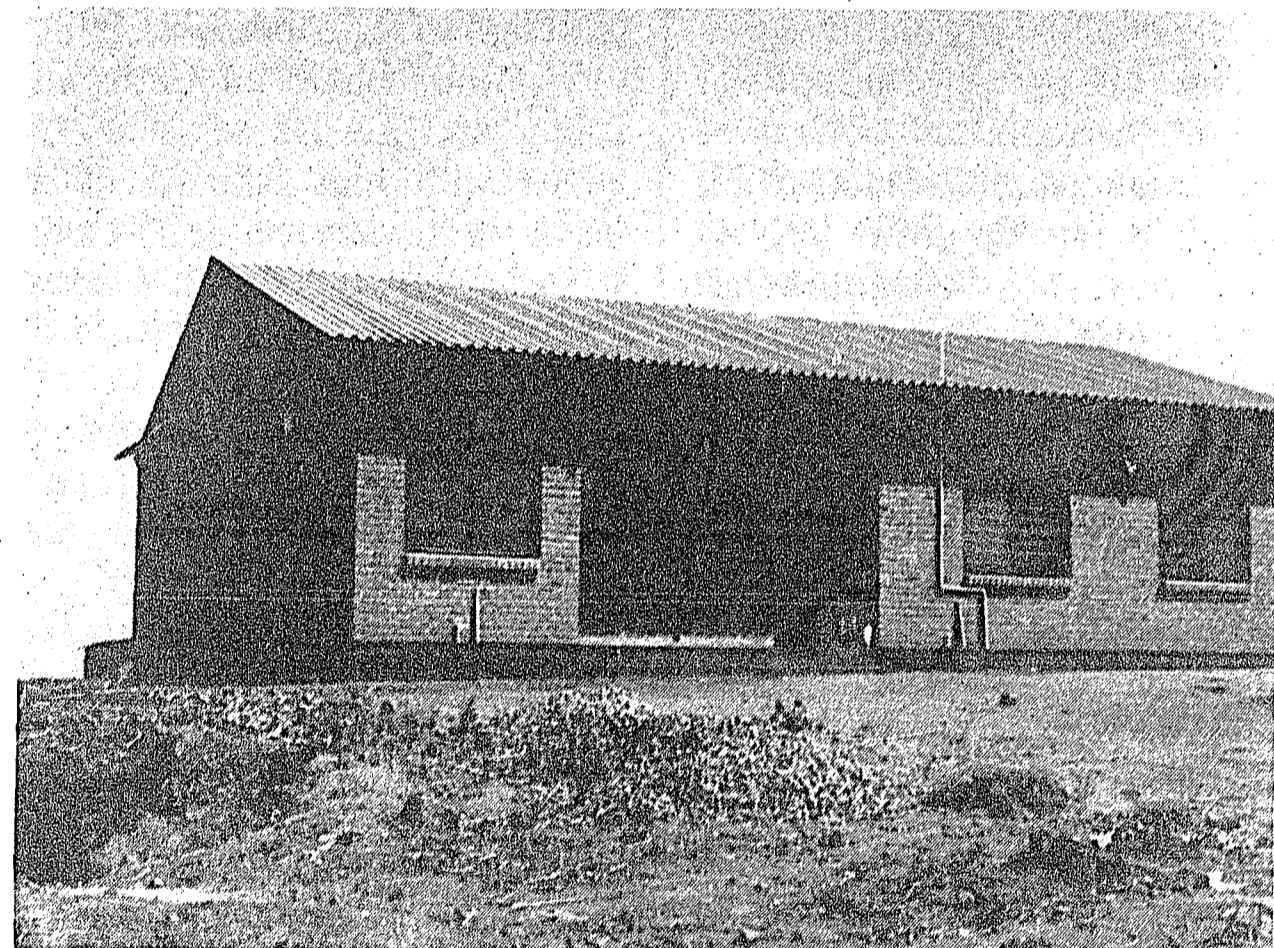
# Malawi Medical Ministry



Makapwa Medical Centre with the new Maternity Ward building in the center (light roof).



(Above) The new Maternity Ward building at Makapwa Medical Centre opened for use in 1981. (Left) The new rural hospital/maternity unit is about twice this size. Opened in November 1983. (Bottom Left) The initial temporary structure, 1975. (Bottom Right) This vehicle helps the Medical Director with the distribution of drugs to the several Medical Centres and carries patients on emergency trips.



Medical Director O. B. Manani Phiri has recently shared an update:

"My new position with this department is indeed so challenging, and I thank God for calling me to this ministry through his people — the Central Africa Conference leaders. I now see clearly why the Lord chose me and sent me back to Makapwa to serve him in this new way. There have been many problems in this department but through discussions, advices, warnings, Bible study and prayers in departmental and general mission staff meetings the Lord is doing wonders among us so much so that he has already begun solving our problems in a wonderful way. He is indeed putting right many of our problems and he is blessing his work.

Happy, smiling faces of the staff within this department and those of other departments is the evidence of this new era. I indeed praise the Lord for this tremendous opportunity of witnessing and serving him in this way here. It is indeed a demanding and challenging position!

At Makapwa Centre we have 16 members of staff in addition to myself. In mid-September Mr. Peter Nkadana became the new Medical Assistant in charge of Makapwa and the Sandama clinic. Mr. Diverson Mangani, laboratory assistant, joined us in October. This has enabled us to re-open this service. Everybody here seems to do their part well, and the Lord is guiding and blessing our activities. But we do

need new, modern buildings and K50,000 (about \$40,000 U.S.) has been requested from the Christian Service Committee for this project. They provided the funds for the new maternity block which came into service in 1980.

We are still running the Sandama clinic with daily hours Sunday to Friday. Makapwa staff, Medical Assistant P. Nkadana and Nurse F. Makala take their turns but Dressers J. Mathado and P. Mzembera are permanent staff. It is a busy clinic serving hundreds of people

*"Everybody here seems to do their part well, and the Lord is guiding and blessing our activities."*

from Mozambique (since it is situated near the border), from the Mulanje district across the Thuchila River and those around Sandama. We are using a rented building, but a good piece of land was given to us by the village Headman Sandama, where stones for foundation for erection of our own clinic were gathered during the time of Mr. Mhura. This need is still there, but the first structure will be a dwelling for a resident Medical Assistant.

The Thembe Health Centre has four members of staff with Medical Assistant Patrick Kwada in charge. Many people in the area are being helped by their medical services. Here the plans for erection of a modern dispensary, maternity unit and staff houses are planned. The Christian Ser-

vice Committee is soliciting for us funds in the region of K149,500 (about \$119,600 US) from donors overseas. Our prayer is that this money should be granted so as to enable us to begin the building project before too long.

There are five members of staff at the Thomas Health Centre led by the new Medical Assistant Andrew Themba who joined the staff in November to be in-charge. The new rural hospital maternity unit, built with medical funds sent by the U.S. S.D.B. Missionary Board, also opened in November and Mrs. Stella Mhezuwa, who has served for some years at Makapwa, became the new nurse-midwife. Her husband, Pastor S. Mhezuwa, will be the spiritual leader and director of the Thomas Station, replacing Preacher Baluwa who moved to Makapwa to serve the congregation and branch churches there. Financial assistance for building of two medical staff houses has been approved by the Christian Service Committee and the first amount received to begin construction.

During the third quarter of 1983 the attendance figures of patients in all our Health Centres were low compared to the second quarter. This is due to low rate of diseases and because of hunger in certain areas caused by the shortage of rain, as people cannot afford paying for both food and treatment. This affects our medical fees. But the fourth quarter may be of high peak in attendance due to numerous diseases caused by the heat and rainy season. We pray that during such times the mighty hand of the Lord would do wonders of healing among the sick and let his name be glorified. Please let us remember each other in our prayers and pray also for the medical work as well as the church work in Malawi. □

## Church Organized in San Gabriel Valley

During the latter part of February, 1983, Pastor John Peil was asked to make inquiries of several families in the Los Angeles area on their acceptance in joining others in forming a new fellowship.

On March 2, 1983, under the leadership of Pastor Peil, 14 adults and six children met at the home of Erv and Hilma Gillespie to organize into a fellowship, with the goal of becoming a denominationally recognized church. As we shared with each other our spiritual needs and convictions, we felt our goals were being led of the Lord and we accepted the challenge to progress in the way the Lord would lead. Erv and Hilma offered their home for any and all



The constituent members of the new San Gabriel Valley Seventh Day Baptist Church.

services. At this first meeting and throughout every meeting and worship service, we have felt the Lord's presence.

We began our fellowship with Sabbath morning services and a meal of sharing on March 5 with 24 members participating. This was the beginning of weeks of activities, prayer and fellowship. After months of searching for

spiritual fulfillment, we each found and began a closer fellowship led by Pastor Peil and guided by the Lord.

Because Pastor Peil had previously been called to serve in the Los Angeles church, telephone calls were exchanged with Missionary Society Executive Leon Lawton and through his support our fellowship was given financial assistance.

We immediately felt the need for a Bible study and began meeting in the home of Victor and Beth Burdick on March 15. Our Bible studies included the Biblical examples of the responsibilities and qualifications of a diaconate. This study caused us all to be desirous of, and to appreciate the need for, an active diaconate. This Bible study was followed by a study of the covenants made with Biblical men by God. We each formed a new meaning of the reason for, need, and purpose of a covenant.

We feel that the Lord has blessed our fellowship with leadership in each area, including

volunteer teachers for each Sabbath School class. One of our immediate needs was for music direction. Ruth Peil is our music director, Hilma Gillespie our organist and Cynthia Crump our pianist. When we moved to our rented facilities, Cynthia became our organist-pianist.

Two weeks after we began our meetings, a young member of our fellowship expressed a desire to be baptized. Pastor Peil counselled with her and the Lord provided a church. On March 22, Pastor Peil baptized Cynthia Crump into the family of God in a beautiful service.

Our fellowship began to increase immediately and we recognized it was time for us to begin searching for facilities to accommodate the growth we felt the Lord had planned for us. We organized a Site Search Committee to search for facilities which would allow this growth.

We planned a service of foot-washing and communion for March 27. Twenty-seven members participated in this service.

During the week of April 6-12, Pastor Peil and Ruth attended Ministers' Conference in Nortonville, Kansas. They returned with a positive and rewarding report of their experience.

On May 18, we received our first positive response and on May 21 we had our first services in the West Covina Baptist Church. We realized the Lord guided us into this relationship as the members have been cooperative, working with us in allowing us to use the dining and kitchen facilities on special occasions and the baptismal when needed.

We felt the need for an additional service in which we could praise God for all the blessings we were receiving. On June 11, we joined in our first celebration social at the home of Erv and Hilma. We praised the Lord

in song, a short sermon and a sharing of the new joy we each felt as we were growing closer to each other in, and to, the Lord. Moments were shared in pointing out the beautiful services we were having, the communicating between members, and the building up in prayer support. This was to become a monthly celebration.

As the school term drew to a close, the women began to plan for a Bible study. On June 21, we began a Bible study in the home of Dolly Peil with Beth Burdick leading. We chose as our first study, the book *What Happens When Women Pray*. We learned anew and saw how the Lord does work through prayer as each week we had reports of answered prayer.

*We have learned how the Lord does work through prayer as each week we had reports of answered prayer.*

The members of our group had found such fulfillment in our services that we did not experience the summer lull in attendance. Pastor Peil and his family combined a vacation and attendance at Conference. During Pastor Peil's week at Conference he was accredited by the General Conference.

During Pastor Peil's absence, Bill Ashcraft and Patrick Peil shared the services on July 30. On August 6 and August 13,

Pastor John Rau joined us and shared his ideas in sermons.

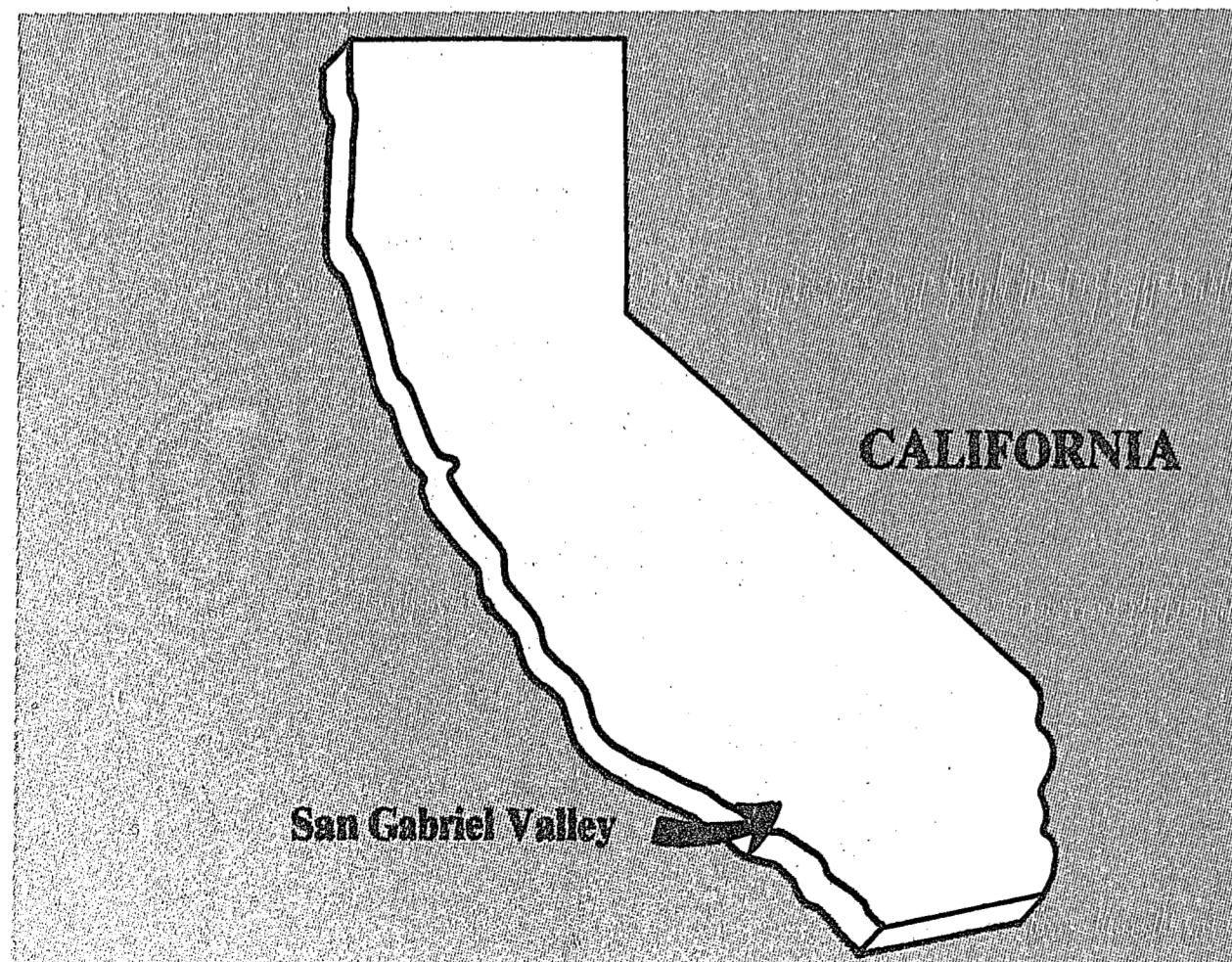
On August 21, our fellowship, along with other guests, were witnesses to the marriage of Michael Cox and Teri Ashcraft in the Northminister Presbyterian Church in Diamond Bar, California.

