

The Sabbath Recorder (ISSN 0036-214X)(USPS 474460)
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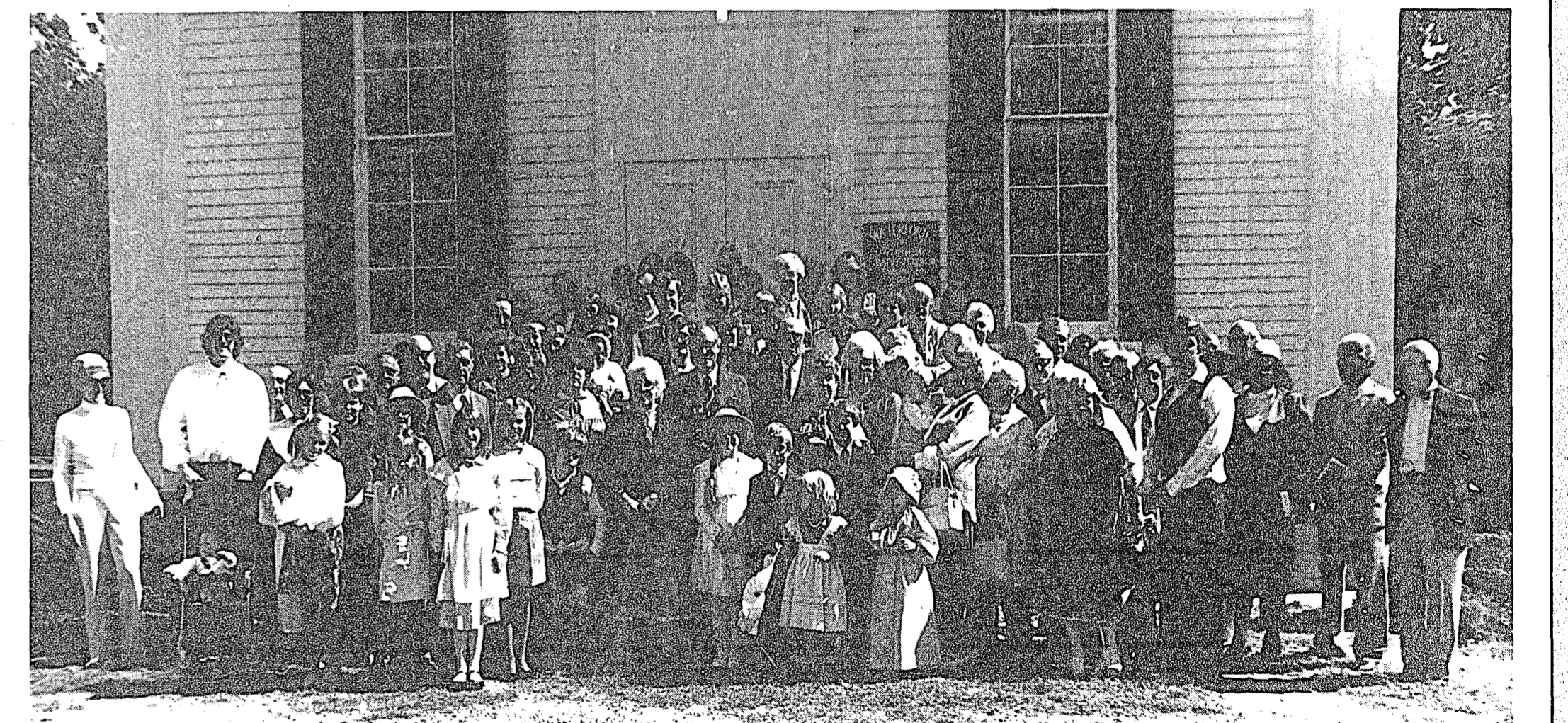
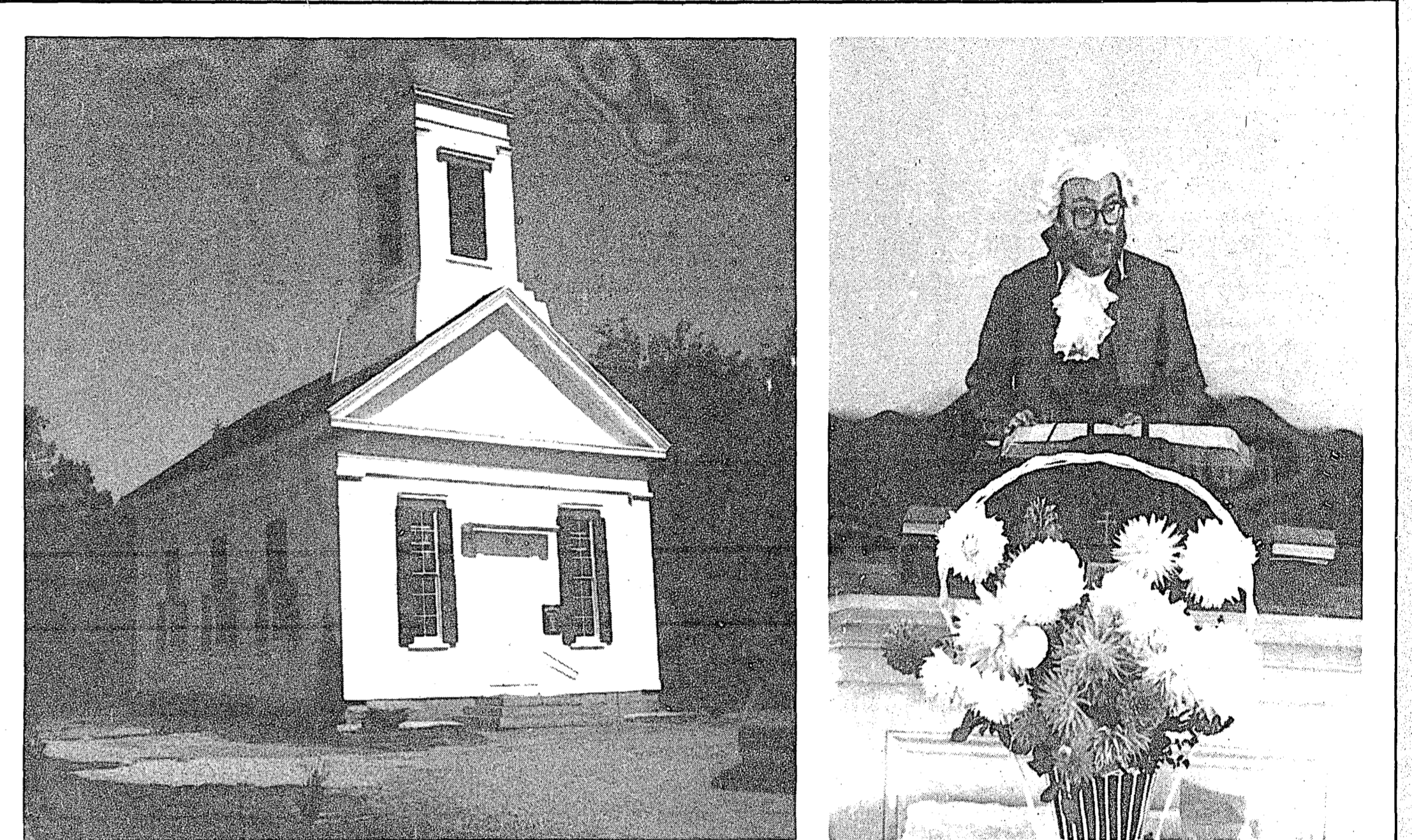
“For everything there is a season and a time for every matter under heaven:
a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to cast away;
a time to rend, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.”

Ecclesiastes 3:1-8 (RSV)



November 1984

THE ★ SEVENTH ★ DAY ★ BAPTIST SABBATH RECORDER



200 years in Connecticut

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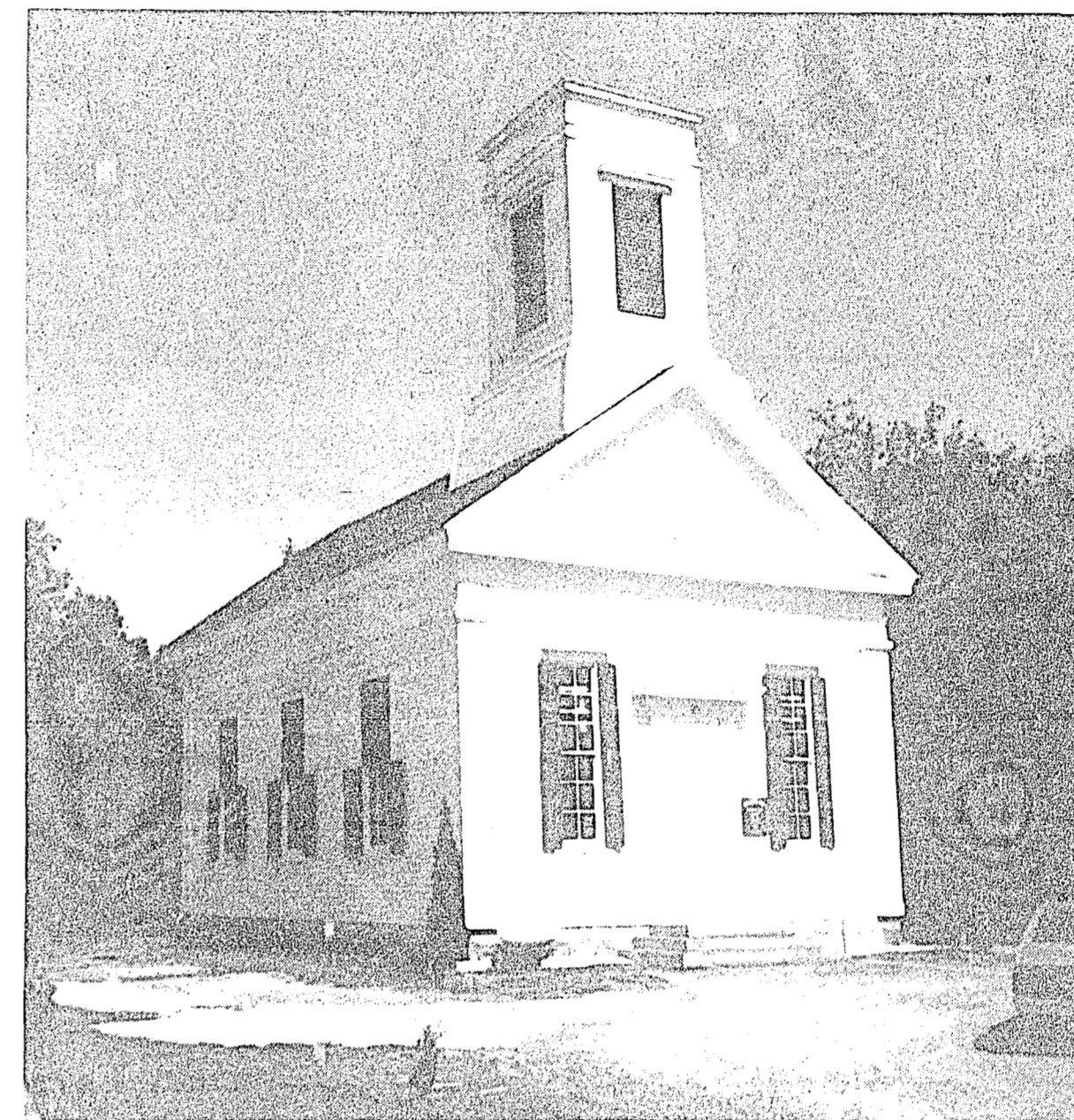
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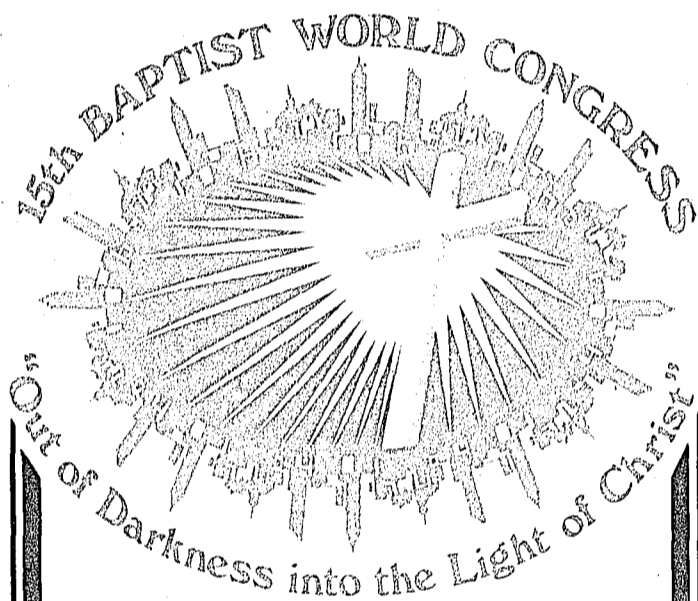
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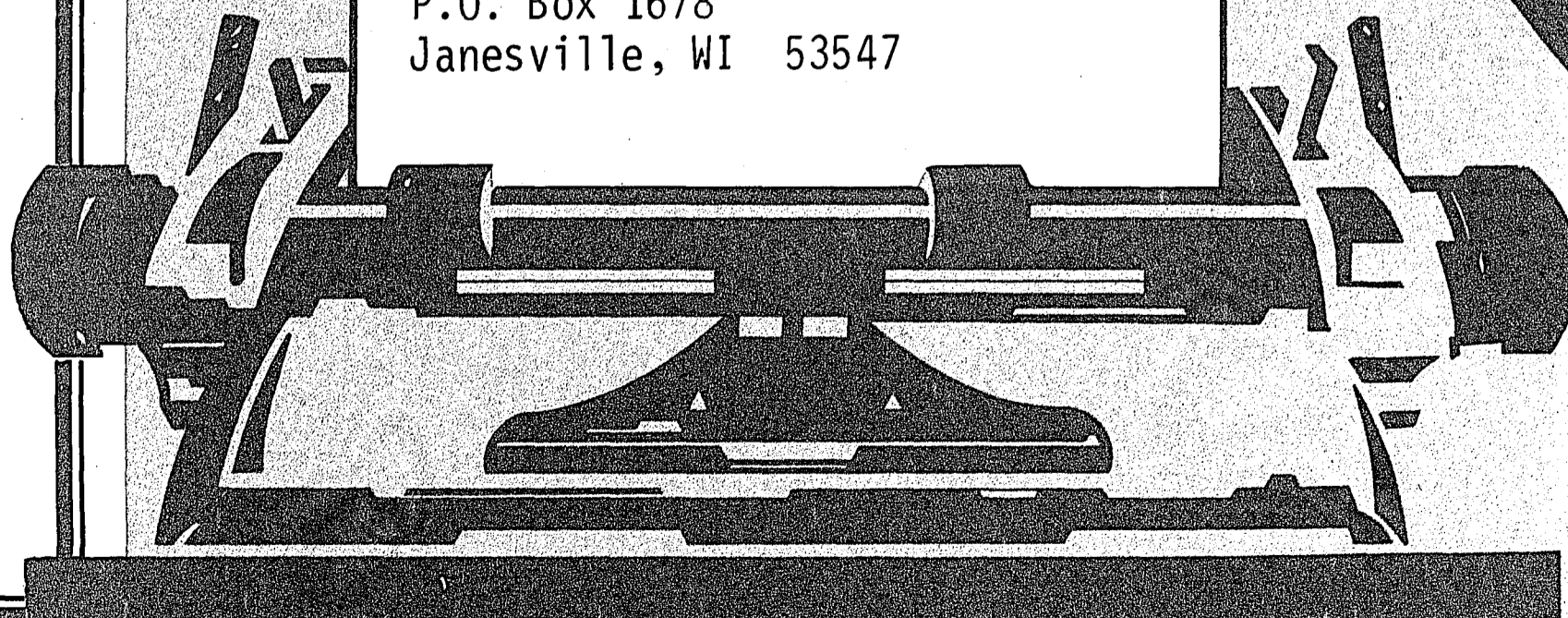
MEMO

TO: FRIENDS OF THE SABBATH
RECORDER
FROM: EDITOR D. S. SMITH

DID YOU KNOW THAT THE SABBATH RECORDER IS FUNDED ONLY BY YOUR GIFTS? YOUR DONATION TO THE SABBATH RECORDER IS PART OF THE TOTAL OUR WORLD MISSION BUDGET.

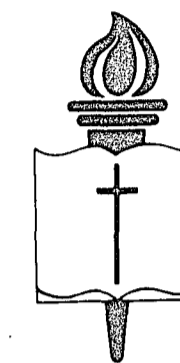
I HOPE THAT YOU HAVE BEEN ENJOYING THE MAGAZINE DURING THIS PAST YEAR AND WILL BE ABLE TO MAKE A TAX DEDUCTIBLE DONATION TO THIS PART OF OUR WORLD MISSION.

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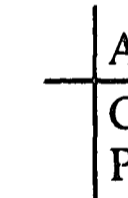


A Seventh Day Baptist publication

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D. Scott Smith
Editor

Leanne Lippincott
Art Director

Contributing Editors

Linda V. H. Camenga, Mary G. Clare, J. Paul Green, Calvin Babcock, Leon R. Lawton, Jane Mackintosh, Marilyn Merchant, Dale D. Thorngate.

WRITERS: Please type manuscripts double spaced Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

November 1984

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Cover photos: (Upper left) The Waterford (Conn.) Seventh Day Baptist Church celebrated its Bicentennial. (Upper right) Editor-Historian D. Scott Smith addressed the congregation in colonial attire. (Bottom) Nearly 100 people filled the meeting house.

Like a cat on a hot tin roof

A few years ago there was a motion picture that caught the fancy of some of the population of this movie-going society of ours. It was in the days when you had some choice as to what kind of movie you might like to see, and although the story was one of personal conflict in the midst of dramatic change, there was a great deal of personal identification on the part of those who saw *Cat On A Hot Tin Roof*.

I suppose that if we were to test the literal interpretation of that title we would discover that heating up a tin roof and putting a cat on top of it would be a rather dramatic event. Needless to say the cat would not remain on the roof long. Discovering the discomfort of the fire put under him, he would soon be prancing around in search of a place to hide, in search of relief. Knowing the slyness and grace of a cat, I would assume that we would be witnessing a rather unique and perhaps humorous episode.