During the month of September, Lynnerin Ashcraft and Donna Wasilchin accepted Christ as their Saviour and expressed a desire to be baptized and join with our fellowship into the family of God. We enjoyed our second baptism with 49 people sharing this service on October 15.

On September 7, we had completed all work and revisions necessary on the By-laws, Statement of Beliefs and Covenant. We chose October 29 as the day of services for the official forming as a church. Pastor Leon Lawton gave the morning message and the afternoon commissioning to our church. General Conference Executive Secretary Dale D. Thorngate gave the afternoon message. Special music was shared by Ruth Peil, Michael Cox and Jennifer Lewis.

We have 25 charter members. Fifty-two people met for the morning service and 85 for the service in the afternoon. Representatives from San Diego, Riverside and Los Angeles churches joined in our celebration.

Our church will soon begin to seek a permanent location which will offer flexibility in its use, as we feel led to offer services to the community. Pastor Peil is taking 14 units working toward a degree in family counselling, and spends one day each week in formal counselling. He is also available to many others who come to him personally. On November 12, our four Sabbath School classes divided into six. We are looking forward to another service of baptism during December. □ 9



## Visits to Churches, American Style

by David C. Pearson  
Missionary to Malawi, Africa

A child was once asked what he wanted to do in life. He remarked that he wanted to be a missionary on furlough. One of our delightful furlough experiences has been the visit to several Seventh Day Baptist churches. Several were seen, more or less on route to our annual conference last summer. Recently our return was made to Paint Rock, Alabama, our home-base, after being profitably on the go over a period of five weeks.

Not having visited our churches and friends on the west coast since the fall of 1971, there was a strong urge to return. Our Missionary Society secured for our use, 21 day, unlimited mileage tickets which carried us west, not once but three times due to the regulation that we return to Atlanta before flying from Los Angeles to San Francisco, and from this latter place to Portland.

Some of the many places visited were entirely new, and so was

the leadership. New acquaintances were made.

Our program varied from place to place, but the showing of slides was always a part of our major mission presentations. It was usual to ask for questions following the slides, and at one place the interest was so keen that questions began to flow before the pictures were completed. Only with difficulty was the series brought to a close.

In some places special offer-

*Be assured, there are some beautiful people engaged in kingdom tasks...*

ings were taken, usually to defray travel costs. One individual wrote a check for \$150.00; whereas another placed a \$100.00 bill upon the plate. Appreciation is felt for these and lesser gifts, precious in the sight of the Master.

Some of these churches were without current pastoral leadership, and if prior call and commitment to our African mission had not been felt, it would have seemed natural to return to the pastorate, and assist some of these *turned-on* laymen in building the Body of Christ here at home. Be assured there are some beautiful people engaged in kingdom tasks, whose love lies with the Lord.

It was touching visiting one

rural community where two of our retired pastors met with us. Both were experiencing failing health. Neither having been seen for a number of years, it was satisfying to greet them.

As contact with several were had, some expressed a desire to possibly visit Malawi. This was encouraging, and may the Lord help bring it to pass, if such would be to his glory.

At one place the youthful minister told of having found genuine ministerial fellowship among Pentecostals, even though his experience was not identical to theirs. It seemed apparent that he, too, moved in the Spirit. This is where true movement is. Though our gifts vary we are all baptized into one body by that same Spirit who divides gifts in keeping with his sovereign will.

Arriving at strange airports one might well wonder if some familiar Seventh Day Baptist would be there with ground transportation. Invariably, people were there to see us safely to our destination. Once again our mission story would be told.

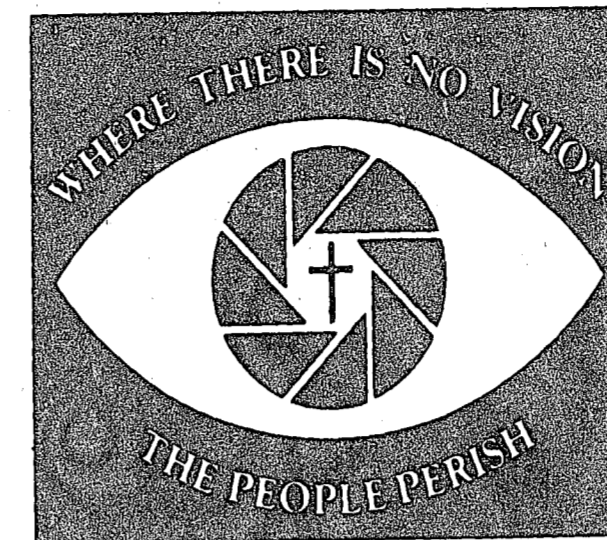
In addition to whatever thanks has been given, heartfelt appreciation is again expressed to all for helping to make our visits to churches possible, profitable and pleasurable.

Is your church one of those which has not been covered? Do you feel left out? If so, write us about it. □

*NOTE: The record shows that the Pearsons visited and had services with 18 Seventh Day Baptist churches; participated in the Pacific Coast Association meetings at Riverside, Calif., and a weekend Missionary Conference at the Milton, Wisconsin, church.*

*Distance travelled by air and by car exceeded 25,000 miles! Special offerings and gifts helped to meet the major cost of this ministry.*

The Sabbath Recorder



## FOCUS

MISSIONS TODAY

by Leon R. Lawton

### Conference Held In Guyana

Guyana, South America — In August the annual Conference sessions were held with the Peters Memorial church in Parika. The theme *Living Like Jesus* was emphasized by the pastors in preaching and teaching. Decisions were taken to continue an evangelistic thrust.

Pastor Terrence Allen reported on the crusade held at the Parika church. The purpose was twofold. First, to meet the lost for

Christ and secondly, to challenge believers to be more rooted in the Lord Jesus Christ. He said, "I can clearly say that there was visible success, with 12 decisions, age 16 years upwards. The nightly attendance was 70."

Conference officers, Pastor Rickford English and a few others visited the Manawarin SDB church in October. Secretary Jacob N. Tyrrell writes, "It was an inspiring visit and the brethren there were happy to

### Jamaica Crusades Successful

Jamaica, W.I. — Again in the fall of 1983 crusade meetings were held in four locations: Bowensville, Higgin Town, Lottery and Water Valley. Most lasted for two weeks.

At Bowensville attendance ranged from a high of 200 to a low of 50. Four persons were baptised by Pastor Chambers.

A Vacation Bible School with over 80 in attendance was held at Higgin Town. In the evening

services several made decisions for Christ and three persons were candidates for early baptism.

Night service attendance averaged 60 at Lottery. Many stepped forward to accept Christ and ask for prayers. Six young people were baptized. Over 50 were enrolled in the Vacation Bible School.

While no formal report is available from Water Valley, "it was said that the crusade was a blessing." -Corresponding Secretary's Circular, Oct. 1983. □

### Baptism in the Philippines

Mindanao, The Philippines — The first baptism of the Western Mindanao district of the Seventh Day Baptist Philippine Convention was conducted October 15, 1983 in the San Meguil church through the effort of Pastor Sabanal. Three were baptized.

Pastor Eleazar C. Paypa, Sr. wrote, "With regards to our request for one more term of the Henry's family in The Philippines, we only trust in the Lord, because God understands all what we need in our ministry. □

### Celebrations In Paint Rock, Ala.

Paint Rock, Ala. — The first Sabbath in December was a special celebration, planned by Pastor Art Rowe. This congregation was organized 75 years ago and Missionary David Pearson was ordained here 30 years ago — the same year their new house of worship was dedicated. The Pearsons, on furlough at Paint Rock, took part in the services making a special missions presentation. □

have the Conference officers visiting them for the first time. We arrived on Friday afternoon. The brethren were there to welcome us and I was asked to preach to them right there at the open space. Later in the evening they returned for a Sabbath Eve service with Pastor English preaching. Sabbath day I taught the adult Sabbath school class, gave the morning message, led a training session on the method of Bible study in the afternoon. That night Pastor English brought another message. Before we left on Sunday morning I was again asked to give a farewell message. Please remember us in your prayers for the harvest is indeed ripe but the laborers are few. God bless you. □

#### NOTICE

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church, 120 Main St., Westerly, R.I. 02891, on Sunday, March 18, 1984 at 2:00 p.m. for the following purposes:

★To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.

★To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1983, to December 31, 1983.

★To ratify the appointment of independent public accountants for the current fiscal year.

★To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1984, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn, Secretary

## A Prayer Reminder For Each Day!

February 1984

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## When Retreat Means Advance

by Mynor Soper

Two years ago Synott Matthews was our main speaker-instructor for our spiritual retreats held bi-annually by the Missionary Society. He joked then and still does that he had never heard about having planned spiritual retreats. He said he thought we should plan to advance.

Sometimes you have to retreat in order to advance. We understand this concept of retreat to be a special time during which we can withdraw from the regular responsibilities of the world to a place, for a time, we can focus totally upon spiritual concerns. Jesus did this to be alone for prayer and thought. *Withdraw* might, in fact, be a more accurate description, but who wants to say we are having a "spiritual with-

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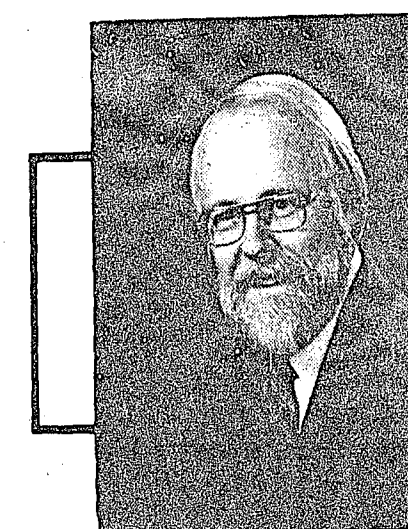
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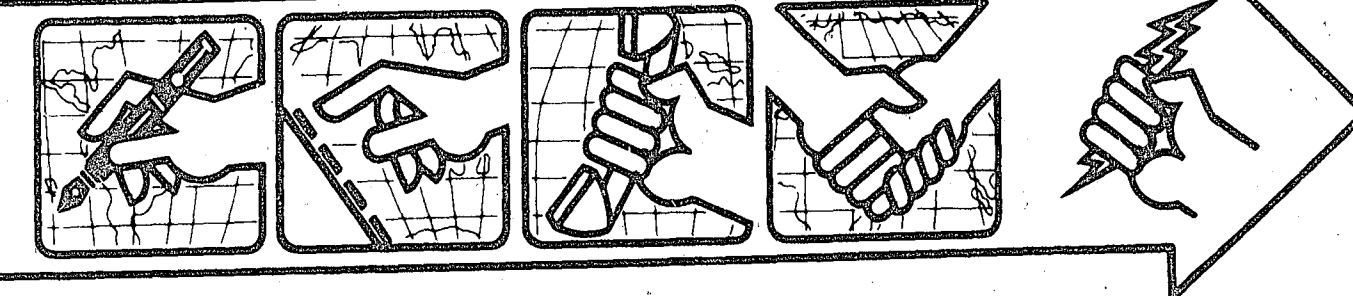
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The Sabbath Recorder



Dale D. Thorngate, Executive Secretary



## A Time of Parentheses

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Habakkuk 1:5

This is the time when we review what we did this past year and make resolutions or set goals for the new one. As I have been reflecting on 1983 and looking ahead, these words of God to the prophet Habakkuk come to mind. I believe God is truly doing some amazing things in the lives of Seventh Day Baptists around the world and we are finding it hard to believe.

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I've just been reading a new book by John Naisbitt — *Mega-trends*. Naisbitt publishes a quarterly newsletter *Trend Report* based on analyses of the nation's newspapers. From this material he has identified in his book, ten major trends which he sees

developing in our country. I would invite you to ponder with me the significance of these trends for the Church's work in the '80s and '90s.

### Ten Major Social Trends

1. We are being transformed from an industrial society to an information society. Only 13% of the labor force is engaged in manufacturing operations today. More than 60% are engaged in gathering or disseminating information.
2. At the same time that high technology is being developed, what Naisbitt terms "High Touch" or close personal needs are also being emphasized. Although machines can do the work that people used to do, people still need people and meaningful activities. "We must learn to balance the material wonders of technology with the spiritual demands of our human nature."
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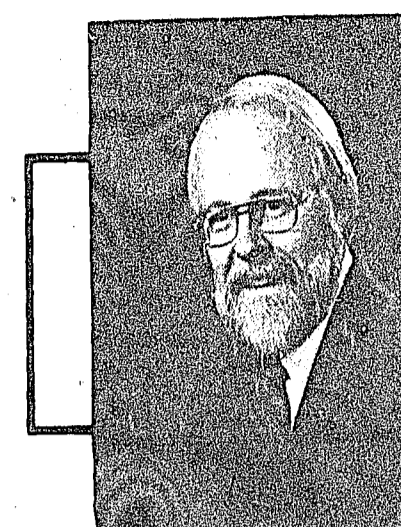
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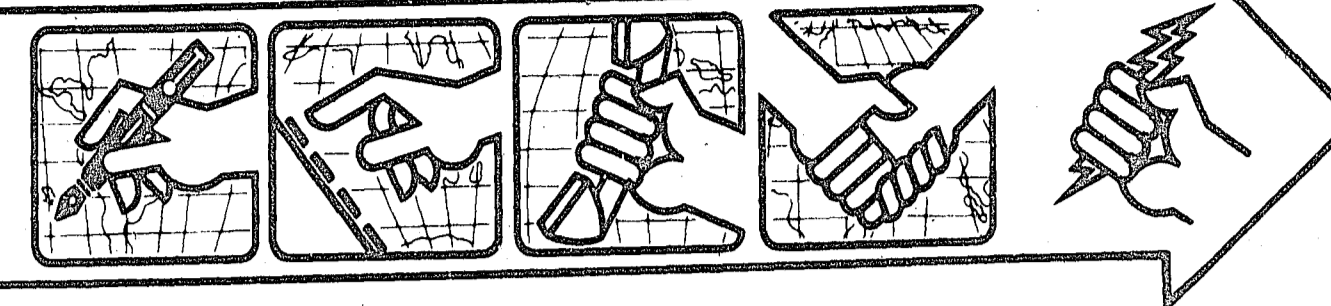
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3. We are moving from a national to an international economy. "The globalization of our economies will be accompanied by a renaissance in language and cultural assertiveness. To be really successful, you will have to be trilingual: fluent in English, Spanish and Computer."

4. American business management is moving from short term to long term planning. Planning for this year's profits is being exchanged for less profits this year but gradual expansion over the long term.

5. From centralization to decentralization. "The people of this country are rebuilding America from the bottom up into a stronger, more balanced, more diverse society. In politics it does not really matter any more who is President, and Congress has become obsolete."

6. From institutional help to self-help. "We are shifting from a managerial society to an entrepreneurial society." People are beginning to take responsibility for themselves.

7. From a representative democracy to participatory democracy. "People whose lives are affected by a decision must be a part of the process of arriving at that decision. The new leader is a facilitator, not an order giver."

8. From hierarchies to networks. "Simply stated, networks are people talking to each other, sharing ideas, information, and resources. They are structured to transmit information in a way that is quicker, more *high touch*, and more energy-efficient than any other process we know. In the network environment, rewards come by empowering others, not by climbing over them."

9. From North to South. The release of 1980 census data indicated that "for the first time in American history the South and West had more people than the North and East."

10. From either-or to multiple option (or choice). "Remember when bath tubs were white, telephones were black and checks green? In today's Baskin-

Robbins® society, everything comes in at least 31 flavors."

### God Will Do Amazing Things

I'm only beginning to ponder this book and the significance of these trends for the Church in the coming decades. I do believe as Habakkuk wrote that God is going to do amazing things.

In Naisbitt's introduction he

*"...in a time of parentheses we have extraordinary leverage and influence..."*

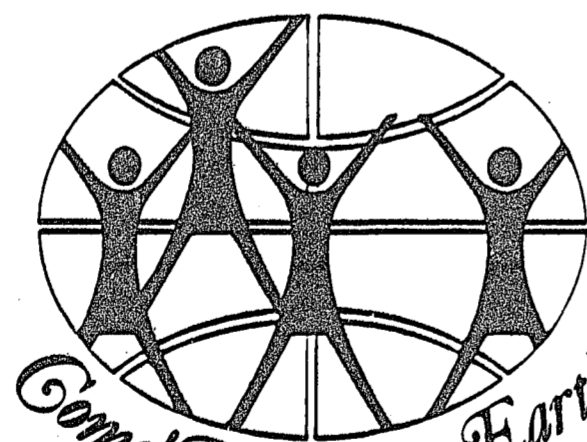
lists what he calls the "Bell weather states." He says, "Most of the social invention in America occurs in just five states. Not surprisingly, California is the key indicator state; Florida is second,

although not too far behind; the other three trend setter states are Washington, Colorado and Connecticut." One thing they all have in common is a heterogeneous mix of people.

A look at the latest maps in *Lead-Line* and *The Sabbath Recorder* show Seventh Day Baptist growth activity and church development are in all but one of these states. The other comparisons that have already come to mind are really rather overwhelming in terms of what this could mean for Seventh Day Baptists in the last of the 20th Century.

In Naisbitt's conclusions he says: "We are living in a time of parentheses, the time between eras. But in the time of parentheses we have extraordinary leverage and influence — individually, professionally and institutionally — if we can only get a clean sense, a clear conception, a clear vision of the road ahead. My God, what a fantastic time to be alive!"

And to that I say, "Amen! Praise God!" □



Church Women United

1984 ECUMENICAL ASSEMBLY

July 19-23, 1984

Purdue University  
West Lafayette, Indiana

FOR REGISTRATION INFORMATION WRITE:  
Church Women United Assembly Office  
475 Riverside Dr., Room 827  
New York, NY 10115

*The Sabbath Recorder*

## A Sure Foundation

by Gerry VanDyke

*For no man can lay a foundation other than the one that is laid, which is Christ Jesus.*

*1 Corinthians 3:11*

The work of the Summer Christian Service Corp is based on the strong belief that all of life must be built on the firm foundation of Christ Jesus. Because the SCSC Committee and its training staff are committed to this philosophy, we put forth every effort to design our training program and our projects to teach this in a practical and life-changing way.

To help our workers grasp more fully what it means to accept Christ as their Savior and Lord, they are sent a good study guide as soon as their applications are received by the training coordinator. These study manuals are carefully selected to help candidates begin to develop daily habits of reading God's word and learning the personal application of these truths in their individual lives. It seems so simple to accept Christ as Savior and Lord, and it is simple, but it is much more complex to truly grasp the meaning of that act and live it out experientially on a daily basis.

The year 1983 found us with 19 young men and women who were eager to serve wherever God called them. There is an excitement about saying, "I'll go anywhere for you and do anything you ask, Lord." It is said sincerely, thinking that the heart is willing. Then the hard facts really hit. Sometimes there are workers who realize their limitations. They state very clearly where they would like to serve, and just what things they are



*Thirty-four SCSCers, project directors and staff members gathered at Camp Paul Hummel (Colo.) last summer for training.*

eager to do. But, most of our applicants say "I'll go anywhere and do anything."

That statement might place you in a project that will put on roofing in 90° weather, with 90% humidity when you are accustomed to a cool, dry environment. It might mean that you will need to drive 50 or 60 miles a day on a busy freeway when you have never driven on anything else but lazy country roads. Perhaps it means living at a camp for several weeks with a minimum of privacy

*"I'll go anywhere and do anything."*

and very few days to *do your own thing* when your whole life you have had a room of your own and large chunks of time to do as you choose. There is often the coming to grips with the reality of life. Meals need to be cooked,

laundry needs doing, beds need to be made *over and above* all the other work that is expected of you. For some it might mean hearing that other teams have a less strenuous time of it while you have your nose to the grindstone. Perhaps you are expected to be the one with the ideas and the motivation and the encouragement for the whole project. You might wish you had listened more closely to what the staff had been teaching at training, because you don't seem to remember the songs, or the games, or have the Bible knowledge to answer those questions that are being asked of you. Sometimes there is the discovery that you don't yet understand what it means to be a Christian. Because of and in spite of things that seem like difficulties and trials, wonderful growth takes place, and life-changing lessons are being learned. Many, many workers look back on these very experiences as great gifts from God to help them become all he chooses for them to be.

There is this same sort of paradox happening for churches as they commit themselves to a

project. It seems very simple to have a program to use a few workers for the summer. Yet, projects are not easy to plan so that they will contain the right balance of benefit for the church and community and for the young people who have come to the church. This takes real commitment and planning on the part of the congregation, special committee, project director and pastor. It means planning the work that needs to be done in your area, then providing the funds and equipment and staffing to carry it out. It means housing and meals for workers. It means someone for them to talk with when they are homesick and confused, and someone to help them when they have been given a task that seems too difficult or too menial. Sometimes it means helping them find the resource materials they need, or giving them practical help on using equipment they have never worked on before.

Some workers are very mature self-starters, full of wonderful ideas and lots of energy, sensitive to the needs of their project and eager to get to work. Others are immature, in need of lots of guidance and encouragement; yes, and even prodding. Some have not ever had to be responsible for their actions, and their personal belongings. Just as a worker has difficulty assimilating the reality of the tasks set before him, so does a church that has chosen to call a team.

It is because of these very things that SCSC has enjoyed such success. For God's purpose for us is to grow up and mature and be changed into his image.

Because of these challenges, lives are being changed and accomplishments are being made. Workers go home or back to college with a greater awareness of the demands that life puts on us.

16 Churches begin to see where



**Valiant Ventures**  
(l to r) Jean Albion (Project Director), Philip Conrod, and Debbie Sanford.



**Immortal**  
Matt Olson, Frances Barnett (Project Director) and Eric Davis.



**Confidence**  
Aaron, Jeanie and Scott Smith (Project Directors), Mary Jo Johnson, Eric Inabnit and Sean Wells.

they need to be more sensitive to the problems facing our young people.

There are also physical accomplishments that we can see and touch. Two buildings were built at Sunshine Mountain with the help of SCSC teams and a boundary fence was built to enclose Camp Paul Hummel. At the Seventh Day Baptist Center the entire Historical Society's artifact collection was cataloged. Summer camps and Vacation Bible School programs were expanded because we have workers

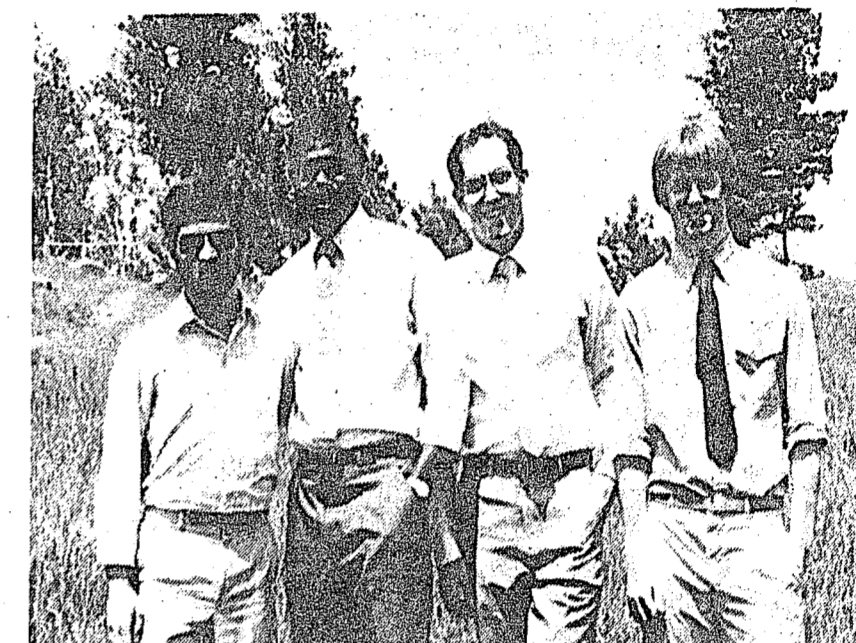
to help. SCSC workers have helped to spread the awareness that Christ is living and active through committed Seventh Day Baptist Christians all across our land.

The SCSC Committee and the training staff are fully aware that this is not a perfect program, nor will it ever be, but we are aware that God is honoring our efforts in helping us to make this the kind of program that will be pleasing to him. We are continually full of wonder and praise as

*The Sabbath Recorder*



**Transformed**  
Julie Noel, Tim Osborn, and Gerry Baldwin (Project Director).



**Obedience**  
Tom Brown (Project Director), Paul Andries, Rod Noel, and Howard Green.



**Renewed**  
Eric Camenga, Ellen Green, Brian Saunders, Marith Williams, Jeff Inabnit, and Linda Hays (Project Director).



**Yielded**  
Kim Aiken, Bill Hays (Project Director), and Kelli LeCroy.

we see the way God works out his purposes in our lives when we are willing to allow his Holy Spirit to reign in our hearts and in our will. We are excited when we see all that is being done through SCSC and how our young people go on to greater things as they become leaders and workers in our churches and in our communities.

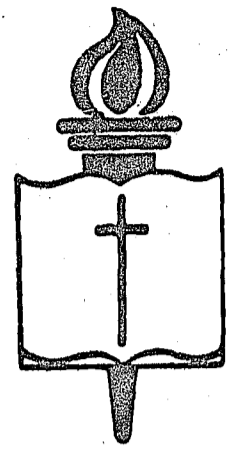
My heart is full of gratitude that God has given so many of us the vision that he has through

this program. I praise him and thank him for dedicated workers, for project directors, for churches willing and eager to have teams. I thank him for men and women who generously give that we can perform this work, for those who feel the burden and joy to pray for every phase of this program and for all those who work diligently behind the scenes to take care of all the details so we can work more efficiently. I am especially grateful to the women

who are faithfully committed to be on the SCSC Committee, and for the fine staff who put so much time, energy, love and effort into the training program.

Now is the time for you to ask God what part he has for you in this important work. Don't delay! Take this matter before him in prayer, today. Perhaps he wants you to be a worker, or plan a project for your church, or be a project director. You are needed and wanted in this program! □ 17

January 1984



# Seventh Day Baptist Decade of Discipleship

January 1984

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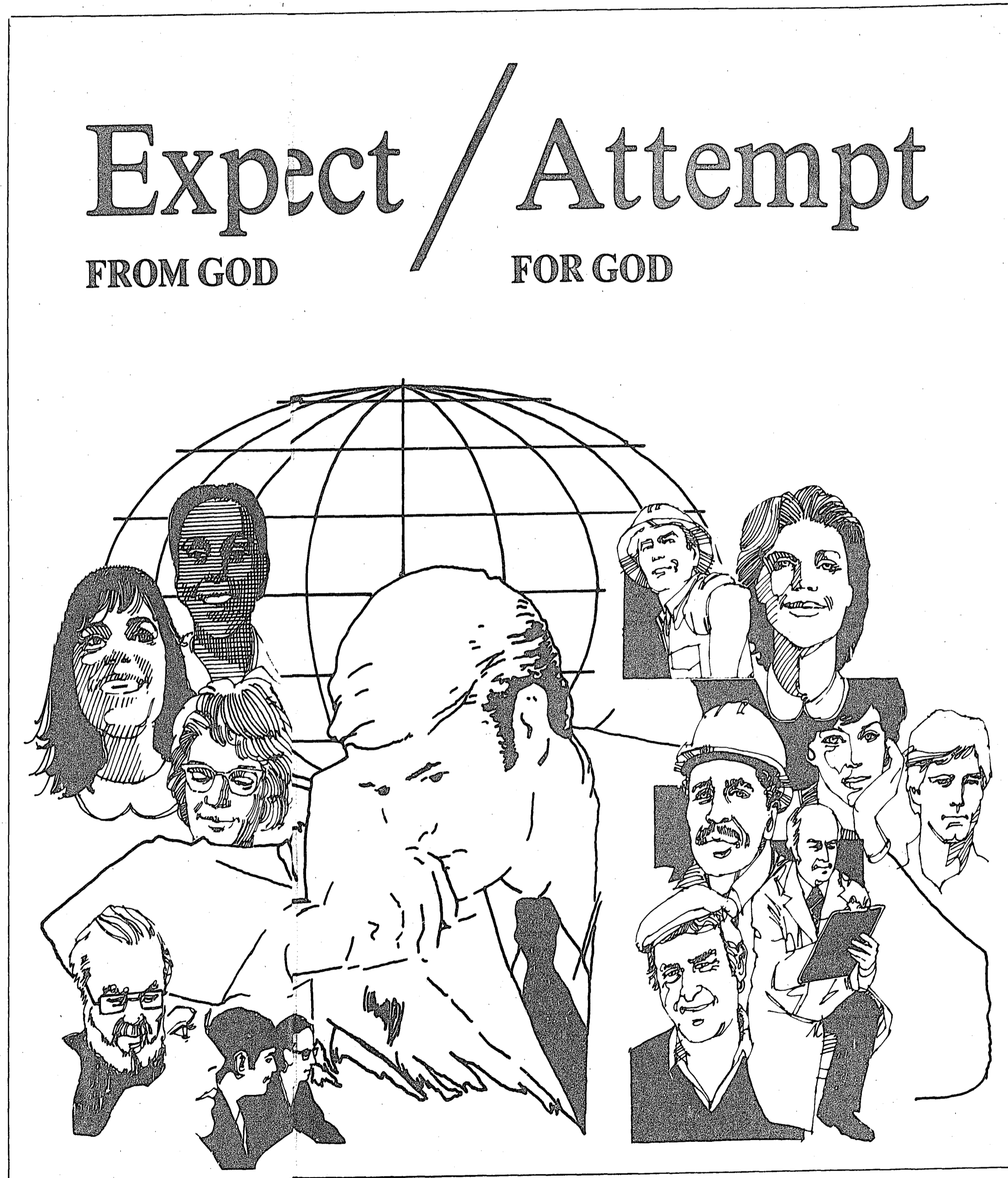
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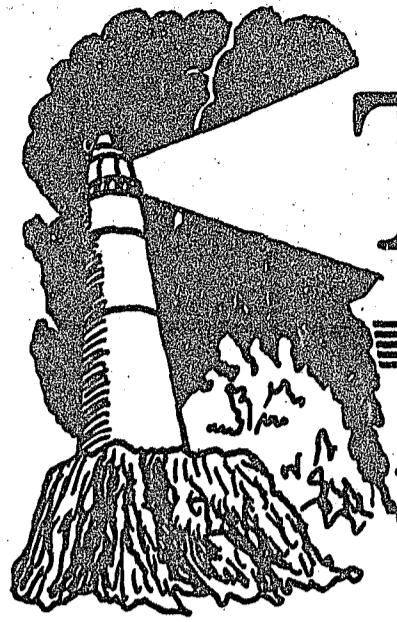
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Expect / Attempt  
FROM GOD FOR GOD

Seventh Day Baptist Missionary Society

401 Washington Trust Bldg., Westerly, R. I. 02891



# THE BEACON

Produced by the Youth Ministries  
Committee of the Board of Christian  
Education, Alfred, N.Y. 14802

For and by members of the Seventh Day Baptist Youth Fellowship

January 1984

## Looking For The Will Of God

by Eric Inabnit

There was once a man who lived on a riverbank, and every ten years or so, the river would flood. Now this man was Christian and had a lot of faith.