It seems to me that the church of today is much like that cat. The circumstances are just right for a fire to be built under the feet of the Christian Church. We are in a most unique time, under very impressive circumstances and, like a cat on a hot tin roof, it is either time the church began changing its course of direction and its appeal to the world, or it will find itself with burned feet and perhaps the beginning of a slow and painful death.

A few years ago a man was to have 20, 14-year-old boys in his home for a party. He thought a film would be good for them. In renting a film he rejected a wild west show when the store clerk suggested *The Birth of a Volcano*. The film began

Isn't it time to put a fire under the church?

Ephesians 3:7-21

by Herbert Saunders

with a peasant walking behind a plow in his bare feet, but noticing that the earth is getting hotter and hotter. Finally he leaves the plow and runs for safety because he knows something is going to happen here—and it sure does. The whole world seemed to blow up!

At one point in the picture, a little boy runs from the molten lava crying, in search of his parents. When he came on the screen, one of the boys at the party shouted, "How do you stop a volcano?" Of course, the only thing to do is to stand by and let it blow.

Our problem today, as the Christian Church, is not how to stop a volcano, but how to live and serve in the midst of the most volcanic age known to man. Things are exploding around us at an ever increasing pace, and the Christian Church—the body of Christ on earth—has got to reach beyond itself into the midst of the heat and

provide some refreshing changes for the world's needs. Thank God that over the past few years there has been a real burning to make the church the evidence of Christ on earth that it is supposed to be. The fire has been lit under the Christian Church—the roof is getting hot—the time is right for the Holy Spirit to use Christian men and women to bring about the changes of life that God has so long desired.

Like cats on a hot tin roof, we are going to have to begin moving quickly or the heat may overtake us. We have sung often the tune from *Tell It Like It Is* and uttered the words, "It only takes a spark to get a fire going," and my friend, in our church and in many churches around

the United States the fire is beginning to burn. We are moving, the Spirit is active, the winds are blowing, and now is the time to stand up and let the world take notice that we are the body of Jesus Christ—stewards of the message of love.

What are the characteristics of that church that has discovered the fire burning and is moving? Paul in his letter to the Ephesians describes the characteristics rather well: First of all, the church is a *proclaimer*. I'm sure that if a cat was caught on a hot tin roof, you would not only see some jumping around, you would also hear some rather audible cries of dismay. If the fire is burning under the Christian Church today, then that fact ought to be made known. As Paul writes: "through the Church the manifold wisdom of God might now be made known." We are to be proclaimers of the special joy of the glad news of the endless treasures available to men in Christ. The chief function of a living and moving church is to *proclaim*.

There is no other organization on the face of the earth today that is charged with a higher calling than that to which the Christian Church is summoned; to confront men with Jesus Christ. How can they be confronted with Jesus Christ unless we who claim allegiance to Christ tell them about him? Perhaps the greatest failure of our life together as Christians is our unwillingness to be used by God. If Christ is the answer, as we all claim him to be, then certainly people who are seeking an answer ought to hear about it. The church, rightly existing and genuinely alive, is the store-house for involvement in such evangelism. It was some anonymous author who wrote: "Blessed is the man who loves his church enough to let others know it."

There is a good chance that the church can be renewed today—can become that dynamic force that God intended for it to be. That is going to take some real work and some dedicated effort if the ideal is to become

the reality. Robert McAfee Brown, in his book *The Significance of the Church* writes: "The Church is a response to the *good news of God*, proclaimed and enacted by Jesus Christ. Strictly speaking, it is not only a response to the gospel, it is part of the gospel, since God desires not only to save men but to have them in fellowship with one another." A living church, moving and active, is part of the gospel of God—part of the total message of deliverance proclaimed throughout the world when Jesus died on the cross. Thank God there is a fire under the Christian Church today—a fire that will send a ripple of spiritual activity throughout the world and proclaim that Jesus Christ is Lord of all.

Secondly, the church must be *personal* simply because its Lord is a personal savior. The time has come for the Christian Church to stop being so concerned about its appearance and start taking a look at its personality. There is an English church where a box hangs on the porch to be used for communications for the

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not understand what the church is you can not determine what it will be! If we can not understand that the church is personal, then we will never be able to bring about a spiritual revival that will make it vital and new. The fire under the Christian Church today is the cries of thousands for something personal in their lives—something to take the place of the computerized lives they so often live. That is a real challenge to the spirit of Jesus Christ in us.

Thirdly, Paul reminds us that the church that is alive and moving has as its center the ministry of *pardon*. We pray, he says, that "you may be able to feel and understand, as all God's children should, how long, how wide, how deep, and how high his love really is; and to experience this love for yourselves." God's love is a forgiving love. The church, if it is what we claim it to be, must become the fellowship of reconciliation and forgiveness, where people accept each other just as they know they are accepted every moment by God.

Robert McAfee Brown, once again in his book *The Significance of the Church* writes: "The claim to be the 'people of God' leads, not to pride, but to repentance, and the promised newness of life which can flow from God's mercy. This means that the people of God must not only proclaim the good news, but embody it in their own life. If God forgives them, they are to forgive one another. If God loves them in spite of their unworthiness, then they are to 'love the brethren' in spite of the brethren's unworthiness. If God gives good gifts to them, then they are to share those gifts with one another and all mankind. The people of God must therefore always be a missionary people, an evangelizing people, seeking to graft the gospel in the hearts of all men and nations, that the God to whom they give allegiance may become the God to whom all men give allegiance."

Here is a claim that few organizations can make. There are few groups, let alone individual persons, who can claim to be *pardoners*. But that is what God has done and that is what he has always called his church to do. I doubt if there is anything more necessary in this world of ours than that assurance that Jesus Christ forgives sin. Every one of us sins, and the conscious understanding that God gives pardon is probably the only thing that keeps us from losing our spiritual sanity. He has reached out to us with a splintery cross, and we must reach out in forgiveness to proclaim that Christ died for all. Sam Shoemaker in his book *How to Become a Christian* writes that the church "is the company of those who believe in Jesus Christ, belong to his society, want to live as he lived, and to build his kingdom on the world." That society is a society of forgiveness—a society of pardon.

Finally, we discover that if we are faithful in our *Proclamation*, personal in our encounters and diligent in our *pardon*, we are at once powerful in our efforts. Paul writes: "Now glory be to God, who by his mighty power at work within us is able to do far more than we could ever dare to ask or even dream of—ininitely beyond our highest prayers, desires,

thoughts, or hopes." God's work within us gives us power. Sam Shoemaker, once again, writes: "The Church is not a museum or a school or even a hospital, not a place where people are on exhibition or parade, but a place where they are learning how to live. They haven't arrived—they are traveling, we hope in the right direction. But the Church on its divine side is a source of spiritual power, and we go back to it when we need a refill."

All we have to do is look around us to discover that there is a bonfire being built under the Christian Church today. There is that "new wind blowing" and it is making that fire hotter and hotter. People are beginning to discover that there is power available through the gifts of the Holy Spirit if we are only willing to let God's power become a part of our lives and just stop trying so hard to be what we can never be on our own. If the church is dying it is not God's fault—it is ours. If the Spirit is not at work in our lives giving us power, it is not God's fault—it is ours. If we are impotent through indifference, it is not God's fault, it is ours. To turn to Robert McAfee Brown again: "The Church becomes irrelevant by indifference. It becomes so intent to preserve its own way of doing things (forms, customs, ceremonies, certain vocabulary) that it fails to notice that its way of doing things is not reaching people." Our way is never the best way, because God's way is the only way. *But we've always done it this*

There are few groups, let alone individual persons, who can claim to be "pardoners." But that is what God has done and that is what he has called his church to do.

way! ...the seven last words of the church. No, the church is not dying because God has deserted her. If the church is dying, it is because the church has deserted God—has never been willing to accept the tremendous power available at its disposal.

There is a book by Charles Merrill Smith entitled *How to Talk to God When You Aren't Feeling Religious*. In this book he has a chapter entitled "Is the church like a 1932 Duesenberg?" He goes on to describe the fact that the 1932 Duesenberg was one beautiful car, heavily equipped and elaborate. As far as luxury was concerned it was never outclassed. But the Duesenberg did not last long. Why? Because it was not functional—because it could not really keep up with the needs of the driver. It looked good, but it was lousy to drive. The church can be the same way. It can become ornamental rather than functional. It can become impotent rather than powerful. If we determine to take the situation into our own hands and determine the future according to our own wishes then we are doomed to failure. But if we put ourselves in God's hands and with a little more faith in his promise, we can go forth with new vigor and new vision and a power that is impossible to break. As Paul says, we can not imagine what kind of power God has for us if we have faith.

Harvey Cox, the noted contemporary theologian, has some excellent words for all of us. He writes this in his book *On Not Leaving It To The Snake*: "The most important point to make about the renewal of the church today is that renewal is ultimately God's doing, not man's. We often become anxious and panicky about the state of the church and our hopes for its renewal without recognizing that we are powerless to renew the life of the church. For its life is a gift which comes to us from God himself."

It is time, I believe, for us to begin praying for God's leading in all affairs of our life as a church. It is time we

allowed our faith in God to be put into practice. It is time we allowed his Holy Spirit to work in us. Such power can never be thwarted and will always lead in the right direction.

Yes, I believe the church today is like a *Cat On A Hot Tin Roof*. The time is now, the fire is blazing away. Our

perch is getting hot and we will either move or we will die. The spirit is alive—just as he was alive when he came as cloven tongues of fire on the apostles' heads at pentecost. Now is the time to thank God for that fire and begin to do what we have always known we ought to do. **SR**

My Church

by George W. Wiseman

My church to me means life;
The more abundant life, enlarged, full-grown;
Unchanging in a swiftly moving age
When hope has flown.

My church to me means love;
An all-embracing love, secure, serene,
With hands outstretched to help the passing throng;
With self unseen.

My church to me means rest;
A quiet, peaceful rest, calm and complete;
Unbroken by the din of wordly strife;
The soul's retreat.

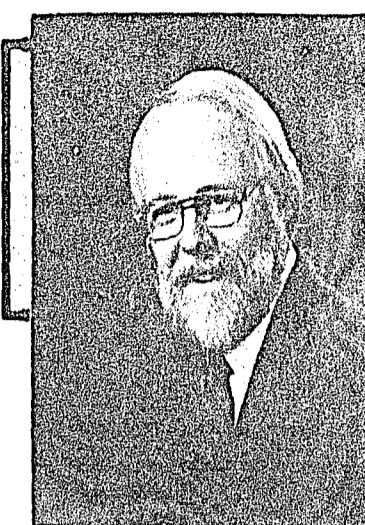
My church to me means home;
A happy, cheerful home, within whose walls
An undivided circle kneels in prayer,
As evening falls.

My church to me means God;
An understanding God who loves His own;
Who woos the sinful and consoles the saint,
When tempest blown.

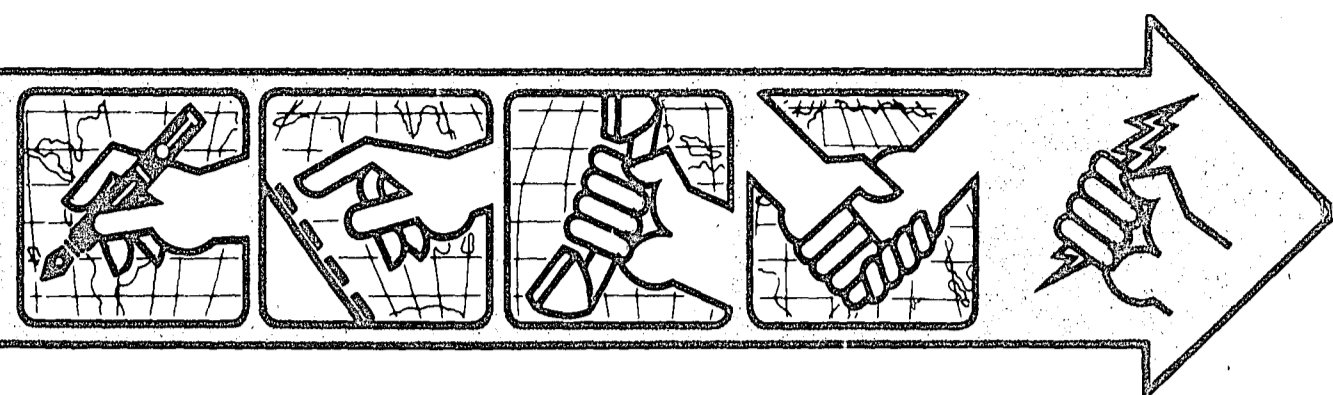
My church to me means Christ;
A sympathetic Christ, with boundless love,
Who will not rest until each wayward child
Is safe above.

My church to me means hope;
A never-failing hope when night descends,
For in that hour it lights the evening lamp
And comfort sends.

My church to me means faith;
Triumphant faith, that clears the cluttered way
Toward that City where for us awaits
Eternal day. **SR**



Dale D. Thorngate, Executive Secretary



Planning and commitment

If one of you is planning to build a tower, he sits down first and figures out what it will cost to see if he has enough money to finish the job. If he doesn't he will not be able to finish the tower after laying the foundation; and all who see what happened will make fun of him. "This man began to build but can't finish the job!" they will say.

(Luke 14:28-30 TEV)

It is the time of year when many of our churches are planning for next year's program. I have seen notices in many bulletins and newsletters of church planning sessions or planning retreats on the fall schedules.

According to Jesus, whose words were quoted above, it is important to plan ahead. The parable refers to a business situation but I believe it also applies to the church. Planning in the life of the church is not only important because of the money involved but also because of the other resources usually required. Time, people and facilities must be considered as well.

Goals are faith statements

It is right and appropriate for churches to consider the needs of their community and their own functions and to set goals relative to those needs. You remember goals (some call them objectives). They are statements about what we think we should accomplish in the future. We are essentially saying about our church activities, "Lord, this is what we believe you want us to do, and this is what we intend to do." In the June 1980 issue of the *Christian Leadership Newsletter* the editor says, "When we prayerfully set a goal, when we attempt to describe the future we believe God desires, we are

making a statement of faith."

That was a new thought for me—"a statement of faith." Planning must involve not only my thinking and money. It must also include my belief in what it is we are doing. I must believe that this is something important for God and that he wants us to do it.

Planning involves commitment

Now if I believe in it that much—if these plans are indeed a faith statement for me—then that requires me to get involved. I am going to have to make a commitment. I had to go back and reread the passage quoted above in Luke to see if it fits. I discovered that this parable that Jesus shared with his disciples was not just a stated principle of good management. Jesus was in the context of the story talking about what it meant to be a disciple. In verse 33 of the chapter, just following the statement of the need to plan ahead, Jesus says, "None of you can be my disciple unless he gives up everything he has."

I was also reminded of the apostle Paul's words in Romans 12: "Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship you should offer." (Romans 12:1 TEV) This really is a discussion of commitment.

Gifts provide creativity

In a book entitled *Eighth Day of Creation* by Elizabeth O'Conner I found these thoughts. "In a discussion about commitment, we are on the same subject, for the place of our concrete involvement is determined by our gifts. Serious reflection on almost any aspect of our lives leads into a consideration of gifts." In our church growth studies

and other Bible emphases on spiritual gifts, we have come to understand that we all have at least one gift that God has given us to use in the life of the church. O'Conner continues, "The very qualities that make us what we are constitute our special approach to God and our potential use for him. Each (person) is created for the fulfillment of a unique purpose."

That says to me that God has given me a special ability and I'm expected to use it to his glory. I am expected to be committed to any goal set or faith statement made.

Some larger good emerges

The editor of the *Christian Leadership Newsletter* in September 1984 says, "Commitment implies dependability. Commitment to a society or a group (my church) is therefore based on the idea that by giving over our allegiance, our time, our feelings about what we would like to do, some larger good will emerge."

The ultimate commitment was when God gave his son Jesus Christ to die on the cross that I might live eternally. Jesus expects my total commitment to him. But, there is another dimension to this commitment to Christ. The editor adds, "The measure of our commitment to God is our commitment to one another." Jesus said: "If you have love for one another, then everyone will know that you are my disciples." (John 13:35 TEV)

Planning should express the faith of the church. Planning involves my participation, my commitment. My commitment involves my gifts and abilities and time. My commitment to God and Jesus Christ involves my commitment to others including the plans we make together. May God be with you as you plan for his work in 1985. SR

God's steadfast love

by Rev. Charles D. Swing

The Lord is merciful and gracious, slow to anger, and abounding in steadfast love. Psalms 103:8 (RSV)

Psalm 103 is an ecstatic shout of praise to God for his mercy, love and forgiveness—qualities that persist and never die—as God watches his children stumble and fall and rise again in faith and gratitude.

It reminds us, as we read it, of the ten lepers healed by Jesus in Luke 17. Nine of them failed even to thank Jesus for what he had done for them; only one had the grace to do that. This one was brought back out of a life that for him had been pure hell. Lepers were shunned, isolated, driven out of Jewish society. The one who thanked him for his healing was not only a leper; he was a despised Samaritan to boot. The sympathy and healing of Jesus overwhelmed him; he fell on his face on the ground "giving Him thanks."

Doubtless, this man had prayed for healing before Jesus came along, hoping against hope that somehow, some time, he would find healing. When it finally happened, he prayed again, this time in gratitude. There is a vast difference between those two prayers. Prayer can be selfish and often it is with all of us. Most of our prayers ask something of God; heal my sickness, Lord; give me this, give me that. Give me, give me! Then we get up from our knees hoping that God has heard us.

But others pray in thankfulness for all that God has done for them in the past. The writer of this Psalm, says David Redding, "Doesn't leave time to ask for anything." He is too busy trying to catch up in thankfulness for yesterday's flood of kindness. Not every prayer tries to get something more out of God.

What do we have to thank God for? First, we should bless God for giving us forgiveness, a forgiveness that is as wide and deep as the boundless seas. God's forgiveness has no bounds, no

God constantly renews us, giving us strength to rise and be lifted up again.

end, no matter how much we sin against him. Men may be short, very short, in the art of forgiving, but God's forgiving is endless. He forgives all our iniquities; only he can do that.

God heals all our diseases, be they physical or spiritual. He gives us redemption and the chance to start again, to turn over a new leaf. He

God's forgiveness has no bounds. No end, no limit. How much we sin against him.

even gives us redemption from death. He wipes out our sins and helps us to sin no more, and our youth is renewed like the eagle's. The eagle molts annually, shedding feathers that are dead and useless, and soars high again as the feathers renew his strength. Just so does God constantly renew us, giving us strength to rise and be lifted up again. These are personal benefits. "Bless the Lord, O my soul, and forget not all His benefits."



There are other benefits. The Psalmist turns now, in verses 6-12, to praise God for his national benefits. The steadfast love of God is revealed in the history of his people as well as in the individual heart. He has brought Israel out of Egypt, he has forgiven their sins in the wilderness. He has punished them for that, but not as much as they deserved. Oh, yes, God "chided" them in anger, but his anger was—and is—short-lived in love. He removed their transgressions from them, as far as the east is far from the west.

His love speaks to us. Our God does not sit waiting in a mood of vengeance to punish us for our transgressions. He sits waiting for us to turn back to him in gratitude for his many mercies and for his forgiving heart.

In Ephesians 1, we find the love and deliverance of God expanding the Old Testament ideas. The Old Testament used the word deliverance to describe the deliverance of Israel from bondage in Egypt; in the New Testament, Paul uses the word to describe the deliverance of God's people from sin and death. This is a deliverance obtainable through the shed blood of Christ Jesus. This is the ultimate, all-inclusive deliverance for all men, few of whom deserve it. The kindness of God flowed down into history from the cross on Calvary.

Here we discover the very purpose of God, his secret reason in sending his

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David Taylor ordained

A statement to the ordination council by David Taylor

I can't remember a time when I didn't believe that God existed. I can remember, when I was very young, my mother taking me to a little Wesleyan Methodist Church in Machias, New York. It was in that church that I learned the old, familiar Bible stories. But what I really enjoyed the most was the singing. I didn't know many of the verses, but I knew most of the choruses by heart and sang them fervently.

However, when I was seven, we moved to the Richburg, New York, area. We attended church sporadically after we moved (for what reason I can't remember), but when they offered "religious education" classes at the Richburg First Day Baptist Church, I went. These classes were given once a week during school hours. Then some of our neighbors invited me to the church's Sunday School and worship service. I took the opportunity to do so, and enjoyed many months of being a part of that church. I tithed my allowance, provided special music, I even went to their summer camp. I was doing all the "right" things but soon fell away, forsaking the church and the teachings I had received over the years.

When I was 17, I met Margaret and she invited me to the Richburg Seventh Day Baptist Church. I don't remember much about the service or Pastor Ernest Bee's sermon, but there are two things that do stand out in my mind about that day: I felt the love of God manifested in that group of believers (I was accepted and made to feel like "one of the family"), and I saw their immense love for the word of God.

Since I had grown up in the Methodist and first-day Baptist churches, the idea of "keeping the Sabbath" was very new to me. Margaret had been a Seventh Day Baptist all her life and she was very instrumental in encouraging me to study the Scriptures in regard to the

Sabbath. A year later I joined the Richburg church.

In 1963, I entered the United States Army. I must admit that I didn't do much to build up my faith during the first couple of years. I did attend chapel every week (remember, I believed in God) but that was about the extent of my religious activities, except for working with an orphanage in Korea that was managed by a Baptist group.

Margaret and I were married in 1964 and she was able to join me in El Paso, Texas for my last year of active duty: that was in 1965. We enjoyed the

I was living proof that a person could preach Jesus Christ without knowing Jesus Christ.

chapel services on the base and attended regularly. We also did our best to observe the Sabbath, which was sometimes difficult to do with the Army schedule.

Upon our return to New York in 1966, we were soon immersed in the activities of the Richburg church. We were Youth Fellowship advisors, we both taught Sabbath School classes and we sang in the choir. I was elected Sabbath School Superintendent, appointed to the church Advisory Committee, and Margaret took on the responsibility of being church clerk. I was even asked to preach from time to time.

All was not well, however. Suffice it to say that I became involved in some things that eventually began to split my family apart. There was a time during that period that I was preaching twice a month in Hebron, Pennsylvania. It was an exciting thing to stand in the pulpit of that church and have the people there hanging onto every word I said. But I wasn't truly saved. I was saying all the "right" words and teaching the truth, but I didn't really know the Truth, the Way, and the Life. I was living proof that a person could preach Jesus Christ without knowing Jesus Christ. But God used those months in Hebron to affect a change in my life, and in the life of my family.

When Pastor Ken VanHorn came to Little Genesee and Hebron, we went back to Richburg. Over the next few months God, through his divine grace, began to take away the things that were dividing our family (one major loss was my country-western band). Margaret and I both came face to face with Jesus Christ, and we gave him our lives, our children, our home, our car, my job, and our bills.

I began to study the Scriptures like never before. I took courses from Moody Bible School and even took my Bible to work with me so I could study on my lunch breaks. It was a joy to sing in the church choir. I enjoyed teaching (and was even asked to teach the adult Sabbath School class, which was an honor) and could hardly wait for Sabbath so we could go to church.

It was in 1975 that God called us into the pastoral ministry. One Sabbath afternoon, shortly after General Conference, we were reading through the Conference Criers that Pastor Harmon Dickinson had brought back with him. In one of them was a request for "dedicated workers" to serve in some of our small churches. Contact was to be made with Leon Lawton in Westerly, Rhode Island. We didn't

... without faith it is impossible to please God, for he who comes to him must believe that he is, and that he is a rewarder of those who seek him.

Heb. 11:6

need to speak a word to each other—God spoke to our spirits that we should write and offer our services. I sent the letter and *one week later* a reply was received which said that the church in Schenectady, New York, wanted us to visit them in October, just three weeks later. After our visit, they issued a call, which we accepted. In December we moved into the parsonage there and remained for 2 years.

In January 1978, we moved to New Auburn, Wisconsin, where we ministered for 4 1/2 years before moving to Lost Creek in July 1982. In all three pastorates, I knew I was where God wanted me and that I was doing what the Lord had called me to do. I know that I am doing what the Lord has called me to do, today. Even though I do not have the benefit of college and seminary training, God has blessed us and led us as we have attempted to lead his church in the direction he would have it go.

In the last two years, I have completed the Summer Institute courses on *Seventh Day Baptist History and Polity* and *Sabbath Philosophy*. I am also enrolled in a correspondence course with the Assemblies of God ("Ministerial Studies").

The basis of my Christian philosophy begins with the belief that God is God, that he never changes, that he always is, has been and will be the same. "And without faith it is impossible to please God, for he who comes to him must believe that he is, and that he is a rewarder of those who seek him" (Hebrews 11:6). "Every good thing bestowed and every perfect gift is from

above, coming down from the Father of lights, with whom there is no variation, or shifting shadow" (James 1:17). "Jesus Christ is the same yesterday and today, yes and forever" (Hebrews 13:8). Second, any valid philosophy must be based upon the word of God, the Bible. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

I believe in God

I believe in God, the creator and sustainer of the universe. "In the beginning God created the heavens and the earth" (Genesis 1:1). "...that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which now exist are kept in store by the same word..." (II Peter 3:5-7). "The great God who formed all things gives the fool his hire and the transgressor his wages" (Proverbs 26:10).

God is love (I John 4:16), he loves all men (John 3:16), and desires that none should perish (II Peter 3:9).

God is also just and will punish sin and the sinner. "Thou renderest to every man according to his work" (Psalm 62:12). "He cometh to judge the earth: he shall judge the world with righteousness and the people with his truth" (Psalm 96:13). God "will render to each one according to his deeds; eternal life to those who by patient continuance in doing good seek for glory, honor and immortality; but

to those who are self-seeking and do not obey the truth, but obey unrighteousness — indignation, wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also the Greek; but glory, honor and peace to everyone who works what is good, to the Jew first and then the Greek" (Romans 2:6-10). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished" (II Peter 2:9).

I believe in Jesus Christ

I believe in Jesus Christ, who came in the flesh, born of the virgin Mary, the Son of God, Immanuel. According to Scripture, he is God manifest in the flesh (John 1:1-18), equal with God (Philippians 2:6). He lived a perfect life on earth and died on Calvary's cross for all of mankind. He shed his blood, according to Scripture, to fulfill the penalty of sin ("The wages of sin is death"—Romans 6:33) and to offer forgiveness to all who would come and ask it of Him and repent of their sins. After his death on the cross, Jesus was placed in a tomb but on the third day arose triumphantly, appeared to many of his followers and is now ascended to the right hand of God, the Father, where he is interceding for his people. One day he will return in power and majesty to gather his own to himself (John 14:1-6).

I believe in the Holy Spirit

I believe in the Holy Spirit, the third person of the Trinity. He is the indwelling God who is received at the moment of conversion. He guides the believer, reveals the truth of the Scriptures (John 14:26), and empowers the believer for acts of service (Acts 1:8). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

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An at least somewhat new song

by Alan Crouch

"Sing a new song," the Psalmist urges, but the old songs feel so good. The old songs feel comfy and cozy, like old slippers well broken in. The old songs bring back memories; happy memories and bittersweet memories.

In the old Milton (Wis.) hymnbook, number 109 was "I Bow My Forehead to the Dust." The words were written by John Greenleaf Whittier, one of my favorite poets. I had been sick all week with a cold, and my feelings were very close to the surface when we sang number 109 for the closing hymn one Sabbath several years ago.

I bow my forehead to the dust, I veil mine eyes for shame, and urge in trembling self-distrust, a prayer without a claim. ...I know not what the future hath of marvel or surprise, assured alone that life and death His mercy underlies. ...I know not where His islands lift their fringed palms in air; I only know I cannot drift beyond His love and care. And thou, O Lord, by whom are seen Thy creatures as they be, forgive me if too close I lean my human heart on Thee.

You've cried in church, haven't you? I have, many times. And that morning in the Milton church the tears streamed down my face onto that hymn. The words had touched me deeply when I was vulnerable. That's one of the old songs for me, one which is not at all unpleasant to remember.

Then there was the Sabbath morning here in the Daytona Beach church when word came that Clifford Beebe had just passed away. Actually the phone rang as we were starting to sing this hymn, and Anne (Clifford's daughter) said later she knew what the phone call was about, and many of us thought it might be that; the message that Elder Beebe had died. This is the hymn we sang:

Does Jesus care when my heart is pained too deeply for mirth and song; as the burdens press and the cares distress, and the way grows weary and long? ...Does Jesus care when I've said goodbye to the dearest on earth to me, and my sad heart aches till it nearly breaks—Is it aught to Him? Does He see? O yes, He cares; I know He cares, His heart is touched with my grief;

When the days are weary, the long nights dreary, I know my Savior cares.

That was another Sabbath when tears were shed in church. It's memories like that which make the old songs meaningful and precious.

I remember Paul Osborn leading the congregation at General Conference in singing "There's within My Heart a Melody." I remember well number 52 in the old Milton hymnbook, the favorite hymn of my former girlfriend and me. We sat together at Sabbath Eve vespers and selected "On the Good and Faithful," number 52, when the congregation was given the chance to choose hymns. Still another old song, "It's All Right" by the Cathedral Quartet, helped me through a rough spell when I was pastor of our church in DeRuyter, N.Y.

Is it any wonder that we like the old songs? They carry precious memories, and we can slip right into them without having to break them in.

The new songs have to be learned. We have to struggle through the new songs the first few times we sing them, and we have to make room for them in our lives. But the old songs were new once, weren't they? Wasn't there a time, back some centuries ago for some of them, when the old hymns were fresh from their writer's pen? Didn't those Christians have to begin singing those brand new songs, and begin the process of handing them down to each new generation, until they finally came to us?

So every song has to be new for us before it can become an old favorite. And we should be open to trying new songs, lest we deny ourselves a chance to learn some new favorites.

A few years ago the kids brought back several new songs from church camp, and I committed myself to learning as many of them as I could. I had the kids write down the words, and I assembled copies of the words into booklets so we could all sing these songs at our church retreats.

So new songs are becoming favorites and picking up precious memories,

9 Another Six Days Work Is Done

J. STENNETT, 1712.
Moderately

ANVERN. L. M.

L. MASON, arr.

1. An - oth - er six days work is done, An - oth - er
2. O that our thoughts and thanks may rise, As grate - ful
3. This heav'n - ly calm, with - in the breast, Is the dear
4. In ho - ly du - ties let the day, In ho - ly

Old songs...carry precious memories, and we can slip right into them without having to break them in.

8 More Like Jesus

J. M. S.
Joyously

J. M. STILLMAN.

1. I want to be more like Je - sus, And
2. I want to be kind and gen - tle, To
3. I want to be meek and low - ly, Like
4. I want to be pure and ho - ly, As

fol - low Him day by day; I want to be true and
those who are in dis - tress; To com - fort the bro - ken
Je - sus, our Friend and King; I want to be strong and
pure as the crys - tal snow; I want to love Je - sus

songs like "Jesus Is the Waymaker," "I'm Gonna Sing, Sing, Sing," "Grin Again Gang," "I Am in My Father," and "If I Were a Butterfly." They're not old favorites yet, but I predict they will become old favorites as soon as they've been around long enough to be considered old.

Singer Pat Boone entitled his autobiography "A New Song." Pat Boone became popular when I was a kid, with such hit songs as "Love Letters in the Sand" and "Friendly Persuasion." His trademarks were white buck shoes and a clean, sweet smile.

But, as he describes in his book, Pat Boone slipped into a life of sin. He had to be redeemed from drinking, partying and chasing women, and redeemed he was. Since then he has been singing the gospel, so Pat Boone has certainly changed his tune. He had been a Christian before, but now he knows Christ on a deeper level. This is something we want for ourselves as well: not something brand new, but more of what we have already known.

Paul knew that it was the Lord who brings this about. "When anyone is united to Christ," he wrote to the Corinthians, "there is a new world; the old order has gone, and a new order has already begun." Paul should know! When he and Silas were in jail on account of Christ's gospel, Paul was singing praises to God. Paul—the ex-persecutor of Christians, the ex-destroyer of Christianity—had sure changed his tune!

We go along at a certain level of living and, if we are fortunate, if we are blessed, something happens to lift us to a higher plane; to a level where we can see more clearly, where we can be more generous to others and so find more joy.

This is the kind of renewal a young woman wrote about in the recent *Guideposts* Youth Writing Contest. Melissa had been down in the dumps. She was doing poorly in her school work, she had failed to make the cheerleading squad, and she had seen her boyfriend with another girl. She was mad at the world, and from that vantage point it is easy to find things to grumble about. Melissa's descrip-

tion of her gloomy situation reminded me of Shakespeare's line: "On horror's head horrors accumulate." I've found it to be true myself: once one or two things go wrong, other resentments and annoyances come to mind, and you can sink all the way down to the depths of despair.

That's where Melissa was on a cold December day in Cincinnati. What brought her up out of the muddy pit was a chance encounter at a bus stop.

The woman she met looked poor, and it turned out she was poor—materially, but not spiritually. The woman had known misfortune, but she had never lost faith in God, and she passed along to Melissa—in the few minutes they had to chat—a cheery outlook on life. She also warmed Melissa with her smile.

When Melissa's bus pulled up and she started to get on, the woman touched Melissa's hands saying, "Life is so rich; I hope you find all that awaits you."

Melissa's life had been elevated to that higher plane. She felt a smile deep inside her. She had had her tune changed for her, and now she was singing a new song. May we be so blessed, to receive from God the fresh start, the renewed outlook, when we get down and need a lift.

I saw a magazine article entitled "One Hour that Can Change Your Life." I didn't read it, but I did start

thinking about what kind of changes could occur in a person's life in one hour. I concluded that in less than an hour one's life could undergo drastic change. He could be blinded; he could be permanently paralyzed; he could lose a loved one, or lose his entire family. That person's life would be changed indeed.

But I don't imagine it is change for the worse that the magazine article was about. I would guess that the "One Hour that Can Change Your Life" would change it for the better.

So when we talk about singing a new song, we know that the Psalmist meant a better song because he told us to sing the new song to the Lord, because the Lord has done marvelous deeds; and our new songs are to be songs of joy, sung to the Lord's honor! Our new song is a better song because the changes he makes in our lives—even changes which seem worse at the time—are changes for the better.

Some people's lives have been changed completely by Jesus Christ. Criminals, dope addicts, the scum of the earth—both poor and rich—have experienced drastic change for the better through the good news.

Others of us have been raised in the faith. We don't want complete change, for that would mean a falling away into depravity. What we do need from time to time is to take a further step, to make an adjustment, to be

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A testimony of Christian life

by Edith Barker

I am going to relate to you a series of milestones in my life that I believe God brought about to direct my development as a Christian. I can't include everything because there isn't time to mention or enlarge on all of them.

I was the middle child born to a dairy farmer and his wife. My parents were second cousins and members of the Perryville Baptist Church. They didn't attend church or take their children. My dad was of Irish descent with many characteristics of that nationality. My mother's ancestors came from England.

My mother nearly died when I was five years of age. It was in 1929 that I started school, just to get one child out of the house. My brother, who was one and a half years older than I, had five grand mal epileptic seizures a day, which started when I was two years old and lasted until I was six years old. My sister, who was two years younger than I, needed my parents' attention also. I am telling this, not for sympathy, but because I learned at a young age to seek strength from other sources than my parents.

My first recollection of church was my grandmother Card taking me at age five. She died when I was about 11. Her funeral was the first that I had ever attended. I remember very well two things which were a part of that service. One was the song "Crossing the Bar," which included these words which stuck in my memory: *I hope to meet my Pilot face to face when I have crossed the bar.* The other thing was the hymn "Work for the Night is Coming." The first verse of that hymn has echoed in my mind through the years.

My father had been treasurer of the Perryville church before I was born. He felt let down by its members. They had authorized him to have a set of blueprints drawn up for a new parsonage, and this he did as directed. At a later date, they decided to renovate the

old parsonage instead. Dad got stuck paying the cost of the blueprints out of his own pocket. Being a hotheaded Irishman with lots of pride, he stopped attending church.