It was getting close to the time when the river would flood and the water rose up the banks and began to cover the yards of the residences in the area. All of the man's neighbors packed up their belongings and headed for higher ground. When they saw the man they said, "You'd better head for high ground because the water will wash you away."

He replied, "I have faith in God and he will take care of me." So the people left.

Well, the water rose up and was making its way into the house so the man relocated himself on the roof. About that time some people came by in a boat and yelled to the man, "Hey, jump in our boat and we'll take you to higher ground."

But, the man just answered calmly, "God's going to take care of me because I have faith in him." And so, off went the boat.

Meanwhile the water kept rising and was almost up to the roof when along came another boat and a man in the boat yelled to the man, "Hey, buddy, jump in my boat. I'll take you where it's safe."

But the man just waved and yelled back, "God's going to take care of me so be on your way." And off went the boat.

The water was now up to the man's chest and he had one foot on the chimney and was holding on to the T.V. antenna with both

hands, when a helicopter passed that way. They lowered a rope and screamed, "Grab hold of the rope and we'll take you to safety!"

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A few minutes later the water overcame the man and he drowned.

When the man got to heaven he was confused and asked God, "Why didn't you rescue me, Lord?"

The Lord replied, "What do you mean? I sent you two boats and a helicopter."

This story has a good message in it. The man had faith and trusted in God, but he could not

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Another way is to make God known in your life. In Proverbs 3:6, it tells us, "In all our ways acknowledge him and he will make our paths straight."

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by Mike De Moss

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The Sabbath Recorder

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Write to the SCSC Chairman today for your application  
Deadline is April 1, 1984

### Requirements for workers

- ★ You must have completed 11th grade and be 17 or older.
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1150 Oak St.  
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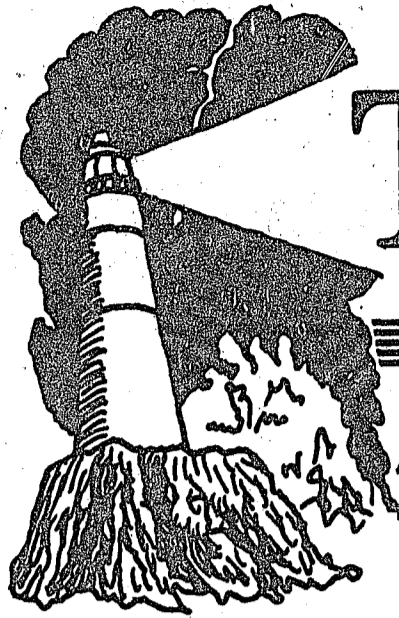
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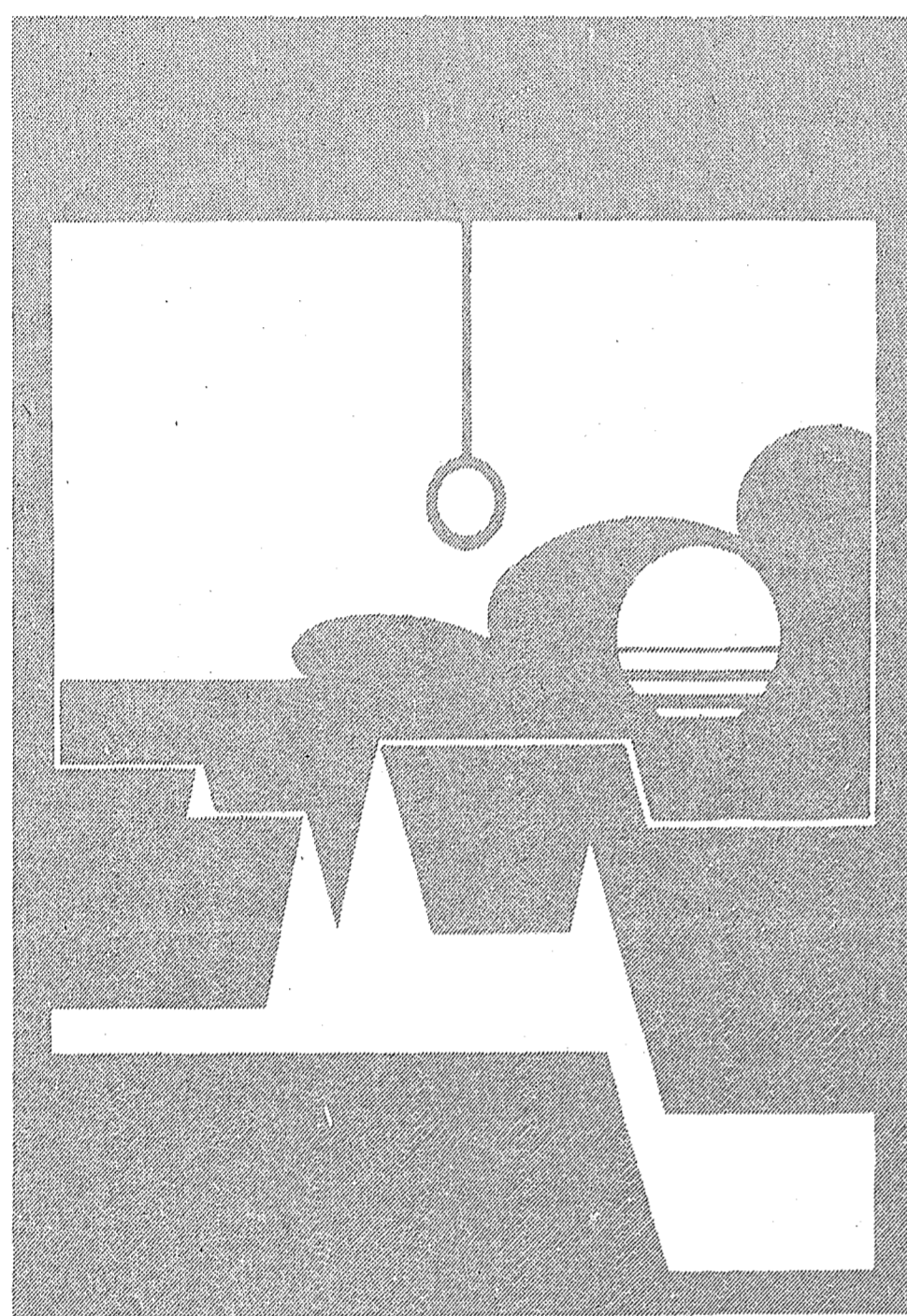
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## Young Adult Interests What Is Home?



by Michele McCormick  
from *Army Times*  
November 22, 1982  
Reprinted by permission

Somewhere along the line, it hit her that she'd lost her sense of home.

It wasn't a rude awakening, anything like that. It was more like a small, empty space inside her that grew until she had to acknowledge that something was missing. Home was no longer a part of her.

"Where are you from?" was the usual opening question when she'd meet new people, and for a long time she quickly mentioned the name of the town where she had been raised, had gone through her early years of school. But even though she still had friends there, it had been a long time since that town was any part of her or she of it. She hadn't visited it in years, her folks had moved away and made a home in

a place that was foreign to her. So after a while, when the question came up, she found herself mentioning the name of the last post, "Hood," she'd say, or "Leavenworth" or "Stuttgart." Some place like that, where she had lived for a while in a military community.

The change wasn't a conscious decision, just something she began to do automatically, because those places held more meaning for her. So she was surprised one evening when her standard response was met with a chuckle and the followup, "Yes, but where are you really from? Where's home?"

That made her pause, because it was a question without an answer. Yet it didn't seem right to tell a stranger that there isn't any home in your life. So, she thought it over carefully.

What was home?

Home and her hometown were clearly not the same thing. Go

back there and she'd be just another stranger, no different from any other new arrival. That isn't home. Home, she knew, is a warm place, a comfortable place, a place where there is no sense of not belonging.

And home, she knew, is not the town where her parents live, not the town where her husband's parents live. Those are fine places, but neither holds anything for her. "Come home for Christmas," her mother had suggested one year, and she'd had to stop and think just where that would be. She has no home in the town where her parents live, though there's no harm if they want to call it that. It only means a moment more to register just what place they are talking about.

"Your house?" she asked, to clarify, and her mother had responded with a startled "Yes."

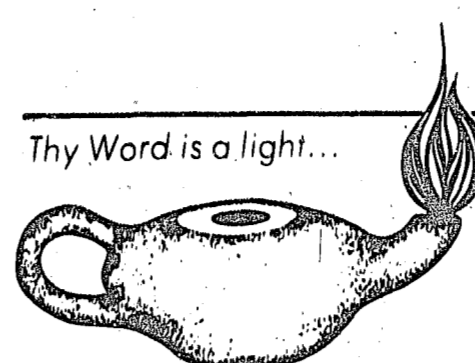
Over the years she's accumulated a half-ton of furniture to fill a house she hopes will one day be her home. Where it will be and what it will be like are still mysteries.

And home, she had to admit, isn't even the place where you are living with your family now. "I'm at home wherever I am," one of her carefree friends had announced at a party one evening.

Maybe. Plenty of people say they believe that's true. But home, she had come to believe, really has to be an actual place. A house in a town where you'll live for years. A place you take care of and love and put something of yourself into. A place where, even if you do go away for a while, you do it with the knowledge that you will be back and home will still be home.

Home, she remembered reading somewhere, is where the heart is. No doubt that's why the ache of its absence is a pain that never quite fades away. □

*The Sabbath Recorder*



## Board of Christian Education

Mrs. Mary Clare

### Honor Roll Program

The purpose of the Honor Roll Award Program is to encourage memorizing and understanding Scripture. We have been gratified with the participation and congratulate those who have earned certificates the last three years.

Because some Sabbath Schools and Bible Clubs prefer to have students learn Scripture which accompany their lessons, requirements for earning a certificate from the Board have been changed for 1984. We will not send a list of verses to be learned.

#### Requirements to Earn a Basic Certificate

Students in *Kindergarten through second grade* will be required to learn six verses which are included in their lessons.

Students in *grades three through adult* will be required to learn *one verse a month* (10 verses) which is related to the lesson on which they are working.

We are also offering a *Certificate With Honor*.

In conjunction with 1984 Year of Nurture focusing on Responsible Parenting, there will be a series of family worship services published each month in *The Sabbath Recorder*. The basis for these services are Seventh Day Baptist Beliefs.

#### Requirements for Earning a Certificate With Honor

Grades K through 4, the first phrase or sentence of each of the 12 beliefs.

Grades 5 through adult, learn all of each of the Statements of Beliefs.

We suggest that families work together to learn and discuss the meaning of the statements as they have special times of worship together.

#### Requirements to Earn a Certificate With Honor Children: Kindergarten Through Grade Four

I. God. We believe in God.

II. Jesus Christ. We believe in Jesus Christ.

III. The Holy Spirit. We believe in the Holy Spirit.

IV. The Bible. We believe that the Bible is the (inspired) record of God's will for man.

V. Man. We believe that man was made in the image of God.

VI. Sin and Salvation. We believe that sin is any want of conformity to the character and will of God.

VII. Eternal Life. We believe that Jesus rose from the dead and lives (eternally) with the Father.

VIII. The Church. We believe that the church of God is made up of everyone who believes in Jesus Christ.

IX. The Sacraments. We believe in baptism of believers by immersion.

We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer.

X. Sabbath. We believe in the Sabbath of the Bible.

XI. Evangelism (Paraphrase). We believe Jesus Christ wants us to tell our friends about him.

Your reactions to this change in certificate requirements will be gratefully received.

The pamphlet *Get Acquainted with Seventh Day Baptists* includes the Statements of Beliefs and sketches of SDB Boards and Agencies. It may be obtained from the Seventh Day Baptist Center, Box 1678, Janesville, WI 53547.

*We congratulate the teachers and parents of students who received honor roll certificates for learning the Scripture designated by the Seventh Day Baptist Board of Christian Education.*

#### Verona, N.Y. church

Pamela Sholtz — Junior High  
Karen Sholtz — Junior High  
Stephanie Sholtz — Primary  
Tim Johnson — Primary

#### Riverside, Calif. church

Tim Bergine — Kindergarten-preschool  
Emily Davis — Kindergarten-preschool (3rd year)  
Deja Coffelt — Kindergarten-preschool (2nd year)  
Vicki Porter — Primary  
Patricia Hay — Junior  
Teresa Hay — Junior High  
Hazel Nophsker — High School-Adult  
Florence Ritz — High School-Adult  
Ron Porter — High School-Adult  
Ruth Montes — High School-Adult

#### Plainfield, N.J. church

Lorna Porter  
Bernerd Yurke  
Jeanne Wilhelm — Adult

#### New Auburn, Wis. church

Travis North  
Trent North  
Sarah Baehm  
Tanya Harelstad  
Jeffrey Miller  
Jennifer McCracken  
Todd Harelstad

#### Houston, Texas church

Nathan Babcock — Junior  
Amanda Babcock — Primary

#### Washington, D.C.

Jeffery Hazen — Kindergarten (3rd year)  
Jonathan Hazen — Primary (3rd year)

#### Daytona Beach, Fla. church

Amy Hambleton — Junior (3rd year)  
Richard Crouch — Junior (3rd year)

#### Marlboro, N.J. church

Benjamin Cruzan — Kindergarten  
Anna Cruzan — Primary  
Ryan Cruzan — Junior

## Family Worship Celebration

# We Are The Church Together

**T**his celebration written by Rev. Earl and Mabel Cruzan might be used by a family by themselves, living at a distance from a church. It might be used when sickness or weather keeps a family from attending church, or on a vacation. It could be used especially when a family needs to realize that they are always the church.