I remember a Bible was always on the parlor stand, but I don't recall at that time ever seeing my parents use it or ever hearing my parents pray. I was brought up with a willow switch in my father's hand. I sometimes didn't know why I was punished, but I never dared to ask.

At the age of 15, I started walking two and a half miles to church and two and a half miles home again. During an evangelistic service I accepted Christ, was baptized and joined the Perryville church. As part of my instruction for baptism, I learned some key Bible verses and became acquainted with the Bible. Soon after, the pastor paid expenses for my sister and I

*I used to think
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was all around me in
my daily life.*

to attend a Youth Conference at Providence Bible Institute, which is now Barrington College.

I joined Christian Endeavor, sang in the choir and attended all the services of the church. It was at this period that Howard and I started going together. He was very active in the Pawcatuck Seventh Day Baptist Church.

We were married three and a half years later. At that time my pastor advised me to leave my church and join with Howard. He felt that I would not travel 20 miles for services and, since my husband was an active Christian, I should go with him. He urged me to do this before we had a family. About a year later, I was invited to join this

church. I joined various church organizations and taught Sabbath School. I always taught the younger classes because of the huge gaps in my knowledge of the Bible.

I think I was stuck at a plateau in my Christian growth at this point in my life. Howard helped me a great deal through these years. I had a conflict to resolve. I had many of my father's characteristics, but I wanted to be like my mother. I struggled with a quick temper, impatience, impulsive decision making, critical attitudes towards others, inability to put myself in another person's place, narrowness of perspective and never being happy with myself.

God has always had to figuratively "hit me over the head" to get my attention. I was 35 before I began to grow again, spiritually. My mother had terminal cancer. I was frozen for a while, unable to handle it. I couldn't cry for months. I had symptoms of stress and nerves in many different ways. I began, for the first time, to develop a real faith. I started in crude ways to witness for Christ. When someone would tell me their problems, I would point out possible solutions and tell them I would pray for them. When someone would share a joyous experience, I would tell them "God has blessed you"—or something similar.

I used to think God's work was in my church, but gradually I learned it was all around me in my daily life.

Five years after my mother's death, my father and Howard's father both had terminal cancer. I was really worried about my father at the time. He had said that if he ever became bedridden, he would take his own life. But God used his illness to really witness. He was a patient in the West-erly Hospital for about five months prior to his death. I heard my father say his prayers at night. He planned his own funeral. Then, he revealed that he had read the Bible daily for 20 years. He asked forgiveness for not attending church and for the example it may have been for others to follow. He implored all his loved ones, family and friends, to meet him in heaven.

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War: four Christian views

Book Review

by Leon M. Maltby

Nearly all thoughtful Christians are troubled with the question of war; how to prevent its recurrence and what attitude to take toward participating in it if it comes. The answer to the questions that come to our minds is not easy; we need the help of our best writers. Perhaps we need a book that sets forth, in one volume, the various views on war commonly held by Christians.

I have been asked to review such a unique book entitled, *War—Four Christian Views*. Many of our friends would say that there is only one Christian view, pacifism. And, after reading this 200-page book edited by Robert G. Clouse, perhaps many would conclude that the other three views face more problems than the attitude of non-resistance or pacifism. In a short review we cannot adequately set forth the arguments for each view, but let me say that they are well worth reading and that they helped me to clarify my thinking. Presumably the book would do the same for you and would be treasured.

The first thing to commend this book on war is that it is published by Inter Varsity Christian Fellowship (IVCF), an organization that effectively challenges the thinking and action of twentieth century Christian college students. Another plus grade derives from the eight-page bibliography and the brief footnotes needed for further reference. The 16-page introduction and seven-page postscript by the editor bind together the four essays. The postscript thoughtfully discusses "Just War and the Nuclear Threat." He concludes that nuclear war can never qualify as a just war. This postscript may be the most sobering section of the book since future wars are likely to involve nuclear weapons.

To grasp the significance of this timely book, we do well to note the following words from the end of the

introduction:

"Because many readers of this book may be called upon to serve in the military if there is another large-scale conflict, it is important to try to arrive at some conclusion about war. Each of the interpretations presented here have devout evangelical Christian adherents. The following essays are offered as statements of these positions by believers who hold the view toward war and peace that they express. Herman A. Hoyt, president emeritus of Grace Theological Seminary, writes about nonresistance from the standpoint of one who feels that a person may engage in noncombatant service in the armed forces. Professor Myron S. Augsburger, former president of Eastern Mennonite College, presents the case for a thoroughgoing Christian pacifism which would lead the believer to refuse military induction or support. Arthur F. Holmes is professor of Philosophy at Wheaton College and a supporter of the just war who feels that Christians must be willing to cooperate in

national life and fight in the armed forces if necessary. In the last essay Harold Brown, professor of systematic theology at Trinity Evangelical Divinity School, discusses the crusade or preventive war in which Christians are to fight eagerly. At the conclusion of each of the articles the other contributors respond from their individual viewpoints. After my concluding remarks, there is a selected bibliography on war, peace and the Christian.

"It is my hope that these essays and discussions will help readers to formulate their own views about war. We have already stated that armed conflict may be the most pressing problem that global society faces today. Those who follow Jesus Christ must seek to understand his will in relationship to matters of war and peace."

This structure is highly valuable to a reader like me. We tend to be persuaded by each good presentation and may not be able to analyse it completely or respond to it adequately. The other writers, in a gentlemanly way,

Scripture memorization program

Members of the Sabbath School committee of the Board of Christian Education recognize the value of understanding scriptures and applying the lessons to help in Christian living. It is important for persons to learn the verses in order to easily recall them when needed.

To encourage this learning, the committee devised a plan of giving certificates to those persons who memorized specific verses. The program was successful in many churches. For the past four years, 125 certificates were presented children, youth or adults. Fewer

awards were given by the Board in 1984 even though several persons were involved in good learning experiences.

Twenty-four children, youth and adults in the First Hopkington, R.I., church and 28 in the Riverside, Calif., church participated in memorization programs.

Amy Hamilton and Richard Crouch in the Daytona Beach church earned certificates for the fourth year and Maude Posey of the Seattle, Wash., church earned a certificate for the first

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do this. So we have three responses to each essay by the other three essayists—except, of course, the introduction and postscript of Robert G. Clouse, the editor.

Herman A. Hoyt argues from Matthew 5:38 and other New Testament Scripture that non-resistance should be the Christian attitude. The New Testament, he points out, is directed not to the unsaved but to the people of God. Non-resistance is "a spiritual principle to be exercised by the people of God in the midst of this wicked world" (p. 39). A keyword is separation from the things of the world. That, Hoyt affirms, means that Christians should be separated from the use of weapons in the taking of human life. There is strong emphasis on the separation of church and state. In a wicked world it is necessary for a person to select the activities in which he will participate; "Christians cannot take life in time of peace; they are under the same obligation during war," he concludes (p. 57).

The pacifist, Myron Augsburger, responding to the non-resistance essay, says he cannot agree that the Christian is free to serve in the army as a non-combatant because that still supports the military enterprise; Christians are supposed to be peacemakers, reconcilers. The other two respondents make some good points about the relation of the Christian to government and its use of force where necessary.

Augsburger's 15-page essay on the view of pacifism toward war is well developed from the New Testament. He stresses the point that we are called to be peacemakers in a very active sense with the whole world in view. Christians may participate in government so long as they do not create a state church. They must constantly say, "Caesar is not lord; Jesus Christ is Lord" (p. 89). We cannot kill people for whom Christ died. "Whenever a Christian participates in war he has abdicated his responsibility to the greater calling of missions and evangelism" (p. 92).

Arthur Holmes, of the just war view, responds to the pacifist with considerable agreement. He is sur-

prised that the pacifist does not address the question of the right of government to use force to defend innocent lives against aggression. The just war theory, he says, has always insisted that the only proper end in going to war is to secure a just peace for all involved (p. 106).

In his own essay on the possibility of a just war, he does not quote much Scripture but researches the attitudes of philosophers, biblical writers and theologians and sets forth the present state of this issue in the thought and practice of men. There are seven accepted rules, the first of which is just cause. Only defensive war is legitimate. It must also be undertaken as a last resort. There are problems of interpreting some of these rules. He writes of the difficulties: "While the just war theory is still alive and influential and while it can be supported by good reasons, its conclusions are not as readily accepted as they once were" (p. 131). While we work for the total abolition of war, we must have laws to restrict it and bring it more and more under control. He concludes that prior

Ordination

I believe in the Church, the Body of which Christ is the head, and which has been purchased by his blood (Acts 20:28). The Church has been given the ministry of reconciliation, with each believer being gifted by the Holy Spirit to be ministers to, and for, God (I Corinthians 12; Romans 12; Ephesians 4; I Peter 2:9, 10). The Church is God's voice in the world today; but not just his voice, but his legs and arms as well, carrying the Gospel, in word and deed, into the world.

I believe in the seventh day Sabbath. The culmination of God's creative works was to set aside a definite time, with a definite beginning and end, for the express purpose for man of using that time to celebrate the life which God had given him. It was time to be reserved expressly for God, time in which man could be renewed spiritually, as well as physically.

to the abolition by nations of all war, we may face the moral obligation to fight rather than let unjust violence rampage against innocent populations, if that war is forced on us by violent aggression.

The fourth essay, by Harold O.J. Brown, presents the possibility of engaging in preventive war in some situations. Before one dismisses this theory out of hand as being sub-Christian, it should be noted that Dr. Brown has served as associate editor of *Christianity Today* and is now professor of systematic theology at Trinity Evangelical Divinity School. He must be respected as a Christian thinker. One of his concluding sentences reads: "If war cannot be abolished in this fallen world, then there will be times for preventive action and perhaps even times for crusades" (p. 168).

These essays and responses may help us to decide our individual course of action in regard to peace and war. They also challenge us to elect government leaders who are motivated by high moral (Christian) standards. SR

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Samuele Bacchiocchi wrote, "To celebrate the Sabbath means to recognize that the existence of this world itself is an absolute gift from God."

The Sabbath was, and is today, a symbol of the presence of God in the life of man; a symbol of the fact that we are created in the image of God and that He created all things, and a symbol of the fact that through Jesus Christ, God in the flesh, we have been redeemed from our land of bondage and slavery (sin). God summons his people on the Sabbath to be free from work in order to be free before him and to listen to his voice. If we could find no other reason in the Bible for keeping the Sabbath, the fact that Jesus kept it should be sufficient.

I conclude by re-affirming my commitment to Christ and his Church, his work, his Sabbath, and my calling as a pastor to his people. SR

The Sabbath Recorder

New Auburn hosts Bible club

by Charlotte Chroniger

The New Auburn (Wis.) Seventh Day Baptist Church has been actively involved in a children's after school Bible club for the past two years. *After School Special* was begun in February 1983, shortly after Don and Charlotte Chroniger came to minister there. The Chronigers directed the first sessions of *After School Special* which began with 10 children, mostly SDB kids. The church saw this program as a necessary ministry in the New Auburn community and voted to help fund the program. Four women from the church volunteered their time and effort to assist in the activities.

The program runs from September to December, and from February to May, each Tuesday afternoon from 3:00-5:00 p.m. The boys and girls are divided into Primaries (pre-school through 2nd grade) and Juniors (3rd through 6th grade). Each group has their own recreation, Bible story, treats, music and crafts. Among the lessons studied these past years were the life of Christ; Jesus' disciples; Jesus' miracles; boys and girls in the Bible (Samuel, David, boy with loaves and fishes, etc.); Jesus' birth, death and resurrection; and our current series on the life of the Apostle Paul. Flannelgraphs are primarily used to tell the Bible story and often the craft or Bible activity dealt with the story for a particular day.

Each 13-week session, beginning in September, has been kicked off with a missionary balloon launching. Postcards with a message are addressed to each of the *After School Special* kids and attached to helium-filled balloons. The balloons are launched and we wait to see if any of the postcards are returned. Last September, five postcards were returned—four from Wisconsin residents who found the balloons, and one from an Amish boy in Pennsylvania. So far we have had



New Auburn area children released balloons that carried messages as far east as Pennsylvania.

three contacts from Wisconsin residents who found the balloons we launched Sept. 11.

Each December and May we have a closing program that involves singing songs we've learned, sharing Bible stories studied, reciting Bible verses,

The "after school special" has been an effective program.

and recognizing perfect attendance. Last May we presented the musical "Rock on the Head", the story of David and Goliath. The boys and girls were dressed as soldiers, with several having speaking parts as Samuel, Jesse, the Lord, David's brothers, and some Israelite women. One of the boys was David, who not only spoke but had a solo. Pastor Don played the ferocious Goliath. The musical was so well received that we are hoping to

present another one this December at the closing program.

This last week we were overwhelmed when 55 boys and girls joined us for *After School Special*. Of these, only nine are from our SDB church. Some children come from the Lutheran, Methodist and Catholic churches in New Auburn, but many have no church affiliation. We are so thankful to parents who send their children (the boys and girls ride the town bus from school to church and we provide transportation home for those children whose parents are unable to pick them up at 5:00 p.m.), and we are moved by the great need to minister to boys and girls in our community. We have three women from church who work with us this year, plus many who volunteer to bring treats and provide supplies for the craft time. God has begun a great thing and we are striving to be faithful to him as we seek to show the love of Jesus to these young and impressionable lives. Pray for us and for these children, that we will have the love and patience and creativity to work with them, and that they will come to know about a living and loving Saviour. SR 17

November 1984

North Central Association of churches meets in Minnesota

North Central Association met Oct. 5-7 with the Dodge Center (Minnesota) Seventh Day Baptist Church as it celebrated its 125th anniversary. Representatives from all but two of the 11 churches were present, and these two churches sent greetings and reported significant activities of the past year.

Meetings began with a concert by *Krystal Priority* of Columbus, Ohio, followed by a message on the theme *Redeeming the Time* by Pastor Perry Cain. On Sabbath morning, Pastor Lawrence Watt led the worship service. Executive Secretary Dale Thorngate brought messages from around the world, reflecting the greetings from the churches that he and his wife, Janet, visited this summer. This was especially significant as it was the Sabbath of World-Wide Communion. Pastor Earl Cruzan brought the morning message and led in the communion service, assisted by Pastor Paul Osborn.

On Sabbath afternoon, reports were heard from all 11 churches in the association, and Ed Cruzan, the new president for 1985, outlined his theme; *Friendship: Lives From God to Give*. Special Scripture references are John 15:13 and John 3:16.

President Calvin Babcock brought greetings from General Conference

and General Council and shared the conference theme *The Great Commission*. President Babcock asked two questions. Do we dare to send our members out to help new groups? Do we dare to speak to our neighbor about Christ?

Again on the evening after the Sabbath, *Krystal Priority* led in a worship service after which Dale and Janet Thorngate showed slides of their visit to overseas churches this summer.

Association business meeting was at 9 a.m. on Sunday morning. Officers elected for next year are Ed Cruzan, President; Mike North, Vice-President; Norma Rudert, Secretary; and Sam Skaggs, Treasurer. Lawrence Watt heads up the Involvement and Encounter Committee, and Fran Saunders the Christian Education Committee.

The commemoration of the 125th anniversary was interspersed throughout the association meetings. On Sabbath eve there was a look at pastoral leadership with slides of living past pastors. On Sabbath morning, nine senior members of the congregation were honored and a yellow rose was pinned on each one. Several of

these are unable to attend on a regular basis.

The business meeting was adjourned to meet with the White Cloud (Michigan) church on Columbus Day week-end in 1985. This was followed by a hymn sing led by Pastor Don Chroniger and a message by Pastor Kenneth Davis. The young people met with the association on Sabbath eve and Sabbath morning and had their own program and fellowship during the rest of the weekend. SR

Stenographer-Clerk Needed

A stenographer-clerk is needed to work at the Seventh Day Baptist Center, Janesville, Wisconsin.

Duties may include: typing letters, reports, meeting minutes and schedules; transcribing dictation from machine; organizing and maintaining files; ordering and maintaining office supplies; serving as receptionist; operating office machines including word processor; providing secretarial services to several executives. May be responsible for mail room operation. Bookkeeping skills would be helpful. Send resume to:

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

Memorial Board matches gifts

At its annual meeting in Janesville, Wis., October 13-14, the SDB Memorial Fund Trustees voted to match all remaining gifts to the SDB Center relocation fund \$1.00 for every \$5.00. Contributions given from Conference time through 1984 will receive the match.

"This means," Executive Secretary Thorngate notes, "that if all money which has been pledged comes in, we will more than pay off the building debt." Money over and above the debt will be placed in a special endowment fund to be used for the ongoing operation and upkeep of the new building. "Such a fund, as it grows, can free

Our World Mission (OWM) funds for program needs."

In other action the Board approved 21 scholarship grants to SDB young people and elected officers for 1984. Owen H. Probasco continues as president, thus becoming a member of the General Council under the new bylaw change approved by General Conference in August. Other officers are 1st Vice President Phil Burrows, 2nd Vice President Kenneth Ochs, Secretary Ernest F. Bond, Assistant Secretary Donald Graffius, Treasurer George Cruzan, Assistant Treasurer Myron McPherson, and member of the Committee on Support and Retirement Timothy Bond. SR

Bejjani to Riverside pastorate

On Sabbath, October 6, the Riverside, Calif., SDB Church held a reception honoring Rev. Gabriel Bejjani, their new pastor. Bejjani, who earlier served the Stanton, Calif., church, has been part-time assistant pastor in Riverside for the past year.

On November 4 the church will host a special retirement party for Rev. Alton L. Wheeler and his wife Ethel "celebrating the many years that the Lord has worked through them in ministering to us and others."

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Evangelism retreat held in Colorado

by Madeline FitzRandolph

"Evangelism is the responsibility of all professed Christians." This fact was presented to the members of the Boulder (Colo.) Seventh Day Baptist Church during a retreat for the study of Christian Evangelism Sept. 8-9 at Camp Paul Hummel. Chairman of the department, Gretchen Zwiebel, kicked off the event with a *mirror dialogue*. This dramatic soliloquy demonstrated a viewpoint commonly held by most of us, that "we just can't witness"... "that is just not my talent." By a continuing process, the speaker came to the conclusion that she could be a witness for Christ, with the help of the Holy Spirit.

A small group discussion and interaction gave each of us the opportunity to discover that we do have our individual ways and talents for witnessing.

Pastor Gordon Lawton made us aware of the three P's of Evangelism. These were Persuasion, Presence and Proclamation. The "Gospel according to me" found basis in scripture, I Peter 3:15. A helpful and practical method of measuring the steps necessary to bring a non-Christian to a witnessing Christian was demonstrated through the Engel Scale. Although some of these steps may be combined, all are necessary in this transition. We encounter a person (1) who is totally ignorant of Jesus Christ; (2) who is led into an awareness of Jesus Christ; (3) at that point begins to have an understanding of him; (4) begins to have an involvement with him; (5) makes a decision to invite Christ into his life; (6) experiences spiritual regeneration. Others have added two more steps; incorporation into the body of Christ (church membership); and active witnessing for Christ.

Pastor "Randy" presented the item *Presence*, beginning with scriptures Matthew 5:13-15 and Acts 20:35. These affirm the worth of the follower of Christ and set forth the responsibility

of the follower. His presentation gave ideas pertaining to our witnessing as a church body, describing ways we might become more of a *light* or witness in the community. He included a workable plan whereby our camps (a great resource for Seventh Day Baptists) could be developed into effective instruments of outreach for Christ by programming them and using these programs to meet the needs of our present-day society. Thus the *presence* of a witnessing church would stand for the Presence of Christ in the community.

Worth Wilson presented the third P—Proclamation (Witnessing). The

message of Christ as *the suffering servant* was "Go Ye into all the world." We make a Proclamation when God is in control of our lives. Witnessing or Proclamation is to be made to the spiritually and physically needy ones of the world. As Christians, we must respond to Christ and make our witness; there is no neutral ground. There is no witness without the Holy Spirit.

Our time together was beautifully punctuated by devotional and song as well as by food and fellowship. It was suggested that each department of the church would profit by a study seminar such as this one. SR

United Relief Fund helps needy

Sabbath, November 17, is the day for the annual Thanksgiving offering to replenish the Seventh Day Baptist United Relief Fund (SDBURF). Used for disaster relief and acute human need among SDBs and others worldwide, the 1984 fund has already provided "substantial amounts to many worthy projects in behalf of all Seventh Day Baptists."

In its 1984 report to the General Conference, the Christian Social Action Committee, which administers the fund, said: "A high percentage of the SDBURF allocations was related to hunger and famine in Columbia, Uganda, Rwanda, Malawi, Poland, India and other countries served by World Relief, African Enterprise, and Food for the Hungry." Other needs partially met in 1984 have included fire damage to a New Zealand SDB church, India flood relief, vandalism in the New York City SDB church, and chair lift for a disabled SDB pastor.

Fund needs replenishing

So far in 1984, Seventh Day Baptists have contributed \$4,203 to the SDBURF with disbursements of

\$3,101. The goal of \$6,000 for the calendar year is met only with money sent through Our World Mission (OWM) designated specifically for the United Relief Fund.

Most allocations have been in \$500 increments with some for \$200 or \$350. There is some balance in the fund since 1983 contributions totaled \$8,242.

SDB giving inspired others

Rev. B. John V. Rao of the SDB Conference in India wrote in September that in August he received over \$59,000 from the Indian Baptist Mission toward the WELLS project which was initiated by Seventh Day Baptists several years ago. Following initial giving through SDBURF, the Baptist World Alliance began to promote WELLS through Baptist World Aid. This recent gift through BWA from Southern Baptists can complete the \$70,000 project to dig and provide pumps for 40 irrigation and 10 drinking wells in Nellore and Prakasam districts. Poor people there had been given land by the government but could not cultivate it without water for

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God's steadfast love

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son to live among us. "His unchanging plan has always been to adopt us into His own family by sending Jesus Christ to die for us" (Ephesians 1:5, *The Living Bible*). It was also the purpose of God to gather, when the time was ready, all of us together to be one in Christ, forever.

Up to the coming of Christ, this purpose of God was a riddle; men could only guess at what they thought to be God's will. Now this "mystery of His will" is made clear.

So, after all, it did not just happen that Jesus came when he did. It was no accident that he died on the cross when he did. It was all planned.

The Bible often pictures divine mercy as a reprieve from death, almost like a man sentenced to go before the firing squad suddenly having his sentence commuted; or a person diagnosed as hopelessly ill unexpectedly being told a miracle cure is available. You may draw your own picture of what a saving pardon is like and then remember that God's astonishing mercy is even greater than any of these comparisons.

Every day, thousands of watches are set by the trumpet that blares at noon from the top of St. Mary's church in the old market square in Cracow, Poland. The ceremony is carried over the national radio and the steps of the trumpeter, an off-duty fireman, can be heard as he moves about in the bell tower to sound his instrument from the four points of the compass. Each time he breaks off, abruptly at the same half-note, because it was precisely on the half-note that a Totar arrow pierced the throat of a faithful watchman sounding an invasion alarm in the 14th century. According to tradition, the watchman could have saved his life by not climbing the tower to sound the trumpet. Out of love and loyalty to his fellow townspeople, however, he steadfastly mounted the steps.

God's steadfast love is like that! He sacrifices for us. In Jesus Christ,

God faithfully stands with us whom he loves.

Laurens van der Post, in "The Seed and the Sower," tells the story of two brothers in South Africa. The elder brother was a strong, tall, intelligent, athletic student. Sent off to an exclusive boarding school, he soon became well known. He was a popular leader of the students. His brother was six years younger. This boy was not handsome or capable. Furthermore, he was a hunchback. However, he had one gift, a magnificent voice.

Eventually the younger brother joined the older brother at the same school. One day the students ganged up on the younger brother. They teased him, pushed him and tore off his shirt to reveal his hunchback.

The older brother became aware of what was happening. It would have been easy for him to have gone out and faced the mob of cruel, sadistic boys. One word from him would have

God's master plan for the human race calls for us to give and accept forgiveness from one another

put a stop to the whole spectacle. He was a leader. He could have acknowledged the hunchback boy as his brother. Instead, he remained in the chemistry lab doing his work. He betrayed his brother by what he failed to do.

The younger brother was not seriously injured but he was never the same again. He kept to himself but no longer sang. Finally, he returned home to the family farm. Meanwhile, the older brother joined the army in World War II. One night, lying outdoors

gazing into the sky, he began to realize what he had done to his younger brother in their school days. He knew that he would never have peace until he went home and asked his brother for forgiveness. And so he made the incredible difficult journey from Palestine to South Africa and met his brother. They talked long into the night. He acknowledged that he had betrayed him by what he had not done. They wept together and embraced. The breach between them was healed.

Something else happened that night. As the older brother was falling asleep, he heard the beautiful voice of his younger brother singing once again!

God's master plan for the human race calls for us to give and accept forgiveness from one another. Only then can we and our brothers and sisters sing again!

Marriage is an area where steadfast love can be experienced. At the wedding of Prince Charles and Lady Diana Spencer at St. Paul's Cathedral, the Archbishop of Canterbury, the Rt. Rev. Robert Runcie, pointed out: "Here is the stuff of which fairy tales are made; the Prince and Princess on their wedding day." But fairy tales usually end at this point with the simple phrase, "They lived happily ever after." This may be because fairy tales regard marriage as an anticlimax after the romance of courtship. This is not the Christian view. Our faith sees the wedding day not as the place of arrival but the place where the adventure really begins.

Marriage is first of all a new creation for the partners themselves. But any marriage which is turned in upon itself, in which the bride and groom simply gaze obsessively at one another, goes sour after a time. A marriage which really works is one which works for others. If we solved all our economic problems and failed to build loving families, it would profit us nothing, because the family is the place where the future is created good and full of love, or deformed.

Those who are married live happily ever after the wedding day if they

persevere in real adventure, which is the royal task of creating a more loving world. All couples on their wedding day are "royal couples" and stand for the truth that we help to shape this world and are not just its victims.

Sharing God's steadfast love is so important. In the fourth century St. Ambrose of Milan wrote a book telling clergy how they might grow in Chris-

tian love. His advice is as practical today as then for all of us.

It gives a very great impetus to mutual love if one shows love in return to those who love us, especially if one shows it by proof that a faithful friendship gives. What is so likely to win favor as gratitude? What is more natural than to love one who loves us? Well does the wise man say "Loose thy

money for thy brother and thy friend" and again, "I will not be ashamed to defend a friend, neither will I hide myself from him."

God keeps on loving us. And he wants us to keep on loving each other. This means we must keep on telling each other that we care. Often, however, we are like the old midwestern farmer who never said any caring word to his wife. She often complained that he never told her he loved her. One Sabbath after church services, he rose silently from the dinner table and prepared to settle in his easy chair with the paper when she mentioned again that he never said any caring words about how he felt about her. Laying down the newspaper, the old farmer answered, "Now, Bessie, when I married you 20 years ago, I told you I loved you. If that ever changes, I will let you know."

That is not God's way. Remember that the Apostle Paul says that after all is said and done, there are three things that "remain;" faith, hope and love, and the greatest of these is love. That one word is "the bottom line" in the whole of Christianity. Without love—nothing!

The greatest love the world has ever known is the incomprehensible, everlasting love of God. It is not our love for him, but his love for us. Stumbling sinners that we are, he loved us enough to sacrifice his greatest possession—his own son—to teach us how much, how deeply, he loves us.

His great love compels a response. In the face of God's incredible love for us through Jesus, let us grow in our understanding of what love is. It is more than feelings. Love is what we do. Love is not seeking to be consoled, but consoling; not wanting to be understood, but understanding; not wanting to be cared for, but caring for others! Let us show that we are the seedbed for concern for others, a community of those loved by God.

Let us look to him in prayer: *Our Father in heaven, we thank you for your great love. May we depend on you and your Son.*

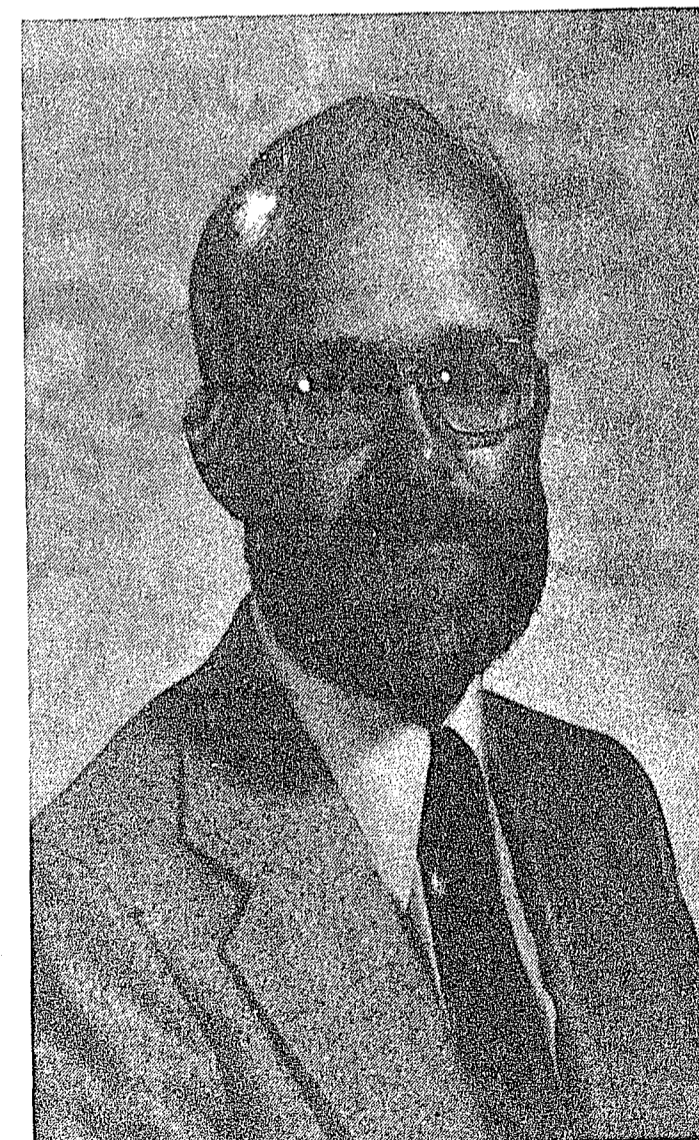
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Bee named Christian Education executive

Rev. Ernest K. Bee, a high school guidance counselor in Prince Georges County Schools and a member of the Central Maryland Seventh Day Baptist Church, will become executive director of the SDB Board of Christian Education upon the retirement of Mary Clare in January.

Bee, who has served on the Council on Ministry since 1975, earlier served on the Board of Christian Education from 1958-1967. He was the pastor of SDB churches in Richburg, New York (1960-65) and Alfred Station, New

Ernest K. Bee, new executive of the Seventh Day Baptist Board of Christian Education.



York (1966-68) as well as summer student pastor in Battle Creek, Michigan and Albion-Milton Junction, Wisconsin. His ordination was by the Richburg church with later accreditation by the General Conference. The new executive has a Master of Science in Education from Alfred University (1966), Bachelor of Divinity from Alfred School of Theology (1962), and Bachelor of Science from Salem College (1958). He has done post-graduate work in education and clinical pastoral counseling at George Washington University, Bowie State College and the University of Maryland.

Bee and his wife Arlene, who is a secondary school English and special education teacher, will be moving to the Alfred area where the board is located.

Almost new songs

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enabled by the Lord to see life from a fresh perspective. Let us who have known the Lord for as long as we can remember seek those elevations to a higher plane.

The songs we sing may not all be brand new, but they are surely songs of joy because we sing them to the Lord for his marvelous deeds. SR

Beggar at the banquet

by Larry Graffius

Text: Luke 14:15-24

"What am I doing here?" That was the thought that kept filling my head. I knew how I had gotten to this place. I knew who it was and the circumstances that were involved in bringing me to this beautiful dining room. But I still couldn't figure out why. Why did the servant come and get me, of all people? For this beautiful banquet hall was obviously the place where many an important and wealthy guest had dined. It would be impossible to imagine the gallons of wine, the countless platters of the finest meats, breads and delicacies that had been passed at these tables.

"Who might have sat in this seat?" I wondered. Some great landowner perhaps. An important official of the town or of the region very likely had been here. There must have been mayors, council members, probably even governors who had been guests; messengers from Rome and Alexandria, great teachers from the universities, scribes and priests from the temple had probably been here. No doubt there were tradesmen of no mean standing that had tasted of the feasts served in this magnificent hall. Yes, all of these and many more were the types of men this master had entertained.

"But me? What am I doing here? Just look at my clothes. Shabby, soiled, and in need of mending. My hair isn't decently groomed and my feet and hands were so soiled that the servant had to change the water basin before he bathed the next guest at the door. Why am I here?"

Actually, there was a time in my life when I might have felt worthy of such

a feast. I was not always the disheveled man that I have become. Years ago I might have even thought that this sort of a dinner was just what I deserved. I was much younger then. And the aspirations and energies of my youth had gone far in bringing the rewards of wealth and popularity. I worked hard; I was aggressive and yet not reckless in my trade, and the investment of toil and persistence had paid a good return. There was a time... Well, perhaps I should start at the beginning.

Selling olive oil can be one of the most prosperous of all enterprises. It is a valuable commodity, for it is used both in cooking and foods, as well as in lamps as a fuel. It can be used as an ointment or a medicine to sooth a cut or to ease sore aching muscles. Really, its uses are limited only by the imagination of the one holding the flask.

But because it is such a useful and needed item, the tradesmen who sell it guard their markets very carefully. Many an ambitious young man has set out to make his fortune selling olive oil only to be squeezed out of the market by the powerful trading companies, much like the huge millstones that are used to press the oil from the berries. In a way, that is what happened to me, though not quite as I have described it here.

I was more fortunate than most young men. I had gained a number of friends on the "inside" of the business over the years. You see, my father was a herdsman and his pastures were just next to the huge olive grove owned by one of the larger traders of oil in and around Jerusalem.

As a boy, I spent many days in the pastures with the goats and sheep and often the hot sun would insist that I take refuge in the shade of these beautiful old trees. And it was there that I made the acquaintance of the husbandmen. These skilled men cared for the olive grove as if it were a close friend. They grafted and pruned, they trimmed and clipped, and finally they harvested the olive berries. As long as I didn't get in the way, the men seemed to enjoy the audience of a curious and admiring little boy. And then, as that boy became a youth, he was often a useful messenger in fetching the water bags or tools that were on the ground instead of up in the trees where they needed them.

I learned everything I know about the olive trade from these farmers of trees. Not just the secrets of growing the fruit, but also some of the business of where the produce went and what it was used for; how it was bought and

sold in the market place and to the caravans. Quite naturally then, when I ventured out from my home, it was not so far away that I went. I began as an assistant to the husbandmen, and from there I earned higher positions in the trade. From master husbandman to press foreman, then harvesting steward and finally a marketer of oil.

A marketer in a large company such as ours could make quite a good way for himself. Prices could be set at whatever you felt the product could bring. And with a little experience, one could soon learn whose purse contained gold coins and whose had silver. The markets in the small towns were good places for steady trade, but the caravans were the best places to move whole barrels at a time, and at a good profit.