Hymn numbers are taken from "Hymns for the Family of God."

### VIII. The Church

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

Special music if there are those who play an instrument in the family.

Hymn of Praise—*The Church's one Foundation* 547

Prayer by some member of the family, asking God's presence with them.

Matthew 16:18—discuss, what do you think Jesus meant by this statement?

Acts 2:42-47—an account of the Church's beginning

What and Who is the Church?—Bible study and discussion.

Chorus—*I am the Church, You are the Church, We are the Church together.*

Scriptures on the building up of the church. Have them read and discuss what is involved in each Scripture passage.

1 Cor. 12:1-7 — The purpose of Spiritual Gifts

John 10:34-35 — a commandment from Jesus

1 Cor. 13:4-8 — a description of this love.

1 John 4:7-11 — Further consideration of this love.

Attitudes toward others in the church:

Romans 12:3-5 — attitude toward self.

Romans 14:13

Romans 15:1-2

The Seventh Day Baptist Statement on the Church.

Discuss the meaning of:

Universal Church — Local Church

Question: How can we be the Church if there are only a few of us, or only our family?

Jesus' promise — Matthew 18:20.

Hymn — There's a Church Within Us, O Lord. 551

## A Modern Parable — Luke 10:25-37

By John A. Conrod

**A** certain Seventh Day Baptist while asleep one night had a dream that Jesus appeared unto him. He asked Jesus, "Lord, what shall I do to inherit eternal life?"

Jesus said unto him, "What are the two greatest commandments?"

And he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself."

And Jesus said unto him, "Thou hast answered right: this do, and thou shalt live."

In order to justify himself, he asked Jesus, "And who is my neighbor?"

Jesus answering, said, "A certain man was driving down the road when another car ran him off the road and into a telephone pole, causing him injury. And by chance a certain denominational executive came driving down the road and saw that the injured man was trying to wave him down. But he was in a hurry to an important appointment and so he stepped harder on the accelerator and passed him by. Shortly after that a deacon from a prominent church came driving along and saw the man. But he remembered an article in the paper about how someone faked a situation like this and then robbed the person who stopped, so he drove over in the other lane and went on past.

"But a certain foreign exchange student from the local college also happened to be driving this road and when he saw the injured man he remembered the problems he had one time back in Iran when someone helped him. So he stopped to aid the man and drove him out of his way back to Janesville for first aid, then to a garage for a tow truck, and also to a motel for lodging. All of the man's bills he had charged on his own credit card."

Then Jesus asked, "Which of these men do you think was a neighbor to the man that was injured?"

And he replied, "The man who stopped to give help."

Then said Jesus unto him, "Go and do thou likewise." □

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## RELIGION IN THE NEWS

### IRS Church Audits Questioned

Investigations of church business activity have brought calls for new legislation to limit IRS authority. In 1982 the government audited 10 churches, and raised questions of appropriate business activity in many more. The method used by the IRS includes "pre-examination letters" and questionnaires which have been referred to members of congress. According to Rep. Mickey Edwards (R-Okla) the procedure constitutes a form of "government certification for churches." The proposed legislation would require the IRS to explain in writing why it is making an inquiry and would limit any investigation to one year's records. □

### Research on Father Influence

A researcher at the University of Minnesota has pointed out that a father generally has a strong influence in the church attendance of children. James Krile conducted sociological surveys on church attendance, and concluded that "anything we can do to involve males in the church will have a significant impact on the future generations." His studies appear to show that people attend church to be part of a community rather than to express religious beliefs. □

### Sabbath Law Said To Advance Religion

from Report From the Capital

HARTFORD — A Connecticut law that gave workers the right to designate a Sabbath Day on which they could not be compelled to work has been struck down by the state's supreme court. While acknowledging that the law did not promote one religion over another, the court said "it gave benefits to employees on a religious basis" and thus had "the effect of advancing religion."

"Workers who do not observe a Sabbath," the court explained, "may not avail themselves of the benefit...and are not entitled to take a specific day off with impunity." □

### Ethiopian Hunger Concerns

Relief agencies report a critical state of hunger in parts of Ethiopia. Catholic Relief Services, Church World Service, and Lutheran Relief Services have reported that nearly a million Ethiopians may starve to death from draught-caused hunger unless relief can be rushed to the scene. US relations with Ethiopia have been a barrier to efficient aid, according to federal authorities. □

### Mail on "Non-Issue"

Letters of protest continue to pour in to the Federal Communications Commission to counter a petition by Madalyn Murray O'Hair to block religious broadcasting. The problem is, reports *Christianity Today*, there never was such a petition. Back in 1975 conservative churches were urged to protest, and 16 million responses have been received. They continue to arrive at the rate of 135,000 a month, despite the absence of a cause. □

### Soviets Harass Church Groups

Observers report a striking increase in government conflicts with Baptists and other Christian groups. According to a London news service (Keston) searches for religious literature and Bibles in homes have increased. □

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## COSAR Meets

The Committee on Support and Retirement (COSAR) met in Janesville, Wisconsin, November 12 and 13. Those attending included COSAR members Tim Bond, John Conrod and Paul Green, and consultants C. Harmon Dickinson, Leon R. Lawton and Dale D. Thorngate.

A major concern was updating of guidelines for ministerial support. With the help of studies made by John Conrod and Ernest Bee, the Committee adopted new guidelines which are being sent to the churches and pastors (See following article).

Another concern is that several of our pastors who had health insurance policies with the Garrett and Street Company are having trouble collecting on claims.

### Pamphlet on *Becoming An SDB Minister Available*

A new pamphlet for those interested in becoming a Seventh Day Baptist minister is available from the Center on Ministry in Janesville, Wisconsin.

The pamphlet, which was prepared by the Council on Ministry and Dean J. Paul Green covers the educational and pastoral service requirements for accreditation by the Seventh Day Baptist General Conference. Other topics covered are: Center on Ministry program, license, and ordination.

The new pamphlet also covers the new Certificate Pastor Program and gives suggestions to pastors coming from other denominations.

For a copy of the pamphlet, write: Dean J. Paul Green, The Seventh Day Baptist Center on Ministry, P.O. Box 1678, Janesville, WI 53547. □

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by Dean J. Paul Green

The company is in obvious financial trouble and direct appeals to them have little or no effect. We decided to investigate whether legal or government action can be taken in behalf of our people.

Efforts to find a new carrier to offer group health insurance to our pastors have thus far not

been successful. There is one company in Rhode Island which appears to be a possibility so we are sending further information to them.

Several other concerns were covered at the meeting including retirement policies and the needs of a number of individuals. □

## COSAR Recommends 1984 Support Levels

by John Conrod

The Committee on Support and Retirement voted to update their guidelines with the following revision of the section entitled: *Ministerial Support*. This section will now read as follows:

*Part of the name of our committee is support but churches who apply to us for support of their present pastor will be referred to the Home Field committee of the Missionary Board. Our role in support is informative only. In 1984 we recommend that churches pay their ministers at least these minimum amounts:*

|  |          |
|--|----------|
| Cash salary . . . . .                    | \$10,600 |
| Housing allowance:                       |          |
| With parsonage . . . . .                 | 1,800    |
| Without parsonage . . . . .              | 5,300    |
| Health and life insurance . . . . .      | 5,300    |
| Professional expenses . . . . .          | 400      |
| Automobile allowance \$.21/mile          |          |
| Retirement payment (% of total package): |          |
| With parsonage . . . . .                 | 18.4%    |
| Without parsonage . . . . .              | 16%      |

These figures are based on the 1984 teacher's salaries and the cost of living increases since our 1980 recommendations. The determination of whether or not the church provides its pastor a parsonage should be a matter of consideration between individual

churches and their pastors or prospective pastors because of widely varied situations.

The committee discussed the Conference recommendation that these guidelines should allow for varying situations throughout the denomination and we felt that our guidelines should be interpreted somewhat like one would interpret the advertisement that says "savings up to 30% and more."

If your church is presently paying less than our recommended amounts, the figures should be treated as a goal. If, however, your church is paying as much or more, it must be remembered that the recommended figures are a *minimum* amount for your pastor's subsistence and your church should continue to go on from there. □

### Correction

*In the December issue of The Sabbath Recorder it was erroneously reported that Jerry Vaught was ordained to the pastorate. He was, in fact, ordained to the diaconate of the Albion, Wisconsin church. He is now the pastor of the Centralia, Washington, SDB church. DSS*

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## Are We Following The Prince of Peace?

by Rev. Paul Burdick

On November 20, 1983, we saw a TV program entitled *The Day After* which portrayed the complete devastation of a Kansas town, hit by a nuclear blast. The absence of needed doctors and hospitals, the turmoil, the agony of burned and wounded, the wandering homeless — all reminded us that this is a terrible possibility in our world today. The film blamed neither *side*, nor was there any knowledge of who made the *first strike*.

Such a happening is, however, the result of human hate, fear and desire for retaliation, and mutual distrust.

Recently, I listened to one who claimed to be one of the *moral majority*. His condemnation of others, however, was far from Christian. "They," he said, "are not fit, for they are not really human beings, but only the lowest of animals." We could not fail to understand that when he said *they*, he was referring to the Russians.

Jesus once said to, "love your enemies" and to "pray for them." How can we do that if we talk of them as infidels, animals, or beneath our contempt? Jesus said, "Go and bring all men unto me." How can that be done while we hate and continue to aim lethal weapons at one another? We can never win them to Christ, the Prince of Peace, as long as this attitude continues.

People say, "you cannot trust the Russians." They may say the same about us. We are not satisfied unless we are ahead militarily; they are not satisfied unless they are catching up with us. And so, the race goes on and on. But, we must trust one another or perish off the face of

the earth.

At Geneva, Switzerland, the leaders of our nations are striving to negotiate arms limitations, but unless this is done in the Spirit of Christ, of love for one another, even "love of our enemies," all will fail.

There is a growing feeling among many that the making of nuclear weapons is evil and morally wrong. The more that are made, and the more accurate they are, the more apt they are to be used, either by design or by accident. The nuclear freeze movement opposes any further manufacture and deployment of such weapons ... contrary to the attitude of the present administration. While other nations may be ready to join us in such a freeze, the first offer *must* come from us, a *Christian* nation. How else can we show our Christian faith and trust to the rest of

the world?

If we are Christians, we have to think of what Christ would do. Would he not deplore our depending upon the idol of military might, rather than God, to save us? Under the banner of the god of war, would Christ lead us out to battle with those *Russian dogs*? Would he walk beside us to view our colossal missiles and armament factories? Or would he not call us once more to spend our lives, our time, and our resources to evangelize the world, bringing all men to worship and to follow him? Would he not call us to feed the hungry and provide for the homeless? "There shall be wars and rumors of wars" we hear. But Christ has more work for us to do, yet, in helping to bring about his Kingdom, that all may worship and follow him, the Prince of Peace. □

## Just Plain Christians

by David Pearson

At the call of the Seventh Day Baptist Missionary Society in the fall of 1834, Pastor Alexander Campbell left his DeRuyter (N.Y.) charge to visit churches in western New York, Pennsylvania, and West Virginia.

On this particular trip he discovered that the doctrines of election and foreordination had been given considerable emphasis. This was so pronounced that at one church he was refused entrance unless he swore he was a Calvinist. This he could not do.

At that point the man barring his admission to the House of God stepped outside and was careful to close the door behind him before accusing his visitor of being an Arminian. Pastor Campbell did not feel comfortable with that either. Again, he was forced to say, "No."

Asked then what he was, he said, "I am a Christian."

It is good to know where we stand in regard to truth, but sometimes our doctrinal squabbles appear to be petty indeed. Today it is not a matter of being Calvinist or an Arminian. Rather other tests of discipleship have risen up, some valid, others decidedly not. These barriers divide, tear down and destroy.

Whether we are Calvinists or Arminians we can rise up with Alexander Campbell and say we, too, are Christians. This says a lot, and we realize we are still imperfect, but the Lord is leading us on the way.

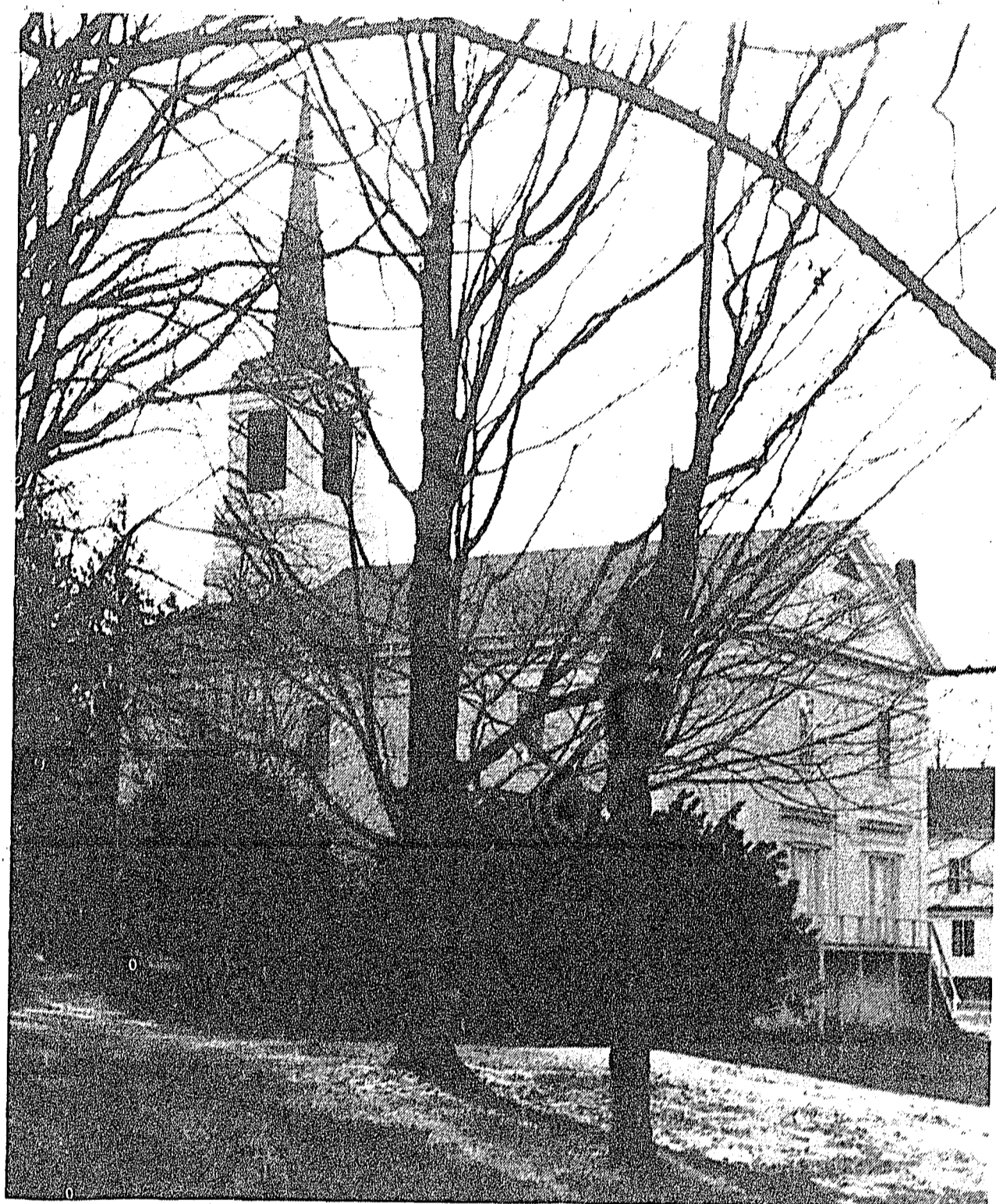
Provided we know the Lord Jesus genuinely and sincerely, ours is not a barred entrance, but an "open door, and no man can shut it ..." Praise God! □

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# I Hopkinton Celebrates 275th

by D. Scott Smith, Historian



The I Hopkinton Seventh Day Baptist Church in Ashaway, R.I.