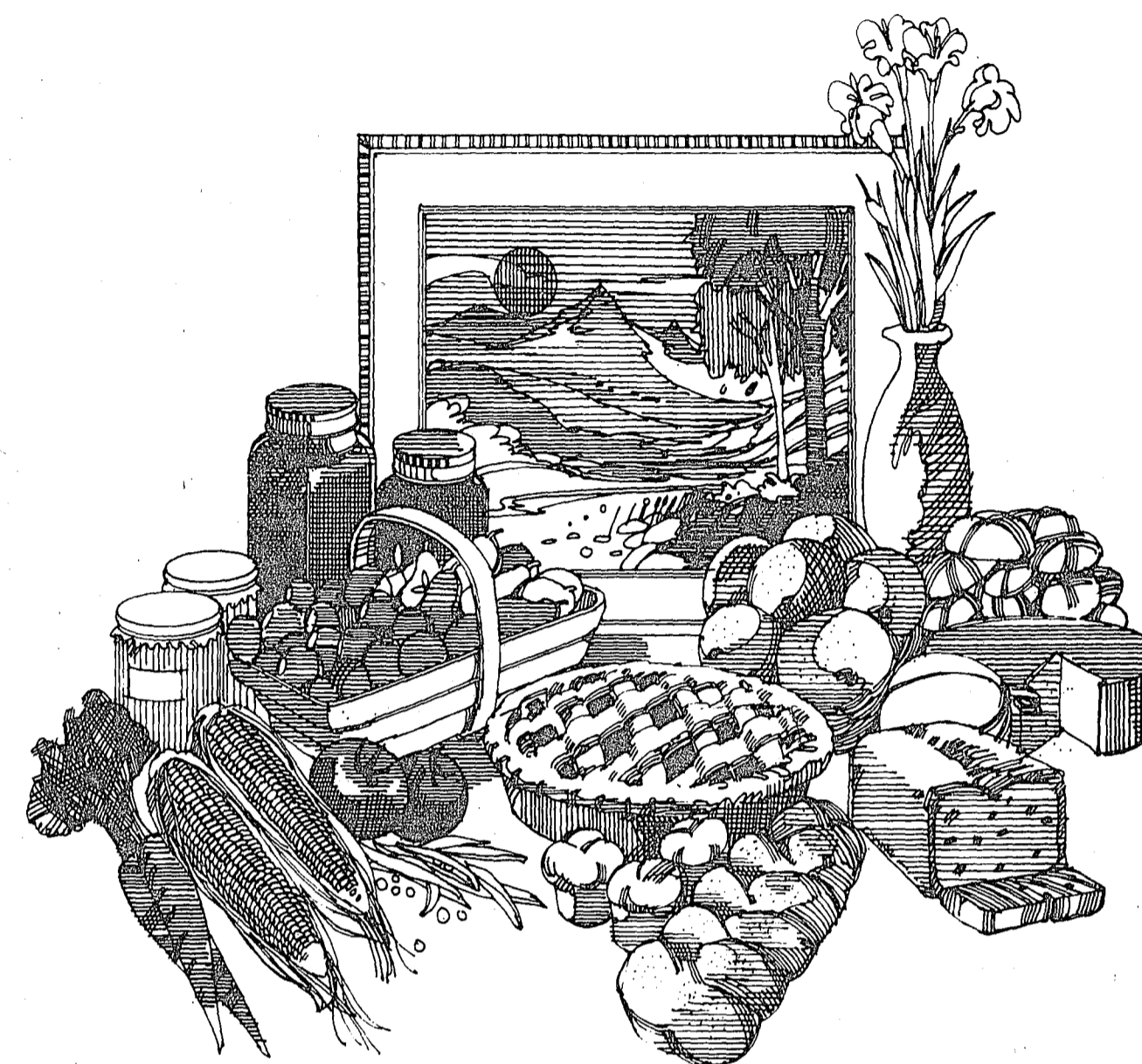
Yes, I was not always the beggar you see seated at this banquet fit for a king. I once was one of the kings. A king of the oil empire, that is. What happened, you ask? Well, that is hard to say exactly. I know the facts, the events, the circumstances, and yet I am still not certain of the reasons.

Even though I was a marketer and had little responsibilities back at the olive grove, there were still some times when extra hands were needed at the harvest. Usually it was no trouble to find the laborers and they were hired as the need arose. But one year, the olive harvest was unbelievable. The trees were loaded with full, plump berries in a record crop. Every worker on the grove was sent to the trees to shake and knock the olives down. This was how the fruit was picked and then it would be gathered up off the ground.

Because of that, the presses were left without operators. The marketers were called in to run the olive presses and, since I had once been a foreman at this job, I took over at that station in the emergency.

A huge millstone is used to mash the olives. It sits in a cistern where the olives are dumped. A mule or ox is used to roll the millstone around in the press. Once mashed to a pulp, the oil separates and can be collected.

Things were not going well with the



inexperienced and less than cooperative help we had that day. Little wonder there was an accident. Perhaps it was the men who dumped the olives into the pit. They were muscular young fellows who didn't mind taking the opportunity to show these soft marketers what hard work was. They brought basket after basket of olives in and we were scarcely able to keep up with the pace. Or maybe it was the man who directed the mule. He was not too gentle or patient to start with and was losing more composure as the day wore on. But I guess it was really my own fault. I was the one who had the experience. I should have known better than let those young harvesters push us like that. I should have known better than push the animals that hard. And I certainly should have known better than to stand so close to the rim of the press. But I wanted to check the level of the pulp, and so there I was.

Leaning over the edge a bit too far, my foot slipped on a greasy spot where some oil had spilled and down I fell. That was not the tragedy. Falling into the press was not uncommon, and not usually dangerous. It was only four feet deep. But as I fell, I let out a yell that was my undoing. The sudden action and the noise startled the mule and it lunged forward and was halfway

around the track before it could be drug to a stop. By then it was too late. The huge stone had rolled over my foot and crushed nearly every bone from the ankle down.

Even with the best of care that foot never completely healed. I can walk on it, but it doesn't bear the full weight of my body by any means. Balance is always thrown off. So, from there on, my trading days were over. I could no longer lift the oil barrels, nor even carry the smaller kegs as I used to. And even with someone to help me, my business suffered immensely. It seemed that buying something from a man who was not quite whole cast doubt in the buyer's mind about whether his product was also defective.

I won't go into the years that followed since it really doesn't serve much purpose. Let me just say that I squandered the money that I had saved and when that was gone...well, you can see what I am today.

And that is why I am so puzzled, so amazed at today's turn of events. Why me? How was it that I had been asked—no, begged—and nearly drug, to come to this banquet?

I was starving. I had been hunting desperately through the garbage heap for some scraps of food. Because of my exhaustion and hunger, my mind 23

...but me? Why am I here? Why did the servant come and get me, of all people?

was starting to conjure up strange things. I was seeing things that weren't there; hearing voices and noises that seemed to have no source.

Then all at once this servant was there and he was inviting me to a feast. It was so unusual. Nothing like this had ever happened to me before. I have a long trail of sad stories and bad luck. I never seem to win anything! But here he was, asking me if I would like to go to his master's banquet.

As the meal concluded, I un- comfortably got up from the table (I must confess that I had perhaps taken advantage of this kind man's generosity at the table!). Many of the visitors—lame, blind, and beggars like me—were now leaving. But before I could leave, I had to speak with the master of the banquet. I had to thank him and, if I could, in some way try to repay his benevolence.

"Kindest and most generous lord," I offered, "how was it that I was invited to come and share in such an honorable and overwhelming supper? For I am just a poor and crippled beggar in the market square. How could I ever be found worthy to sit at your table?"

"There were many others of more noble position and estate who were invited," he explained. "But they all had some kind of excuse. They chose not to come to my banquet for one reason or another. And so, when they

would not come, I turned my servants out to find other guests. 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame,' I told them. And so they did. And yet there was still more room. 'Well then, go out again! Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.' And so you see, that is how you were asked to come."

What an amazing turn of events, I thought. For me, one so poor and undeserving, to have the place that should have been filled by a specially invited guest. Once in my life I might have felt worthy to be here, but I was not. And now, so unworthy and so unlikely, yet I am invited because of another who would not come.

Certainly it must have been something very pressing that would cause someone to turn down such an invitation. Who would ever want to decline such a beautiful feast and such wonderful hospitality? "What excuse could one possibly give for refusing your invitation?" I asked the master.

A look of sadness came into his eyes as he reviewed for me the reasons each had given in declining his offer. "One man had just bought a field and wanted to inspect it.

I guess it was a pressing matter. Another fellow had just gotten himself a new team of oxen and wanted to try them out. I suppose it couldn't wait. And another said he had just gotten married so he couldn't come."

Again I was astonished. Yet before I could ponder this too long, he spoke to me again.

"You have come to my banquet and have enjoyed the bounty of my table. I am glad to satisfy your hunger. And I would be delighted to have you sit at my table again. Indeed, I would welcome you at my table at every feast if you wish."

I was not sure I understood just what this man was saying. It seemed too good to be true. How could I, penniless and practically helpless, come and eat and drink from this wealthy man's table—any time? But there was more!

"I want you to come here and live with me in my house. I want you to enjoy anything you wish that is mine. Would you be willing to come and share this with me, as one of my servants?"

"Would I become one of your servants?" It was an unbelievable opportunity. It was an unbelievable invitation. To leave my life as a lame beggar and enter the household of a king!

"It would be an honor. After all you have done for me, and given me, it would be my greatest privilege to serve you. I will give you my first and fullest energies. Because you have extended your care and your love to me, I am yours, master."

That beggar is you and me, and Jesus Christ is the lord of the banquet. One day, one of the most unbelievable things you could ever imagine happened. You and I got an invitation to a banquet. Some have declined the invitation, offering various reasons or excuses. Others have entered the feast with great joy. It may be that you are still wandering, still a beggar, unaware that you have been extended this invitation. But Jesus says to each of us, "Whosoever will, may come." Have you given him your reply? SR

Religion in the News

Graham tour hailed a success

More than one million Britons saw and heard Billy Graham in person last summer, in a country where only 10 to 15 percent attend church regularly. Five thousand churches officially participated in the six-cities evangelistic crusade called Mission England.

Nearly 97,000 responded to the invitation at the close of the meetings, a response rate of about nine percent. Graham said the results were "far beyond what any of us had anticipated."

BBC radio broadcasted one of his meetings live to a global audience of about 60 million. SR

NAE convention set for Los Angeles

An estimated 1,500 evangelicals from around the United States will gather at the Hyatt at Los Angeles Airport (California), March 5-7, 1985, for the 43rd annual convention of the National Association of Evangelicals (NAE).

Convening under the theme, *Share the Hope*, conventioners will be challenged to share the hope of the gospel with a world steeped in despair and uncertainty.

Dr. Billy A. Melvin, NAE executive director, noted that "as we see our world, we glimpse people in every walk of life struggling to escape the pathos of broken homes and shattered lives. It is time to bring the vital message of Christian hope to those who have no hope."

Plenary speakers include Charles Stanley, pastor of First Baptist Church, who will create a sident tee which will work with the vential Council bylaws committee to For are the necessary functions and informres are provided for within the Box 2acture. SR

Protestant growth in Poland

In a country known for its Roman Catholic loyalty, there is a growing Protestant factor in Poland, according to *Christianity Today*. It is estimated that 70,000 Lutherans are showing greater activity, including the establishment of the first Protestant bookstore in Cieszyn. The United Evangelical Church numbers approximately 12,000. Polish Baptists are estimated at only 2,800. The review points out that Roman Catholics make up as much as 95 percent of the Polish population. SR

World Council elects

An Uruguayan pastor, Emilio Castro, has been elected general secretary of the World Council of Churches, succeeding Phillip Potter. Castro is widely regarded as a more evangelical churchman than his predecessor, and he formerly headed the World Council of Churches' World Mission and Evangelism Commission. SR

Baptists have tobacco issue

A resolution by the Southern Baptist Convention last June has drawn fire from an association of 51 churches in North Carolina. The resolution calling for the termination of subsidies to tobacco farmers urged that Southern Baptists who grow tobacco should take up a different crop. The North Carolina churches argued that the tobacco crop is "the lifeline" for many Southern Baptists and the churches they support. SR

American Baptists review councils

The American Baptist General Board devoted four hours at its summer meetings to the future of participation in ecumenical organizations. A resolution affirming the denomination's membership in the National Council and the World Council of Churches will be voted on at the December meeting of the Board. SR

Another church loses exemption

The U.S. Tax Court has ruled that the Church of Scientology of California does not qualify as a tax-exempt organization. The denial of such status was based on "substantial commercial activities, including franchises for merchandizing books and artifacts at a handsome profit."

The Church of Scientology of California is known to other related groups as the "mother church," and since the IRS sought to revoke its tax-exempt status, there has been controversy regarding its commercial activities.

Tax Court Judge Samuel B. Sterrett stated that the church maintains a large cash reserve in a bogus trust controlled by L. Ron Hubbard, founder of the organization. SR 25

*I am so unworthy and so unlikely,
yet I am invited because of another who
would not come.*



Women's Society NEWS and IDEAS

Dear ones all...

Dear Ones All,

That is how my mother used to start her letters and it seems a fitting beginning for my chat with you, since this is to be a combination Women's Board Newsletter and *The Sabbath Recorder* Women's Page. I am a much better correspondent than journalist so we will try this format, for now at least.

Dortha Shettle, our Board president, wanted me to remind you that *Histories of Women's Societies* will be available to anyone who would like them for a donation to the Women's Board. Write to the SDB Center at Janesville or to:

Beth Burdick
1150 Oak Street
South Pasadena, California 91030

In their report to Conference, the Alfred SDB Women's Society said, "We consider as a vital part of the total ministry effort of our church our total responsibility for the use, care, maintenance and payment of utilities for our parish house as it is in use nearly every day of the week." This they accomplish by dues of \$8.00 per year per member, two rummage sales a year and lots of hard work. What a marvelous Martha ministry, but the Mary needs are also ministered to with Bible study every other month at various homes to uphold the spiritual life of the society.

The Shiloh Ladies Benevolent Society reports a Bible study on love. Also a book review of *Touch Points* by Joyce Landorf. The ladies of Alfred Station studied *A Women's Priorities*, and the Denver society said they studied *What Works When Life Doesn't*, a study of the Psalms.

It is not too early to decide on a project to support SCSC this year. Dodge Center holds an annual soup-cracker-sandwich and cookie supper. Battle Creek usually uses part of the proceeds from their annual Garage Sale-Bake Sale, the rest going to a local church project. What do you do to raise money for SCSC? With expenses going up all the time, it is important we plan ahead so the funds are available when the call comes for them.

One group's *traveler* is another group's Assessment Basket. This method is used to pay the street assessment levied in Dodge Center. Maybe if we, in Battle Creek, had had a definite project in mind, our basket would not have gotten lost so often.

While we are talking funds, Little Genesee had a charming idea. Each member was given two little cloth bags, one yellow and one grey. Sunny days their pennies go in the bright bag; rainy days, the grey bag gets the pennies. Around here, we would be hard pressed to decide which bag to use as our weather can change four or five times a day. There are all sorts of ways you could expand on their idea.

I really need to hear from you and what your society is doing to make this—our *page*—work. Even a postcard, if

you think of something of interest to others, would be welcome.

November brings us many exciting holidays but one is most poignant, Veteran's Day, Nov. 11th. I recently had occasion to visit two veteran's hospitals and observe the thousands of men and women who answered the call of country and now spend much of their lives there. One gentleman had been given a lap robe to throw over his legs as he lounged on his bed or sat in his wheelchair, a pair of warm socks and a magazine. Nothing really *big*, but he was like a child on Christmas. So much joy is generated by a visit, a card, a phone call or a gift. Many of these people are forgotten.

I have before me an invitation to the dedication of the new Fort Custer National Cemetery at August, Mich. This

November is our special month to say thank you to God for our wonderful country and all the blessings he heaps upon us.

has been a long time in the planning and building but already there are rows on rows of the earthly remains of some of our finest men and women resting there beneath the soil. Please join me in a prayer for a lasting peace, and blessings for all who have suffered because of wars of the past.

Of course November is our special month to say thank you to God for our wonderful country and all the blessings he heaps upon us. Just don't forget to vote.

In Hebrews 11:8-10, we read of Abraham's stepping out into a new place even though he knew not where he was going. I can identify so readily with him, both on this undertaking and personally. I feel so unsure of the outcome of this page. I'll need your help and God's if we are to make it worthwhile and of interest to you all.

Until next month, when I hope to be where I'm going and have some ideas to make your Christmas more meaningful.

Yours in Him,
Marilyn Merchant
may be that you are still wanting still a beggar, unaware that you been extended this invitation. Jesus says to each of us, "Whos will, may come." Have you given your reply?

The Sabbath Recorder

Waterford church celebrates 200th anniversary

The Waterford Seventh Day Baptist Church of Waterford, Connecticut celebrated its 200th anniversary on Sabbath, September 22, 1984.

The celebration began on Friday evening with former pastor Rev. Dale E. Rood presenting the sermon and reminding the congregation of some of the events that occurred during his pastorate. A recorded message from

church elder Morton Swinney helped those present to understand what conditions were like in the early part of this century.

Sabbath morning services were led by current pastor, Rev. Donald Richards. The sanctuary, which is now 124 years old, was filled with worshippers from the local congregation, the community and area Seventh Day Baptist churches. Many of those participating dressed in colonial costume. The morning message was presented by Seventh Day Baptist Historian D. Scott Smith. In full costume (including a white powdered wig) Historian Smith greeted the congregation from the view point of

William Westcote, the Waterford church's first moderator and deacon.

After a meal that was shared at a local fire house, the afternoon was filled with an old fashioned hymn sing and greetings from former pastors, sister churches and friends.

Thought the official founding of the church was in 1784, the congregation dates back as far as 1674 when members of the Newport Seventh Day Baptist church had contact with the Rogers family. The Waterford church, which was originally known as the New London church, survived stifling oppression by the state church during the late 1600s and early 1700s. SR

Tract Society votes merger with conference

At its annual corporate meeting on September 16, the American Sabbath Tract Society voted to merge its corporation with the Seventh Day Baptist General Conference becoming the "tract and communications arm" of the conference.

The proposed 10-member Tract and Communications Council would function within the conference similar to the way the Council on Ministry presently operates. Six of the council members would be elected by the General Conference, two elected each year for three-year terms. The other four would be ex-officio voting members (chairmen of standing committees) appointed by the elected members of the council.

"It may take a year," society President Neil Aiken said, "to work out the final details of the change." The tract board approved the idea in principle over a year ago. In August, General Conference endorsed the proposal which was formally accepted by the society in September. Following the society meeting, the board of trustees took action to create a committee which will work with the General Council bylaws committee to make sure the necessary functions and procedures are provided for within the new structure. SR

Breaking bread together

by Diane F. Cruzan

I'm one of those people who can't relax until the job is done. My job at the moment was playing the organ for our morning worship service at Marlboro, N.J. We were having joint communion, which meant that our sister church, Shiloh, was meeting with us. I don't feel confident at the organ and, because I was nervous, I was getting nothing out of the service. I just wanted to get it over with.

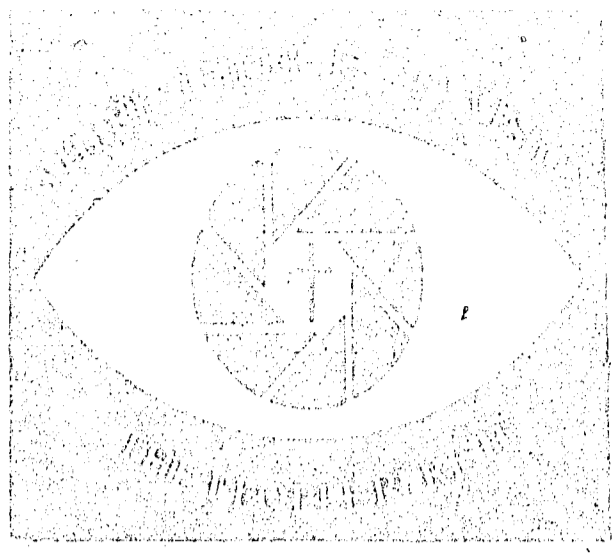
Our special music was from a young couple that our pastor knows. They each played the guitar and sang. It was truly beautiful, but what I really noticed was their sincerity. I just knew that they were "for real." They sat down right next to the organ; then it was time for communion.

The deacons were passing the bread and they walked right past, not noticing me. I thought they probably forgot me, but I didn't really care. I certainly was not going to say anything, especially sitting up there right in front of all those people! But no, they didn't

forget. A deacon came to the organ and offered the plate while I was in the middle of a song. I don't play well enough to reach out with one hand and continue to play with the other, so I whispered for him to just put the bread down for me. Later, I found out that he didn't hear what I said. Anyway, he walked off without leaving any bread for me.

I looked over at the young couple who sang and just kind of smiled and shrugged my shoulders. They sort of laughed. It was really kind of funny. Then right way the young man broke his bread in half and put one half on the organ for me. I can't put into words how special that was. My husband says that's what it's all about. Later, when I told my children about it, my daughter asked me why he didn't just give me all of his bread. I said that would have made me feel bad for him. His way was just right. I got something out of the service after all and I will always remember a special communion service. SR 27

November 1984



FOCUS

MISSIONS TODAY

THE PHILIPPINES: Missionary Rodney Henry shares how the Lord continues to lead and bless in their ministries:

It is time for another chapter in the life of your missionaries to the Philippines. We are doing just great! It has been easy for us to see God's graciousness since we have been back. The first Sabbath of the month found me in Caridad, Leyte. I had such a good time with the church there. They had undergone some testing and trials while I was gone on furlough, but the Lord pulled them through and made them stronger as a result.

The Caridad church has just finished their church building. It is crude but it represents a great sacrifice and is twice as large as before and is located right in the barrio (village) instead of a kilometer outside. This church is growing. While I was there three were baptized. Junior Santianez, in his twenties, was trained in the Pastors Training Course (PTC) by his father, Pastor Teresa Santianez during the time of our furlough. He relates well with the young people of the community and it is these who are being saved and baptized as a result of Junior's ministry.

Also present was a woman whom I led to the Lord just before I went on furlough. When I was visiting in her home she prayed to receive Christ which made me very happy. But after we left her house Pastor Santianez was very troubled instead of very happy because this woman was openly living in adultery. I had told her to consult with Pastor Santianez about baptism. Santianez did not want to baptize her until she had cleaned up her 'act.' I told him that she should be baptized because she was saved not because she was pure. I also told him that baptism goes with salvation and not church membership. I said that since she is saved, the Holy Spirit will sanctify her and then she will be ready for membership. Well, that's what happened. She now is the song leader in the church.

The next weekend I went to Butuan, Mindanao where I found the whole work in the Eastern Mindanao District in complete disarray. The Talisay church was dispersed because of the mine closing and Pastor Saubon is now in the Manila area. A PTC was started here but did not get really going. The Dean, Pastor Ely Paypa was with me and went

into action and completely reorganized the PTC. He will be doing the training, traveling from his home (2 days travel) each month for a 2 day session. Archieval Saubon will be trained to be the new regional trainer. There will be three (I think) who will be in the new training in Butuan.

This past weekend we had a Church Growth Seminar for ten pastors and leaders. They arrived on Thursday and left on Monday. I rented an office space for us to hold our meetings and seminars, furnished with a table and 12 chairs. I had our logo and name painted on the windows so they really think that we are first class. The seminars went very well. God showed up and the time was a real blessing.

A man from Camotes Island I met in Caridad brought another man from a neighboring barrio and they both want to start a fellowship in their barrios. Dean Ely Paypa will be visiting Camotes to organize their fellowship and to start them in a PTC with Pastor Santianez as their trainer. In addition Pastor Ely Paypa has two students in his PTC in Molave, Mindanao.

We have had weekly Bible study at the home of a couple of doctors. Camille and the German lady also attend, so there are five of us. On Sabbath morning the German lady and the doctors regularly worship with us. I really enjoy having the Bible study and worship with them.

In his service, Rod

SR

Central Africa Conference meets

The Central Africa Conference of Seventh Day Baptists met in the largest church building at Makapwa Station in southern Malawi. Preceded by meetings with pastors and their Board of Trustees and Medical Committee, the first session opened on September 11. About 600 were in attendance from churches mainly in the Southwestern and Southeastern Associations, though there was representation from the Central and Northern Associations.

In Malawi, the Associations have two or more camp meetings in their areas followed by a youth camp. These are usually held in August and reports indicated that there was excellent participation and many baptisms.

Music plays an important part in their meetings. It seemed like every church had their choir or musical group ready to sing. This singing filled times before, during, and between sessions (some were recorded for sharing with a slide set later this year). When restricted to "only one number," some ran three or more together, making it "one!"

Youth and children's special meetings were held half days at the Makapwa school. The daily out-patient clinic was extra busy and many took the opportunity to get a check-up and medication. One lady had minor surgery.

SR

The Sabbath Recorder

A prayer reminder for each day

December 1984

Verse of the month: "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" Romans 5:1 NIV

Pray for:

1. a Sabbath of rest and worship
2. young people who attended SDB camps last summer
3. officers of my local church
4. stewardship at the end of the '84 OWM year
5. Rod and Camille Henry and their Philippine ministry
6. religious freedom for all people
7. L. Sawi Thanga in Burma
8. our dedicated Sabbath School workers
9. Jan Lek and his ministry in Europe
10. those in this world who suffer hunger
11. Extension Pastor Bill Shobe, Metro Atlanta SDB Church
12. Editor-Historian D. Scott Smith
13. pastors and churches in South Africa
14. General Conference Executive Secretary Dale D. Thorngate
15. those who study the word of God that they might know him
16. medical ministry in Malawi, Africa
17. Center on Ministry Dean J. Paul Green
18. Missionaries David and Betty Pearson
19. a new fire of revival in the church
20. B. John V. Rao and the wells project in India
21. Seventh Day Baptists in Korea
22. God's spokesman in the Sabbath worship hour today
23. those who will be alone for the holidays
24. those who do not know the coming Lord Jesus
25. praise God for the gift of Jesus
26. those in Nigeria who witness for the Lord
27. SDBs in the Australasia Conference
28. my own personal ministry
29. those in retirement homes this Sabbath
30. Ernest K. Bee beginning work with the Board of Christian Ed.
31. thank God for 1984 and pray for a new Year of Extension

Moving?

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November 1984

The ministry of thanksgiving

by Frederick F. Shannon

From the *Women's Board Resource Packet*, 1968-69

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing. Enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endures forever." Ps. 100:1, 4-5

Someone has said that the function of art is three-fold: Art teaches us to see; it teaches us what to see; and it teaches us to see more than we see. I think the spirit of thanksgiving performs a similar ministry for the soul. Here in the end of the year there is so much to be seen. One must be a braver, finer soul who sits down and quietly endeavors to understand the appeal which natural phenomena make even to the senses. "How good to be alive!" Just to be favored with the sunset, like Richard Hovey, or to revel in the beauty of the noonday, or to rejoice in the freshness of morning; to see the opening bud and fading leaf; to hear the neighing of horses and the lowing of cattle; to listen to the crowing of cocks and the singing of birds; to press the soft earth with eager tread and smell the incense of plowed ground or waving flower; to feel, in a word, our kinship to earth and air and sky, is to bestir within us a quickened sense of the overwhelming richness of the world of Nature.

Like art, also, the thanksgiving spirit teaches us what to see. Nature is so abundant in her resources that she threatens to confound by her very opulence. We need to be discriminating and selective lest panic and confusion overtake us. Then the result is a blurred impression rather than a distinct outline, merging into clear-cut details, of the feast set before us. Especially is it essential for us to be careful what we see in a world such as ours. Good and evil, love and hate,

sin and righteousness are all so strangely interfused that nothing short of the selective vision can help us over many hard places.

And herein does the third function of art answer to the high ministry of the grateful heart: it enables us to see more than we see. This is the august value of our Saviour's synthetic and comprehensive view of the universe as compared, for example, with the merely scientific, philosophic, or artistic appraisal. It is a truism that many learned minds see only the mechanics

of Nature. Dull in the centers of life, they are keen on the externals; they hurrah for the hands on the face of the cosmic clock and ignore the Main-spring that keeps them moving. Now Jesus knew the throbbing heart of God within Nature's overflowing graments and was grateful for the Fatherhood from whom all childhood borrows their meaning. We are yet far behind the Master's appreciation and interpretation of the earth and her processes. SR

Testimony

Cont. from page 14

Franklin and Meredith attended the funeral, and I'm sure they'll never forget their grandfather's message. Howard and I tried to teach Christian concepts to our children. We urged them to choose a life work that would help others.

At 35 years of age, I became a public school teacher. I found that my handicap of a mild visual learning disability was, in reality, a talent from God which enabled me to help children with reading problems. Before learning disabilities were formally diagnosed and corrective methods developed, I was able to recognize learning problems similar to what I had experienced. I was also able to apply my own learning methods and help these children.

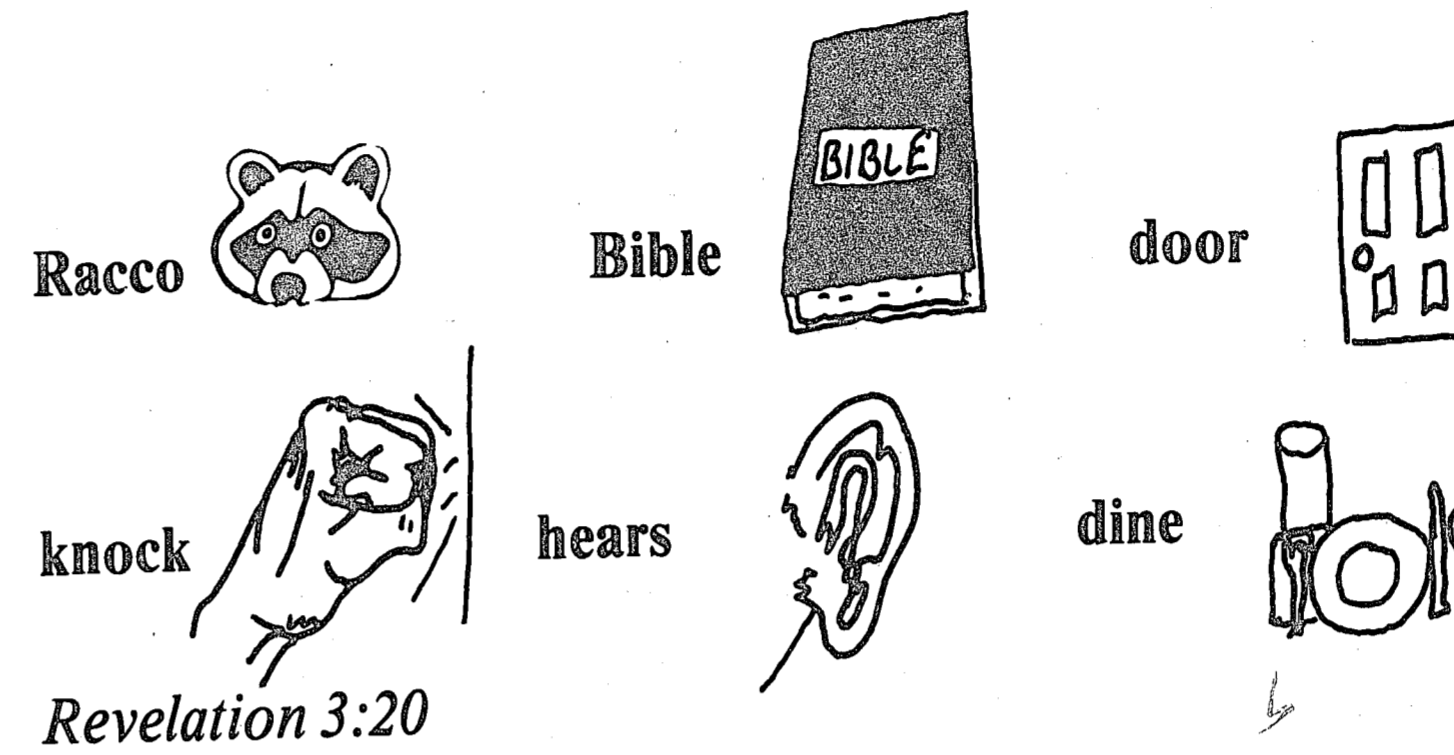
I developed physical problems that added to the normal stress of teaching. The last year that I taught, Howard went with me for psychological counseling. One bit of advice that came out of it was that when I retired, I must adopt a life style of commitment or I would deteriorate as a person. Through reading positive-thinking

books and magazines written by Christian people, through daily Bible reading, and through daily prayer, I find myself growing again in my Christian life. I have begun to be aware of negative influences and experiences that push God out of my mind. I evaluate reading material, TV and the company of other people on this basis. In other words, I am trying to reenforce the spiritual principles taught in the Bible and not things of this world. I am at the point that, when I get sick, I say, "Thank you, God. You have my attention. What is it I need to learn?" My commitment and service have been in isolated instances, whenever and wherever I can. I try to be aware of these opportunities.

The last few years, Sabbath School has been a great experience for increasing knowledge and understanding of the Bible. I am learning to accept myself as a child of God and admit my shortcomings and accept his grace. I have always been reminded of God in nature, in music and in art. I want to seek God in all ways and acknowledge him. I pray to continue to draw nearer to him. SR

The Sabbath Recorder

The children's page A song to sing



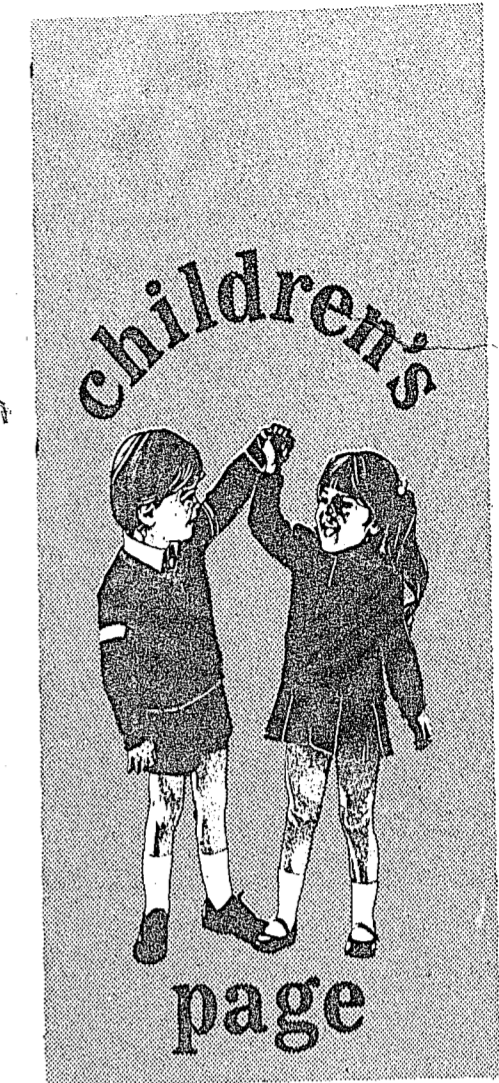
Revelation 3:20

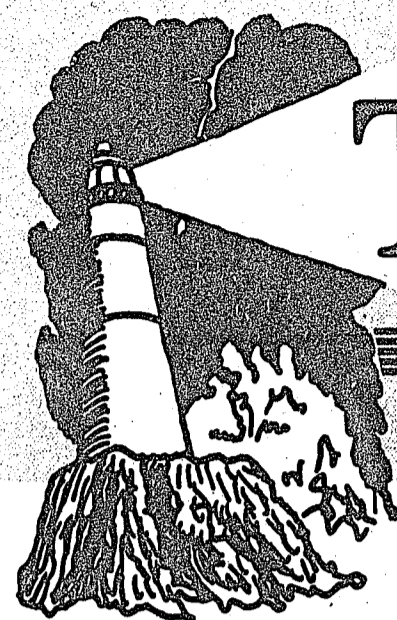
"Behold, I stand at the door, and if anyone opens the door, I will come in to him and will dine with him and he with me."

Racco enjoys singing and doing the actions to a little song with these words about the Bible. See if you can learn it, too.

The B - I - B - L - E

The B - I - B - L - E, Yes, that's the book for me; I stand a - lone on the Word of God; The B - I - B - L - E.





THE BEACON

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

For and by members of the Seventh Day Baptist Youth Fellowship

November 1984

Because Youth and their leaders are asking for program suggestions, *The Beacon* will occasionally present a discussion of some phase of Christian doctrine. These statements, with accompanying scriptures, are designed to promote individual study and discussion in Youth Fellowship and in the home.

Trinity

The three monotheistic religions, Judaism, Islam, and Christianity, agree that there is one God; but only Christianity affirms that this one God consists of three Persons—Father, Son, and Holy Spirit. This doctrine must be accepted on faith as it defies comprehension. It is a doctrine which comes from study of the scriptures, not just from human reasoning.

The relationship of the Three Persons may be illustrated by examining a piece of common rope. It is made up of three strands, each of which is a complete rope in itself; but the three strands are so intertwined that they form just one rope. Each is made of the same material and is of the same strength. What one of the lesser ropes does, the others do also. No strand

works along, but always in conjunction with the other two.