The following is a look into the history of the I Hopkinton, Rhode Island Seventh Day Baptist Church that was presented by Historian D. Scott Smith on the occasion of the church's 275th anniversary celebration.

The history of a church that has been organized for 275 years cannot be recounted in the brief time we have tonight. Even if we spend our entire weekend examining the history of this great church, many events and persons would be left unmentioned.

At the celebration of the I Hopkinton church's 200th anniversary, Rev. William Lewis Burdick (then pastor) said, "One

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is made to feel very humble and helpless when he attempts to sketch in one address the struggles, the faith, the hope, the love, and the achievements of a church that has steadily and faithfully held up the light of the Gospel in this sinning world more than two hundred years..."

Rev. Burdick had 75 fewer years to deal with than I have this weekend.

At a yearly meeting of the Church, at Westerly, the 17th of the 7th month, 1708, it is ordered and appointed by mutual agreement of the church that that part of the congregation in and about Westerly shall be henceforth a distinct congregation by themselves, and also that

part of the congregation in and about Rhode Island shall be a distinct church from that of Westerly, provided that the brethren and sisters at Newport that were not present at said meeting do consent thereunto." (from the action of the General Meeting, 1708)

A number of confusions are possible when reading this action from the records of the General Meeting in 1708. First, it would seem that the church began its independent life on July 17, 1708 — but that is not correct. The change from the Julian to Gregorian calendar (which took place in 1752) changed the starting date for the yearly calendar from March to January. So, when our forefathers said "the 7th month" they were referring to September. There is also a difference of 11 days between the two calendars, so we would pin-point the formal beginnings of this church as September 28, 1708.

The second problem in searching through this church's history is with names. Westerly, Hopkinton, Ashaway . . . and all the same church! Here, the problem is that the church predates the village; the village predates the township; and the township's boundaries were divided and changed many times through the years. Though the political names and boundaries have changed, this church has stood firm on a foundation of, "Christ and him crucified."

For the first 50 years of this church's independent existence, it was known as "the Sabbatarian Church in Westerly," though the church had no official name or articles of faith. In 1781, more than 100 years after its founding, a sister church asked I Hopkinton to adopt a "certain rule." The congregation replied, that "the best rule for the government of the church is the Scriptures."

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## The Church Prior to 1708

This church existed long before the dividing of the Newport church into "Newport and the church Westerly."

The first settlers to the wilds of western Rhode Island were described as "a group of adventurers" that formed a company to purchase and settle an area known as Misquamicut. The purchase was made in 1660. The Indian chief, Sosa of the Narragansetts, sold the land which is now Westerly, Hopkinton, Charleston and Richmond for \$140. In 1661, Robert Burdick, Tobias Saunders and Joseph Clarke opened the first settlement. Shortly thereafter, John Maxson and John Crandall joined them. Five years later, these men began keeping the Sabbath.

Ruth Hubbard Burdick was the first to take up the seventh day Sabbath in western Rhode Island (just as her mother had been the first to make the change in Newport). Joseph Clark (Samuel Hubbard's son-in-law) and Bethiah Hubbard (their daughter) made the change to the Sabbath in February of 1666.

These first Sabbath-keepers of southwestern Rhode Island began meeting together for worship at about this time. The first documented meetings are noted in a letter that Ruth Burdick wrote in 1675, in which she says that they have been meeting for worship and the Lord's Supper. Prior to 1671, they were members in good standing of the First Baptist Church of Newport.

Even under these most difficult of wilderness conditions, the work grew and spread. In 1675, the group was working with those interested in the Sabbath in the New London area (now Waterford). Yet, spreading the good news about Christ and the Sabbath was not without cost. Neigh-

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The original Meeting House was constructed in 1680.

boring colonies such as Connecticut and Massachusetts did not hold to the same level of religious liberty that Roger Williams had established in Rhode Island. This area of western Rhode Island was involved in a long border conflict with Connecticut and Massachusetts. It is clear from the records that the dispute was not only over jurisdiction over the land, but also over what the puritanical governments of the neighboring states considered to

The struggle to keep (Misquamicut) under religious freedom... was largely carried on by Seventh Day Baptists.

be a spiritual threat. The struggle to keep this area under religious freedom and part of the colony of Rhode Island was largely carried on by Seventh Day Baptists.

It was only one month after Tobias Saunders, Robert Burdick and Joseph Clarke arrived in Misquamicut, that Saunders and

Burdick were arrested by authorities of the colony of Massachusetts and kept for one year in a jail in Boston. The records seem to indicate that Joseph Clarke was arrested and imprisoned by Connecticut officials no less than three times. Rhode Island officials were not to be left out, however. In 1663, a constable from Connecticut tried to enforce Connecticut law in Westerly and was arrested and taken to Newport where he was held prisoner for 11 months.

Early Sabbatarians were also faced with wild animals, poor soil, no roads and Indian wars that lasted until the late 1670s. At one point, Samuel Hubbard removed his family members from the area by boat for fear of the violent Indian uprisings.

At the church's bicentennial, Rev. William Burdick noted that, "Notwithstanding these difficulties, in 1678, Mr. Hubbard reported 20 in Newport, seven in Westerly, and 11 in New London. Three years later there were 29 in Newport, one in Providence, four in Plymouth Colony, five on Martha's Vineyard, seven in Westerly, and four in New London." Time went on and the church made converts on Plumb Island and on Long Island. More and more of the "Church's"

Cont. on page 31

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## Spirit of Warmth

Cont. from page 4

ing so you won't need to miss too much of today's activities? I'd like to buy the plane ticket for you."

When Beth arrived at the school just in time for lunch, she was bubbling over with enthusiasm, "I want to tell you what happened to me on the plane." We were all ears. "This girl sat next to me and we started talking. She asked me why I was going to Washington and I told her I was taking missionary training to work in Pakistan. She asked why I would want to leave all the things I had in America to go there and I shared with her my faith in Jesus Christ as my Savior. Right there in the plane she wanted me to tell her how she could become a Christian. It's the very first time I ever led someone to accept Christ as their Savior. Oh, I am so glad."

As Beth finished sharing her experience with us, I again felt engulfed in that blanket of warmth and I spoke up, "Beth, that was what the Lord wanted you to do. He wanted you to have the experience of leading a person to Christ before you left for Pakistan." I went on, "Beth, your visa will be in tomorrow's mail!"

Again everyone was shocked, including me! Almost at once the feeling of warmth left me and

## Henry's Visit West Coast Churches

West Coast, USA — Philippine Missionaries Rod and Camille Henry have visited the churches of the Pacific Coast Association in December 1983. Though Rod is carrying a full course in missions at Fuller Seminary, their vacation time was spent in travel and ministry. □

I began to have second thoughts. Who was I to make such a prediction? I was really on the spot. It was more likely to say the visa would not arrive then to say it would arrive and then name the exact time! I could hardly believe such a statement came from me. But, then maybe it didn't. Tomorrow we would know for sure.

The next day when the mail arrived, Beth herself dug anxiously into the pile. "Its here! Its here!" she exclaimed. Sure enough, her visa was actually in the mail that Tuesday morning. Beth left shortly thereafter to

work in Pakistan; Marie went to Kenya; my family and I flew to Malawi and the rest of the missionary trainees left to serve in their various countries. I have never since felt such a unique blanket of warmth. It did not compare to good feelings I had before and have had since that time. I have never since felt compelled to make such a specific prediction. I believe it was more than a feeling of warmth. I believe it was God's own Spirit of warmth that he reserves only for special occasions. I pray he uses it many more times. □

## Growing Together

Cont. from page 13

body-building by:

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

Let us work together in *Building the Body of Christ* to the glory of God. *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever. Amen. (Eph. 3:20-21, NIV).*

Suggested Bible reading guides for Disciples in Nurture

*Discovery* — the In-Depth Bible Reading and Prayer Guide. Takes a reader through the NT twice and most of OT once in four years, reading 10 to 20 verses a day — just the right amount for thoughtful, prayerful meditation. Published by: Scripture Union, 1716 Spruce

St., Philadelphia, PA 19103. Call Collect (215) 732-2079. A bimonthly, 64 page guide; minimum order 20 copies @ \$.95 each. 50 copies, \$.90 each.

*Daily Walk* — takes a reader through the Bible, chapter by chapter in one year with an overview, helpful chart, how-to-put it to work in your life. A monthly, 40 page guide; minimum order 25 copies, \$.45 per copy price.

*Timeless Insights* — takes a reader through the NT in one year with timely thoughts from classical Bible scholars concluding with a timely response. A monthly, 40 page guide; minimum order 25 copies, \$.45 per copy price.

Both of the above are published by:

Walk Through the Bible Ministries  
P.O. Box 80587  
Atlanta, GA 30366 □

The Sabbath Recorder



(and by that I mean the Newport church) business meetings were being held in the Westerly group's meeting house — which was built in 1680.

For 60 years, the Sabbatarian Meeting House was the only house of worship in Westerly. The building stood on a knoll, overlooking the Pawcatuck River, about two miles southeast from Potter Hill and about three miles south from the village of Ashaway. The building was later called the *Lower Meeting House* to distinguish it from the *Upper Meeting House* which was erected in the northern part of the township. The Meeting House was a large, barn-like structure which, according to the records, must have been very hard to heat. In the winter of 1714, for example, the church had to



(Above) The Ministers' Monument, on the site of the original Meeting House, commemorates the church's pastors. (Above Left) Everett T. Harris, who passed away in 1982, has recently been added to the long list of those honored at the monument.

cancel meetings in the house because even a large fire and many blankets could not keep out the cold. Worship continued in members' homes where it would be more comfortable.

For the first 10 years after the Sabbath came to western Rhode Island, Rev. John Crandall and Robert Burdick ministered to the little congregation. From 1675 to 1704, Rev. William Gibson was their leader. From 1704 until the

separation in 1708, the group got along with "such ministerial aid as the Pastor at Newport and their own local 'gifts' could supply." The group did have gifts. The Newport church's clerk and two deacons were part of the *Westerly* group.

When the organization of the church occurred, there seems to have been 72 members of the Newport church that made up the new congregation.

## Stepping Out On Their Own

One of the new church's first acts was to appoint John Maxson, Senior, as *under shepherd*.

Maxson, who was the first white child born on the Island of Aquidnick, was 69 years old at the time, a mature and respected member of the congregation. During Maxson's pastorate, the membership grew to 150.

The growth of the I Hopkinton church from its formal beginnings in 1708 until its peak in 1816 can be described as nothing but 31

*The Meeting House ... must have been very hard to heat. In the winter of 1714, the church had to cancel meetings because even a large fire and many blankets could not keep out the cold.*

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*explosive.* All the factors were right and the result was one of the largest baptist churches in America.

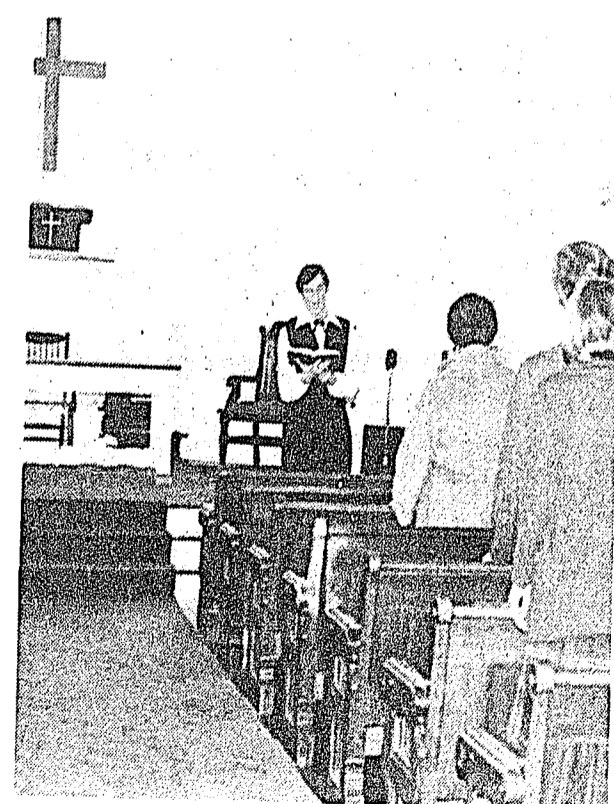
As it became less and less convenient to worship in Newport, the I Hopkinton church became the dominant Seventh Day Baptist church. Newport's isolation, which had been a blessing during Indian uprisings, now became a hindrance. Seventh Day Baptists were beginning a westward expansion and West-erly and the I Hopkinton church would be their *stepping off point.*

The simple numbers are astounding to Seventh Day Baptists who are used to small congregations and moderate membership rolls. Today, we are

*In Hopkinton's first 100 years, the church grew by an amazing 1215%!*



(Above) The Children of the church performed during the afternoon program. (Right) Pastor Leon Wheeler led the worship in colonial costume.



excited by a congregation that grows by 30%, or better yet, 75%. In I Hopkinton's first 100 years, the church grew 1215%! (That is, from 72 members in 1708 to 947 members in 1816.)