So it is with the Godhead. Each member is of the same essential deity. Each is eternal. They all have the same divine attributes. None operates independently from the others. Scripture clearly shows that, although persons of the Trinity work separately, they are in harmony and that Jesus and the Holy Spirit were eternally coexistent with the Father.

As an example, at the baptism of Jesus, the Only Spirit came down upon him in the form of a dove, and the Father spoke from heaven, "This is my beloved son, in whom I am well pleased." Jesus is frequently represented in Scripture as praying to the Father, which would have been pointless if there was no Father.

Although there is no full revelation of the doctrine in the Old Testament, there are references to it.

Study the following scripture references and discuss the ways they relate to the doctrine of the Trinity or to one or more persons of the Trinity:

Genesis 1:2, Genesis 1:26, Psalm 2:7, Isaiah 6:8, Isaiah 9:6, Micah 5:2.

The Trinity receives its fullest teaching in the New Testament. What do these scriptures say about the Persons

of the Trinity?

Psalm 8:1-4, John 1:1-5, I Corinthians 2:10, 11; Hebrews 9:14, Acts 7:59.

There are at least three ways in which understanding the Trinity is of value to the Christian.

1. It helps us see how God existed before the creation of the world and that the three members of the Godhead lived in loving fellowship from all eternity.

2. It helps us to see the meaning of Christian fellowship with God. He wants the loving relationship that exists between the members of the Trinity to exist between us and him.

3. It helps us to understand the Incarnation and the atonement Christ made for our sins.

Enlarge the space in your tent

Discuss this topic with someone who has differing thoughts about the Trinity. Then decide what YOU believe and know why you believe that way.

Then I heard the Lord say,
"Whom shall I send?
Who will be our messenger?"
I answered,
"I will go!
Send me!"
Isaiah 6:8 (TEV)

Special notice to leaders, secretaries, etc.

The Baptist Publishing House, Valley Forge, Pa., no longer publishes the magazine, *Youth*. Do not order it.

The Judson Book Stores are promoting *Alive Now!*, a sparkling blend of photos, are and exciting articles that will encourage each reader to reflect more thoughtfully on the power of Jesus Christ in life today. It is for senior high youth, young adults and older adults.

It is a bimonthly publication, available at \$6 per year. To obtain a sample copy, write to:

Judson Book Stores
P.O. Box 851
Valley Forge, PA 19482-0851

Youth Pre-con '84 or who left corn in the boys' dorm?

by Steve Osborn and Mark Green (or vice versa)

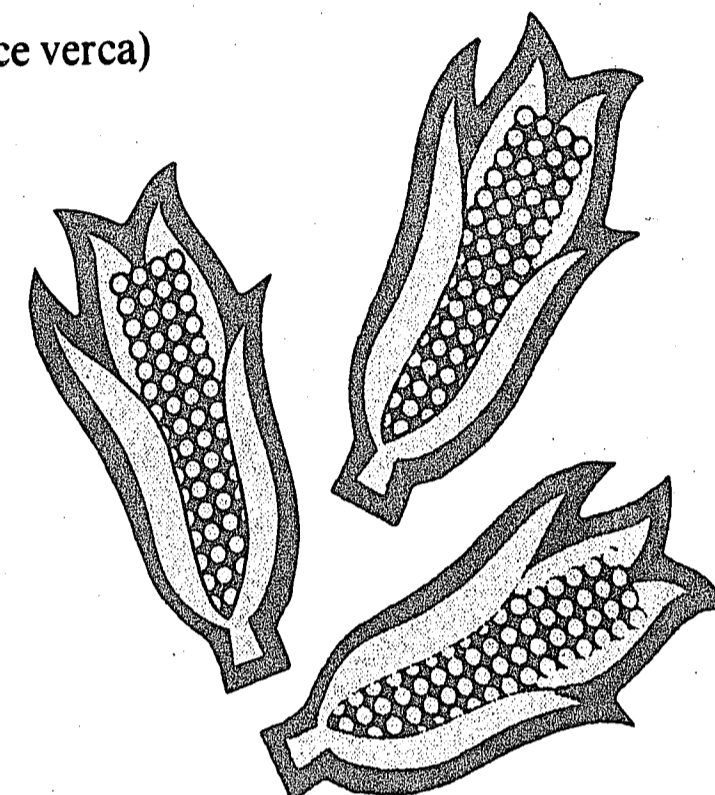
EDITOR'S NOTE: The authors of this article are quickly gaining the reputation of being the silliest occasional writers The Sabbath Recorder has ever had. Luckily, God gave some of us a sense of humor... By the way, ask either of the authors and they will tell you that I have edited this unmercifully! DSS

Here we are once again burdened with the task of writing a piece of literature that will correctly describe the events of August 1st to August 5th—known to all as Pre-con week. How can we possibly put into words the exhortation of awesomeness we experienced in chronicling the frolicking that occurred. Let's get down to it.

Pre-con was held in the midst of tall corn and carp streams that have made Milton, Wisconsin, world famous. Beautiful Camp Wakonda was our host, and the equally beautiful Larry Graffius was our director, complete with silly songs and jokes (but Jan kept him in line...pretty much). We arrived Wednesday and wanted to leave Wednesday night...no, no, too silly. Cereally, after once again playing "berry, berry mooch bolleyball," we plunged into the thick of it.

Pre-con's theme was *Youth Reaching Out to Youth* and the classes pretty much had to do with that. Don Graffius taught a class on making friends. Barry Clapper taught a class on winning friends (no, not gambling-salvation). Steve Crouch taught a class on leading friends to Christ. One day, Barbara Saunders hauled her bells out to camp for *un petite* (that's French) bell lesson which we all got into. Those bells kinda make you want to get up and dance!

Everything we've told you so far was cool, or bodacious, so to speak, but there was a bad part to it too...namely aerobics. Aerobics was the half hour after *brefas* in which we were subjected to the rigors and tortures of bending



our poor but pliable little bodies into various inhuman forms and positions such as, *praises, mountain falls, and fire hydrants*. "Ready? Go! Kick, turn, twist and one, two..."

The highlight of Pre-con was Saturday night at campfire when we were graced with the presence of the world rebound *Trash* singing their rendition of "Should I Stay or Should I Go?" After destroying a picnic table and injuring several members of the audience (kidding...just kidding), they dispersed and allowed extreme silliness to rule the remainder of the night.

We feel really sorry for those of you who missed all this. Don't feel bad, you can get in on it next year in Arkansas. Au revoir. SR

Do you keep the Sabbath holy, wholly or holey?

Do you:

Have a special time for prayer?

Spend extra time in personal Bible reading and study?

Volunteer to help in one of the services?

Help in Sabbath School or church when asked?

Study the lesson and contribute to class discussion?

Give up afternoon recreation to visit a shut-in, babysit free for a couple's kids, write a letter to a former church member, take time to make someone else's afternoon pleasant?

Thank those who participated in the service or Sabbath School?

Help make Sabbath Day more pleasant for all members of your family?

Evaluate the way you spend Sabbath Day. How well do you serve God?

What would God think of the way you observe this day? SR

How many fish did he catch?

Charley met his friend James upon the street and told him he had been fishing.

"How many fish did you catch?" asked James.

Charley replied: "If to the number of books of the Old Testament you add the number of the books in the New Testament; multiply that by the number of apostles that were present at the transfiguration; divide by the number of books written by Luke; subtract the number of pieces of silver Judas received for betraying Christ; divide by the number of spies Moses sent into canaan; add the number of letters in the name of the city in which a man climbed up a tree to see Christ; divide by the number of apostles that were called 'sons of thunder,' the answer will be the number of fish I caught." SR

Scripture memorization

Cont. from page 15

year. Each of these students learned more than the required verses. We congratulate each student, teacher and superintendent who worked to become knowledgeable to God's Word.

Rev. Dale Rood of the Pawcatuck, R.I., church revised the Board's com-

mittee's plan from learning the sections of the **Statement of Belief** to learning scripture supporting the 12 statements. (See *Getting Acquainted With Seventh Day Baptists*.) The Board accepted the change and, in order to earn A **Certificate With Honor**, in 1985 the following

must be learned.

The certificates will be available to the churches during the year, whenever the students are qualified to receive them. The names will be posted at General Conference and listed in the fall issue of *The Sabbath Recorder*.

*Scriptures relative to Seventh Day Baptist Beliefs to be learned
in order to be eligible for a 1985
Certificate of Honor
from
The Seventh Day Baptist Board
of
Christian Education*

Topic	Up To Kindergarten	Primary—Junior	Junior High—Adult
God	John 4:24A	John 4:24 I Timothy 1:17	John 4:24 I Timothy 1:17
Jesus Christ	John 3:16	John 3:16 John 1:14	I John 3:1 John 3:16 John 1:14
The Holy Spirit	Acts 1:8A	Acts 1:8A John 16:13	Romans 1:3-4 Acts 1:8A John 16:13 John 14:26
The Bible	II Timothy 3:16A	II Timothy 3:16-17 John 20:31	II Timothy 3:14-17 John 20:31
Man	Genesis 1:27A	Genesis 1:27A Ephesians 2:10	Genesis 1:27 Ephesians 2:10 Psalm 8:4-5
Sin and Salvation	Romans 3:23	Romans 3:23-24	Romans 3:23-24 Ephesians 2:8-9
Eternal Life	I John 5:12A	I John 5:11-12 John 17:3	I John 5:11-12 John 17:3 Colossians 3:3
The Church	I Cor. 12:14	I Cor. 12:14 Ephesians 2:19	I Cor. 12:14 Ephesians 2:19 Colossians 1:18
The Sacraments	Acts 2:38 "Repent, and be baptized, every one of you." Exodus 20:8 Mark 2:27 Matthew 28:19A "Go and make disciples of all nations" Matthew 18:20	Acts 2:38 I Cor. 11:24-25 Exodus 20:8-11 Mark 2:27 Matthew 28:18-20	Acts 2:38 I Cor. 11:24-25 Romans 6:4 Exodus 20:8-11 Mark 2:27-28 Matthew 28:18-20 I Peter 3:15
Polity	Matthew 18:20	Matthew 18:19-20	Matthew 18:19-20 Mark 10:43-45

Accessions

Boulder, Colorado
Gordon P. Lawton, Pastor

Joined after testimony
John Rasmussen
Joined by letter of transfer
Bert Heath
Valerie Heath
Worth Wilson
Carole Wilson

Schenectady, New York
Paul Maxson, Pastor

Joined after testimony
Virginia Swartz

Verona, New York
Russell Johnson, Pastor

Joined after baptism
Chris Petrie
Joined after testimony
Charles Prest
Beverly J. Yerdon
Eugene Yerdon
Joined by letter of transfer
Victor Skaggs
Ardale Skaggs

Obituaries

Clarke.—Decatur M. Clarke, 68, of Andover, New York, died Tuesday, July 10, 1984 at his home.

Born in the town of Independence, he was the son of Floyd and Celessa Crandall Clarke. On March 6, 1938, he married Naomi Dinsmore, who survives. He was a lifelong resident of Andover.

He was an employee of National Fuel Gas Corporation until his retirement in 1979. He was a member of the Andover Masonic Lodge 558 and the Alfred Station Seventh Day Baptist Church of Alfred Station, New York.

Surviving in addition to his wife are three sons: Gerald Clarke, Wally Clarke and Decatur Clark, all of Andover; nine grandchildren; and several nieces and nephews.

Services were held from the former Independence Seventh Day Baptist Church of Independence on July 12 with Pastor Melvin F. Stephan officiating.

MFS

Lorrow.—Kenneth Allen Lorrow, Sr., 56, of Almond, New York, died shortly after arrival at Bethesda Community Hospital in Hornell, New York, on Sabbath, July 28, 1984.

He was born in Richburg, New York, November 23, 1927, the son of Roy

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Marriages

Colvin-Pierson.—Jennifer Lynn Pierson, daughter of Ronald and Cheryl Pierson of Canon City, Colorado, and Robert Lee Colvin, son of Don and Ruby Colvin of Canon City, were married November 11, 1983 at the groom's parents' home in Canon City. The Rev. Don W. Cole officiated.

Fisher-Fallon.—Bruce M. Fisher and Mary Elizabeth Fallon, daughter of Mr. and Mrs. Edward H. Fallon of Pawcatuck, Connecticut, were united in marriage on June 2, 1984 at St. Michael's Church in Pawcatuck, by Rev. Edward J. Davis.

SDBURF

Cont. from page 19

the crops.

Contributions to the SDB World Relief Fund may be sent directly to the OWM Treasurer (Ivan FitzRandolph, Box 1678, Janesville, WI 53547) or may be given through your local church designated for "SDBURF." Funds are allocated for specific relief projects by the Christian Social Action Committee of the General Conference which is located in Daytona Beach, Florida. Chairman is Rev. Leon Maltby. SR

Lorrow and Etha Frazier. He married the former Beatrice Weaver on June 24, 1950. Mrs. Lorrow survives.

He was employed as a custodian and bus driver at Alfred-Almond Central School before his retirement in 1983. He was a member of the Alfred Station Seventh Day Baptist Church of Alfred Station, New York. Surviving besides his wife are sons, Roy Lorrow of Hornell, and Kenneth Lorrow, Jr. of Almond; daughters, Mrs. Alice Shirber of Johnson City, New York and Mrs. Jean Thayer of Almond; 14 grandchildren, several great-grandchildren, and cousins.

The funeral and committal services were conducted at the Mulholland-Swan Funeral Home, Monday, July 30, with Pastor Melvin F. Stephan officiating. Interment was at Almond Woodlawn Cemetery.

MFS

MFS

Eaglesfield.—Ralph E. Eaglesfield was born on February 11, 1888, in Berlin, Wisconsin and died July 31, 1984 at Veterans Hospital, Portland, Oregon.

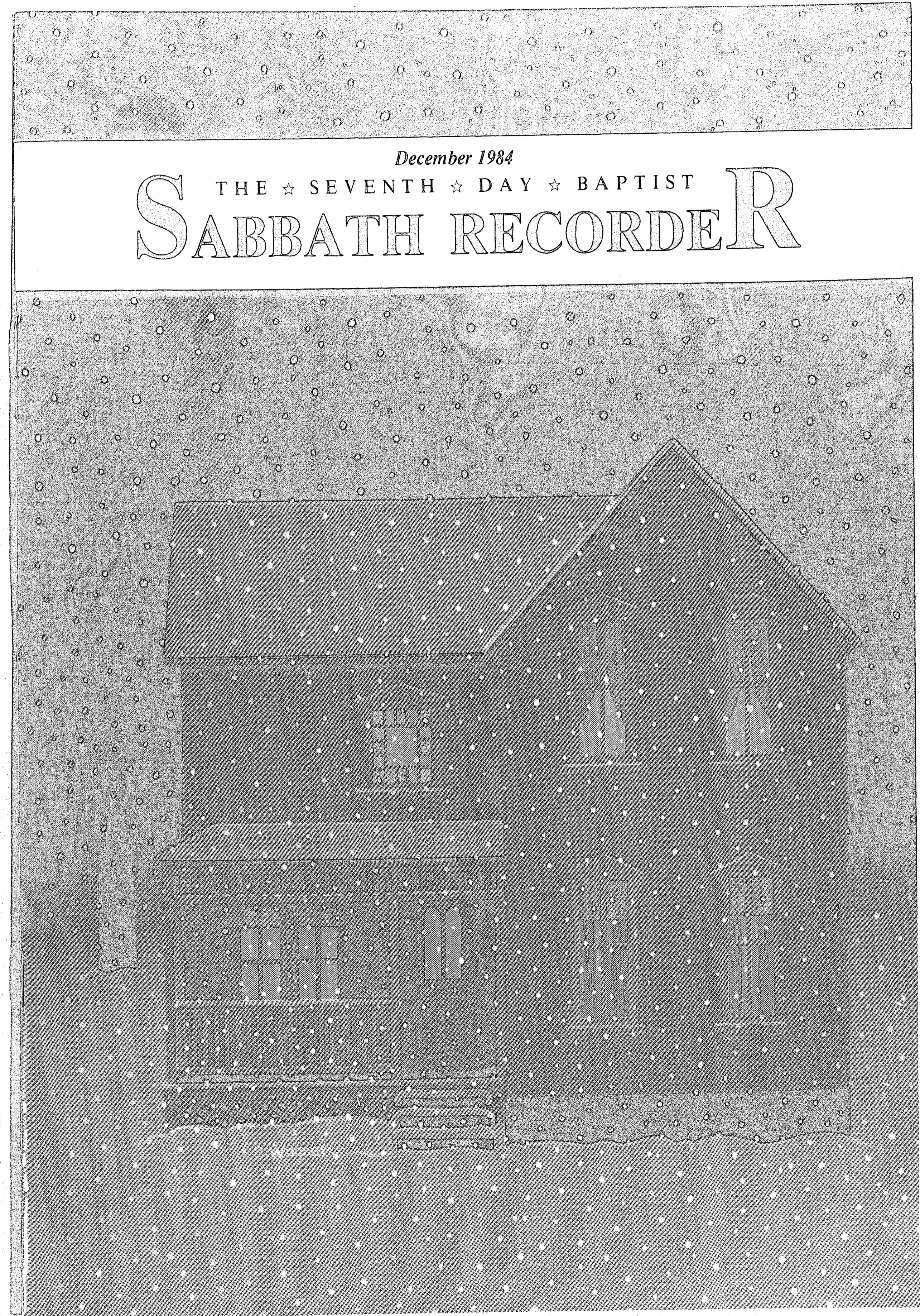
Mr. Eaglesfield was a member of the Portland, Oregon, Seventh Day Baptist Church. He is survived by his wife, Mrs. B. J. Eaglesfield of Milwaukie, Oregon. Family graveside services were held at Willamette National Cemetery on August 3, 1984.

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As long as the world exists,
there will be a time
for planting
and a time for harvest.
There will always be
cold and heat,
summer and winter,
day and night.

Genesis 8:22 TEV



December 1984

THE ☆ SEVENTH ☆ DAY ☆ BAPTIST
SABBATH RECORDER