Some have looked at those numbers and asked this church (and other Seventh Day Baptist churches) why it is small today. But, the simple numbers are misleading. There were never 947 people worshipping in this church! They all belonged to this church and, certainly, at times there were very large meetings held here, but they worshipped in homes and churches all over the northeast. Pity the pastor whose congregation stretched from Boston to Long Island to upstate New York! At the turn of the century (1800), there were about 1000 Seventh Day Baptists in America and over half of them belonged to I Hopkinton.

This church has been called *the mother of churches*, but it was really a *mother of pioneers*. This church was serving the rapidly growing stream of settlers that flowed from Europe through New England to the ever expanding American frontier.

Churches such as Greenmanville, New London, and Farmington, Connecticut; 2nd and 3rd Hopkinton, 1st and 2nd Westerly and Pawcatuck in Rhode Island all had their beginnings in I Hopkinton. Pioneers from this church helped to form the Shrewsbury, New Jersey church which later packed up and moved en masse to West Virginia, forming the Salem S.D.B Church. Other settlers moved from I Hopkinton to Little Hoosick, New York (now Berlin area) and later spread out to the churches of central and western New York. Churches such as Brookfield, DeRuyter, Verona, Little Genesee

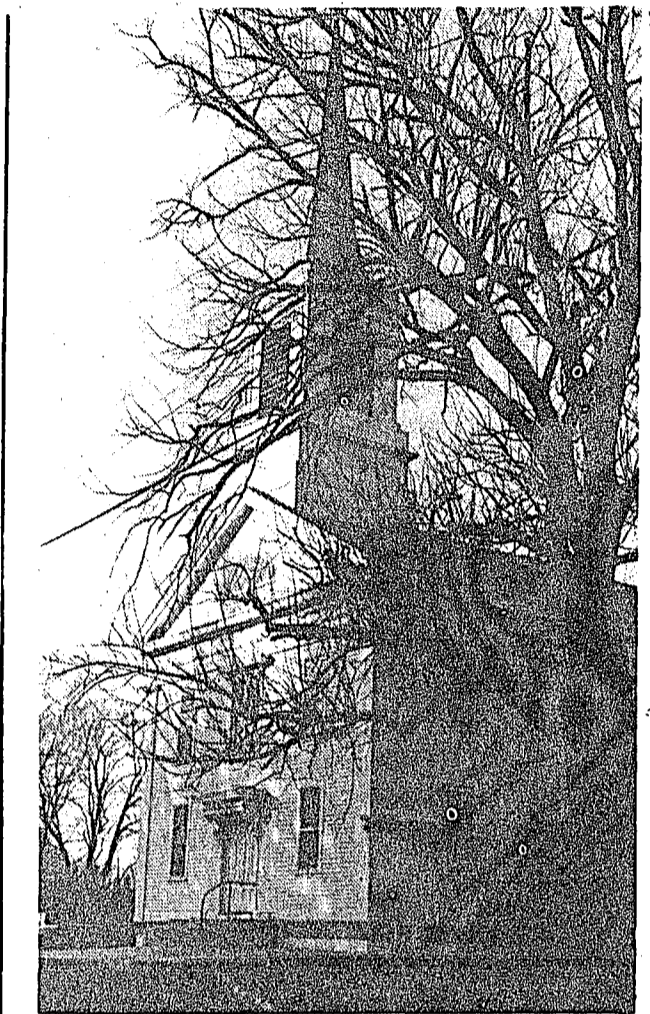
and others had members of the I Hopkinton church among their constituent members.

Patterns of migration through upstate New York and New Jersey—West Virginia mark the major flow of Seventh Day Baptist pioneers. All of our current SDB churches have been affected by that western migration, either directly or through many generations of descendants.

This church has a long and wonderful history, a history that is filled with dedication to Christ and his kingdom. That was the key ingredient for those who left here to spread out across the nation ... the love of Christ and the desire to share him and worship the Lord wherever they lived. Seventh Day Baptists

*SDBs all over the country owe a debt of gratitude to the saints who served the Lord through this church.*

all over the country owe a debt of gratitude to the saints who have served the Lord through this church. The declining membership of this church in the mid and late 1800s is a record of the church's gift to God's kingdom. They were missionaries and church planters, spreading the good news of God and the Sabbath as they went. □



The entrance to the I Hopkinton Church in Ashaway, R.I.

TURN TO ME  
AND LIVE

COLUMBUS, OHIO  
APRIL 30 - MAY 3, 1984

Some of our Speakers

1984

PRAYER  
CONFERENCE

Baptist Prayer Conference  
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Valley Forge, PA 19482-0851

Mack King Carter: Pastor, Mount Olive Baptist Church, Fort Lauderdale, FL. An extensive lecturer at colleges and seminaries across the country, as well as a regular conference and revival preacher.



Moley Familiaran: Filipino Coordinator for American Baptist Churches of Metropolitan New York, ministering to the needs of Filipino persons and helping to establish new congregations of Filipino Baptists.



Vernon C. Grounds: President Emeritus, Conservative Baptist Seminary. Counselor, author, teacher and lecturer, he now teaches full-time at the Seminary.



Prathia Hall Wynn: Pastor, Mt. Sharon Baptist Church, Philadelphia, PA. Noted preacher and bible study leader, she has long been dedicated to the struggle for human and social justice.



Emmett V. Johnson: Director of Evangelism and Manager of the Personal and Public Witness Unit, National Ministries, American Baptist Churches, USA. Preaches throughout the United States.



Mary Cosby: Lecturer, teacher and retreat leader. Mrs. Cosby is a gifted Christian speaker and a founding member of The Church of the Saviour, Washington, D.C.

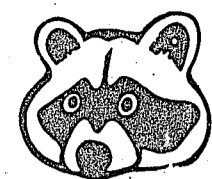


Carl H. Lundquist: In 1982 Dr. Lundquist completed 28 years as President of Bethel College and Seminary in St. Paul, Minnesota and assumed the Presidency of the Christian College Consortium, a nationwide network of 13 colleges.



Douglas John Hall: Presently holds the Chair of Christian Theology, Faculty of Religious Studies, McGill University, Montreal, Quebec, Canada. Author of seven books, he is a frequent lecturer in the US and Canada.





RACCO  
RACCOON

# Showing God's Love



Do you know this little fellow?

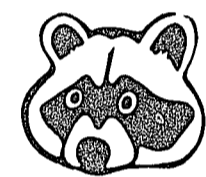
No?

Well, this little fellow is lonely.

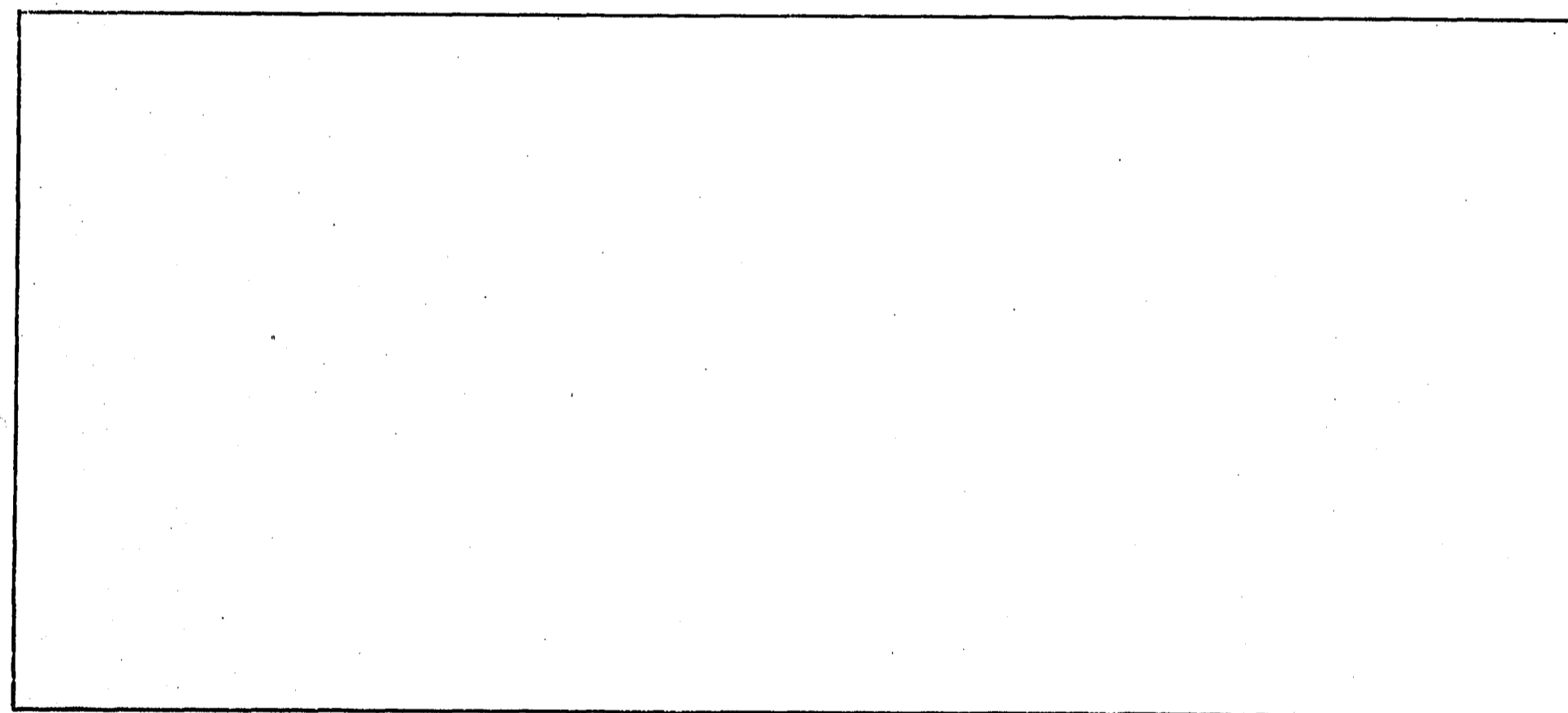
His cloths have holes. He is hungry and thirsty. He just moved into town and this is his

first day to come to Sabbath School. Do you know how to show him the love found in

God's kingdom? Can you draw a picture of



showing this love?



This is what Jesus is teaching us in Matthew 6:10 when we pray, "Thy kingdom come,

thy will be done, on earth as it is in heaven."

34 Parents, please note Matthew 25:31-46.

## Accessions

Columbus, Ohio  
Perry L. Cain, Pastor

By Testimony

Richard Evans  
Marjorie Ambrose  
Christina (Boyd) Thorngate  
Cleta Metz  
Mark Robinson  
Stella Adams  
Victor (Buck) Adams

By Letter

Hazel Stubbins

By Baptism

Melissa Walker  
Jeanette Berg  
Heather Robinson  
Julie Bond  
Chet Bond

San Gabriel Valley, Calif.  
John Peil, Pastor

Constituent Members

By Letter (transfer)

Richard M. Ashcraft  
Teri (Ashcraft) Cox  
William Ashcraft  
Lynn Ashcraft  
Richard P. Ashcraft  
Patricia Ashcraft  
Victor Burdick, Sr.  
Beth Burdick  
Luella Severe  
Joan Burdick  
Mark Burdick  
Hilma Gillespie  
John Crump  
Louise Crump  
Patrick Peil  
Elizabeth Peil  
Bennie Peil  
Darlene Peil  
John M. Peil  
Ruth Anne Peil

By Baptism

Cynthia Crump (listed Nov. 1983 issue)  
Lynnerin Ashcraft  
Donna Wasilchin

By Testimony

Lisa Crump  
Matthew Crump

January 1984

## Marriages

**Bird-Losey.**--William Bird of White Cloud, Mich., and Charlotte E. Losey, also of White Cloud, daughter of Rev. and Mrs. Charles D. Swing of Albuquerque, N.M., were united in marriage in White Cloud on June 1, 1983. A blessing of the marriage and reaffirmation of vows took place in Albuquerque on Nov. 13, 1983, conducted by the bride's father.

**Yurke-Wilhelm.**--Bernard Yurke, son of Mr. and Mrs. Helmut Yurke of Boise, Idaho, and Jeanne Wilhelm, daughter of Mr. John Wilhelm and the late Mrs. Wilhelm of Maplewood, N.J., were united in marriage, Nov. 5, 1983, at the Plainfield SDB Church, Plainfield, N.J., by the Rev. Dorcas Diaz Shaner.

## Births

**Lippincott.**--A daughter, Jennifer Ann Lippincott, was born to Gerry and Becky Lippincott of Janesville, Wis., on August 30, 1983.

**Gada.**--A son, Timothy David Gada was born to David and Janette (Fetrow) Gada of Waterford, Conn., on November 11, 1983.

**Chroniger.**--A son, Tyler Jennings Chroniger, was born to Don and Charlotte Chroniger of New Auburn, Wis., on November 14, 1983.

**Burdick.**--A daughter, Virginia Anne Burdick, was born to Kenneth and Ruth (Burdick) Burdick of Bridgewater, N.J., on Dec. 7, 1983.

## Obituaries

**CURRY.**--Ruth D. Curry of Mt. Clare, West Virginia, died November 27 at her home at the age of 91. She was born February 11, 1892 in Burnsville, West Virginia, the daughter of James Henry and Matilda Jane Miney Dodrill.

She was a member of the Lost Creek Seventh Day Baptist Church, a member of the Ladies Aid Society of the church, and was a member and past officer of Good Hope Chapter 109, Order of Eastern Star.

She was preceded in death by her husband, L. Roscoe Curry, and one brother, Draco Curry. Survivors include three sons; William H. Curry of Romney, W.Va.; Luther R. Curry of Ft. Walton Beach, Fla.; David L. Curry of Fairmont, W.Va.; three daughters; Eleanor C. Franklin of Spring Hills, Fla.; Mary E. Venetozzi of Mt. Clare, W.Va.; Naomi C. Halterman of Monterey, Va.; 16 grandchildren; 20 great-grandchildren; and one great-great-grandson.

Funeral services were conducted by Pastor David Taylor at the Lost Creek Seventh Day Baptist Church on November 30.

DT

**VILE.**--Minnie Reefman Vile was born on March 10, 1903, to Bert and Jennie Reefman in Oceana County, Michigan, and died in Holland, Michigan July 20, 1983, at the age of 80 years.

When she was a year old the family moved to a farm north of Fremont, Mich., which for many years was their home. Upon receiving her education and training she began teaching in the schools of Newaygo and Muskegon Counties for a period of forty years.

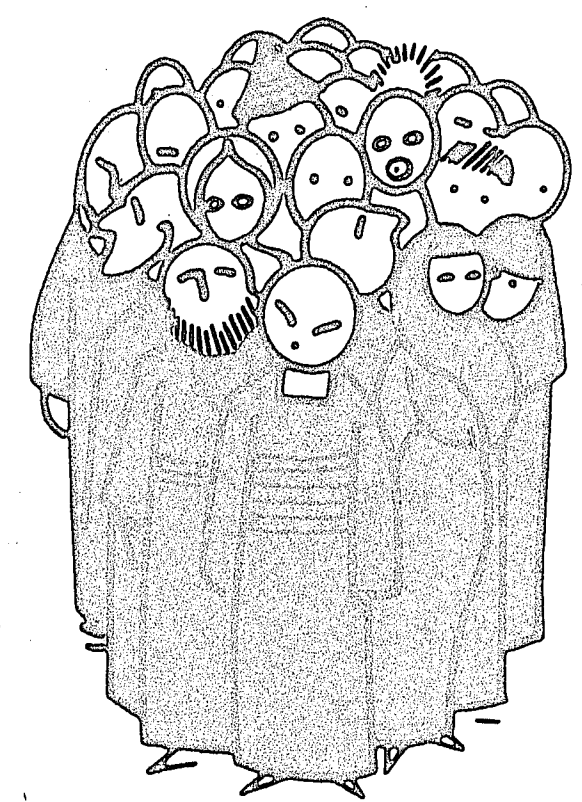
After her retirement she was married to Francis Louis Vile on September 9, 1973. Shortly afterward they made their home in Cocoa, Florida, until his death in June of 1982.

As a young woman of 17 she was baptized and made her Christian commitment. Later she joined the Seventh Day Baptist Church of White Cloud, Michigan, and the Daytona Beach Seventh Day Baptist Church when they moved to Florida. She was an active and sincere Christian, and a faithful supporter of her church.

She is survived by a brother, Darrell Reefman of Whitehall, Michigan, a sister, Dora Siems of Holland with whom she lived the past year, also three step-grandchildren, two nieces and two nephews.

Funeral services were on July 22, 1983, from the Kroeze Funeral Home in Fremont, conducted by Rev. Lawrence Watt assisted by Rev. Orville Babcock. Burial was in the Maple Grove Cemetery.

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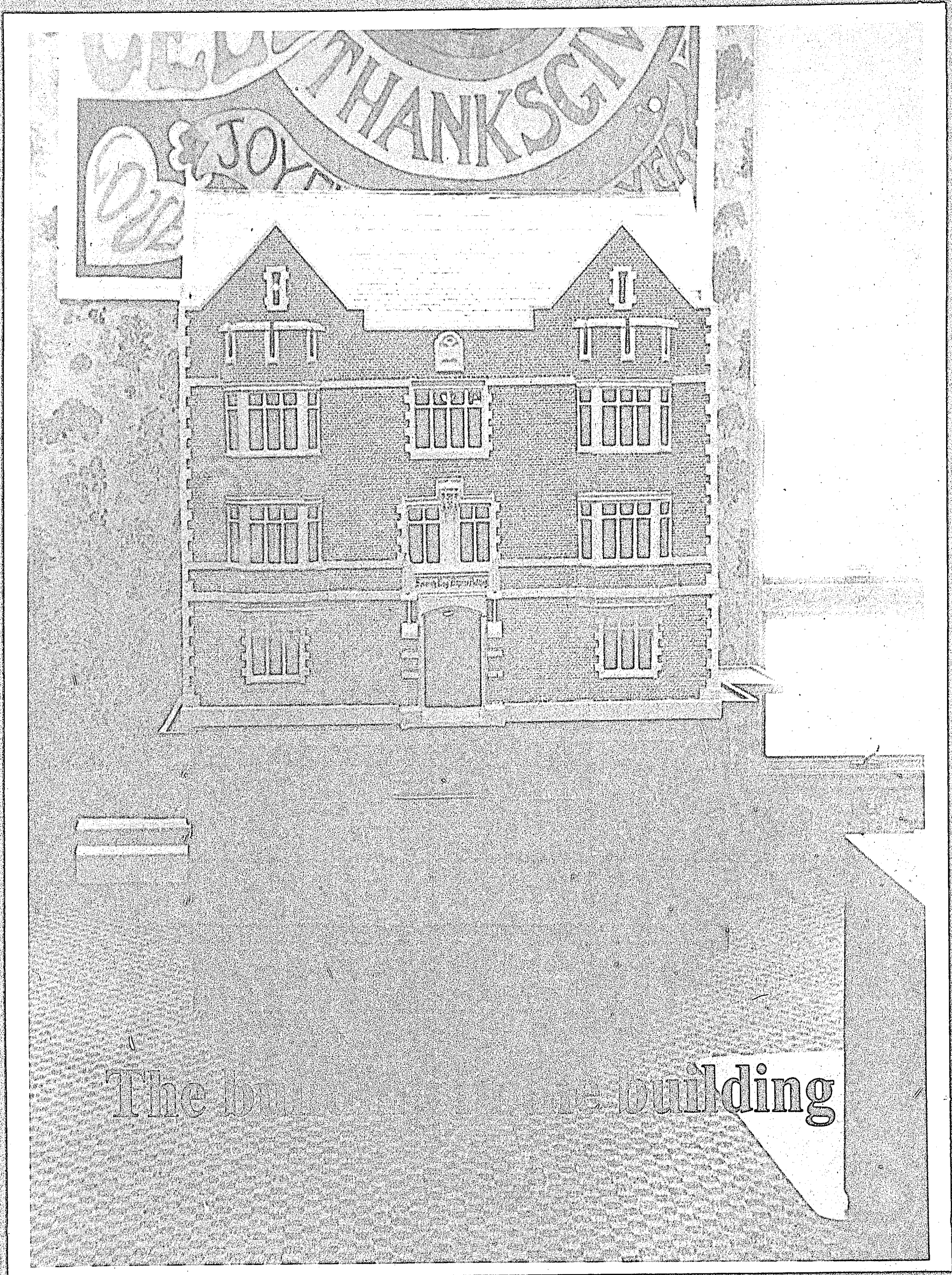
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The Seventh Day Baptist

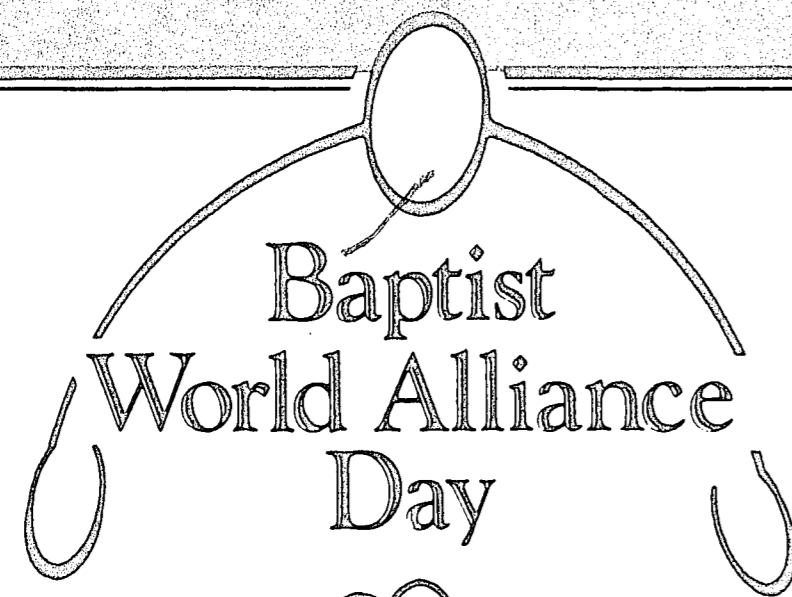
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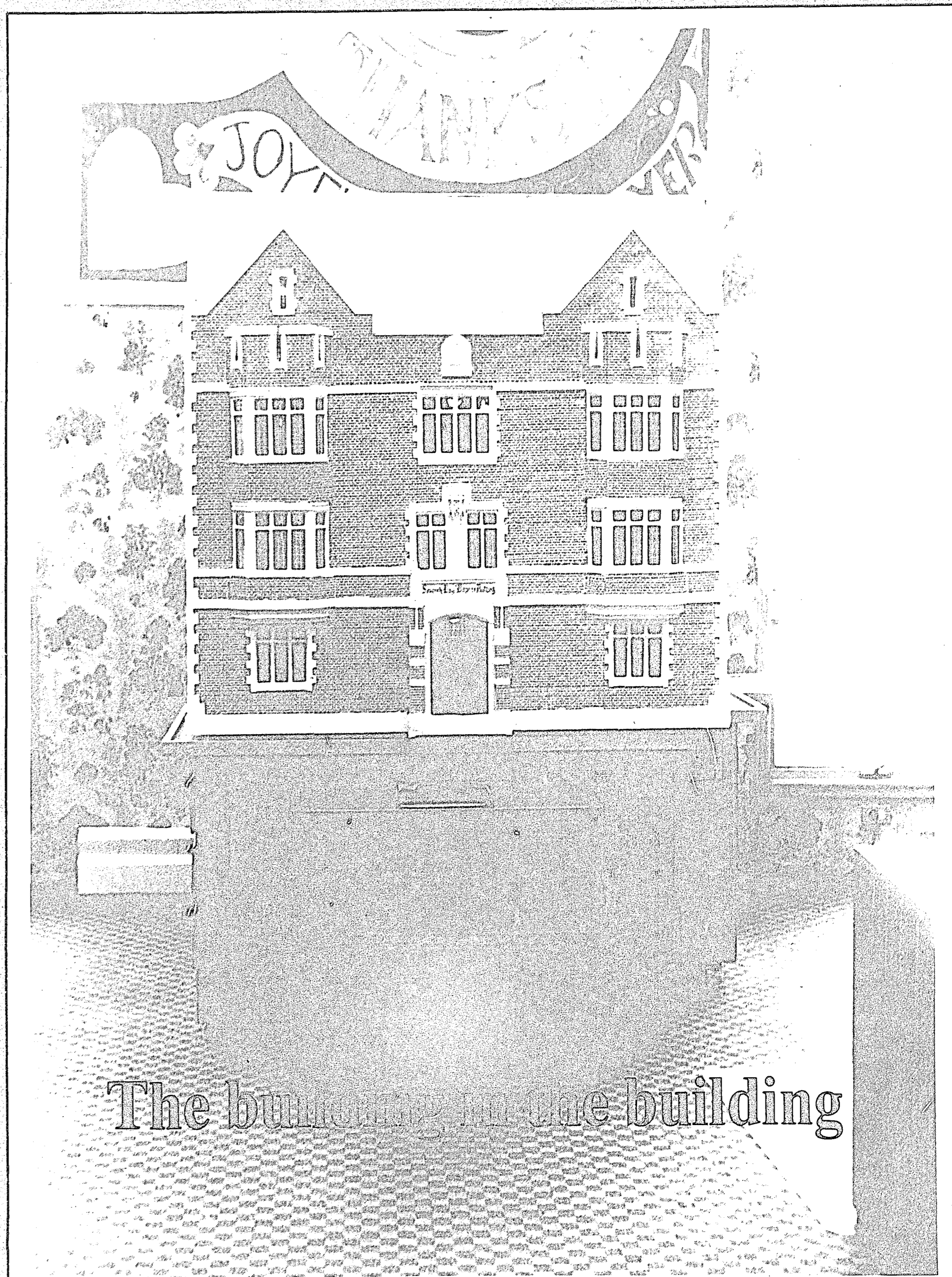
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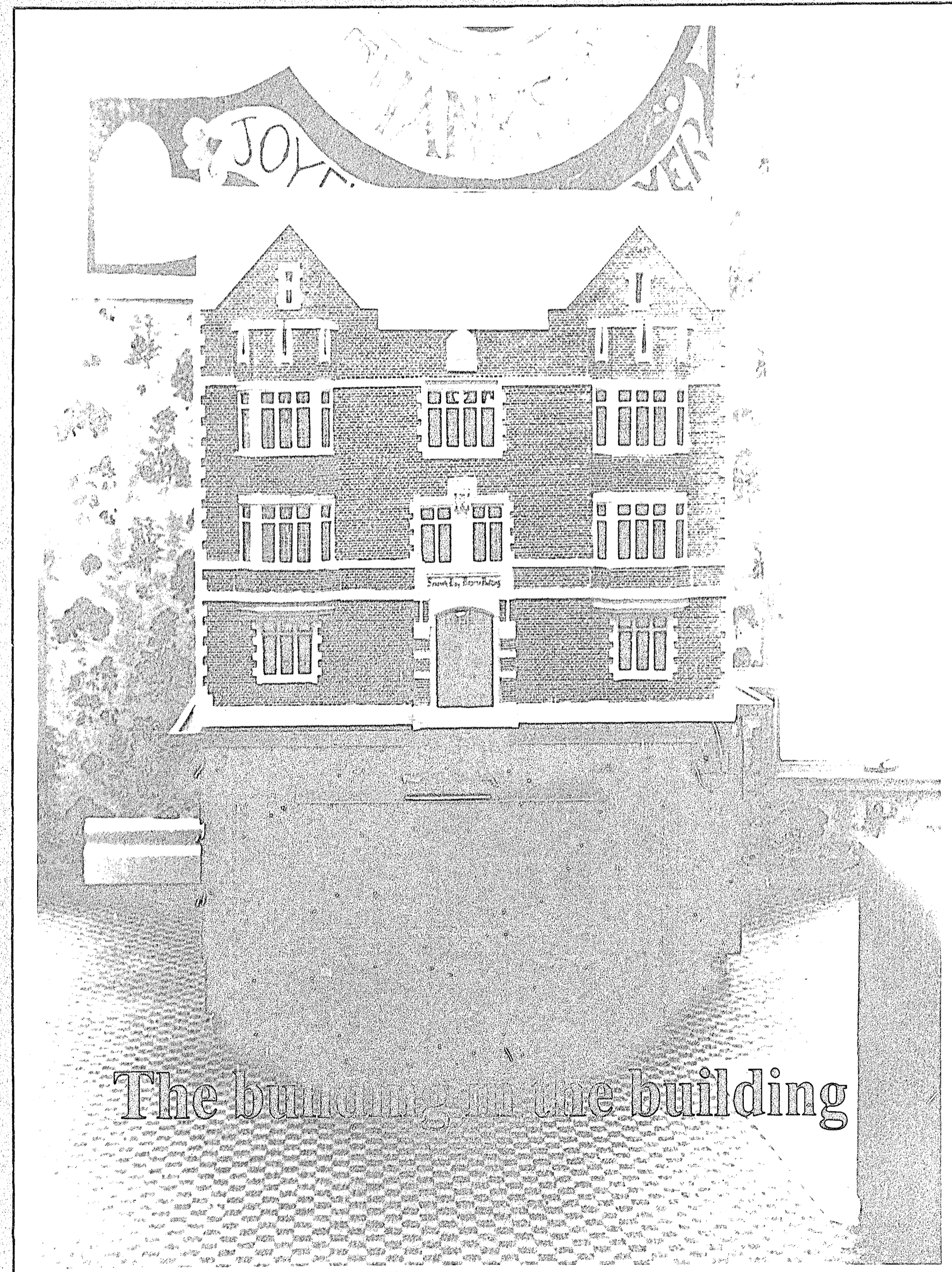
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